

Dispensationalism

A Return to Biblical Theology

or

Pseudo Christian Cult

The Origins of Dispensationalism

www.geocities.com/pvrosman/Dispensationalism_08_The_Origins.html

[**SIDE NOTE:** The bottom line on the Dispensationalism Doctrine/Teaching is man made and is not Biblical nor is it Scriptural. It has NO foundation other than those who dreamed it up and teach it as being sound teaching. The following articles with the links where I was directed to pull this information are so noted for each article. I was directed to these links by Yahweh to compile this document on the Doctrine/Teaching on Dispensationalism to help educate those who want His Truths from His Written Set-Apart Word. I encourage you to read these articles and do your own search on this topic if need be. I believe at this point this compiled document contains most of the information that one may need to fully understand this false teaching.]

Most people assume that Dispensationalism started with J N Darby, one of the originators of the Brethren movement. Certainly Darby popularized this doctrine and, with the spread of Scofield's reference Bible, the teaching went world wide. However, Darby was not the first to develop these ideas. In fact, there is now conclusive evidence that there was a plan by **William Kelly** (another key Brethren leader, and follower of Darby) to discredit the real origins, because of their dubious pedigree, and inflate the place of Darby.

We should be very clear that Dispensationalism finds no place in the entire history of the church before 1830. No one has yet found any credible evidence that anybody believed or taught such a thing. This alone should cause alarm bells to ring in our spiritual ears. When we learn the true origin of the error, we can see even more reason to steer clear.

Key Distinctives of Dispensationalism

Before we proceed, we need to clarify exactly what this teaching is in connection with other eschatological theories. Dispensationalism is a variant of Historic **Premillennialism**, that is the teaching that Christ will return after the Great Tribulation and establish a 1000 year reign on the earth (millennium) before the final battle with Satan (Armageddon), which issues in final judgment and a new earth. **Postmillennialism** teaches that Christ returns after a golden age of 1000 years where the church rules the earth in righteousness; **Amillennialism** believes that there is no Biblical teaching about a literal millennium and that the only passage which mentions is (Rev 20) is symbolically speaking of the age of grace in which we now live.

Dispensationalism is very different and has become the predominant belief in America and versions of it are growing rapidly in Britain. One problem is that it has very many variations, so to simplify our approach we will keep to essential distinctives. These are:

- Two comings of Christ. One appearing for the saints in the air, the other a return with the saints. A period of 7 years separates these comings. In this time of tribulation, the Gospel is preached by a remnant of believing Jews and Christians not spiritual enough to be raptured.
- A secret rapture of some saints before the period of tribulation when the antichrist will arise. This is the key distinctive called the Pre-Tribulation Rapture, (henceforth: pretribulation). This is imminent and could happen at any time.
- A dichotomy between the church and Israel. Jews are God's true covenant people who will inherit the literal covenant promises; the church is God's stop-gap operation which benefits from Jewish promises. This distinction is seen as the most important Dispensational tenet by Dispensationalists Charles Ryrie and John Walvoord.
- A rigid literal approach to interpretation, especially of prophetic books. This divides the Bible into that which refers to the Kingdom (Israel) and that which speaks of the Church.
- History is divided into specific dispensations where God deals with men in a certain way. Each of these time periods ends in failure and judgment.

The most important aspects in evaluating the origin are: the pretribulation rapture and the dichotomy of Israel/Church.

The Origins

Pre 19th century

Some isolated superficial 'dispensational' statements have appeared throughout history. Some 18th century writers began to systematize some of these ideas e.g: **Pierre Poiret** and **Isaac Watts**. No one, however, taught a pretribulation rapture. Everyone believed that the church would go through the Great Tribulation. Claims, of some, to find it in the early church fathers are false. There is some Premillennialism there, but none of the key distinctives of Dispensationalism: **there is no separation of the church and Israel and no idea of Christians escaping the tribulation or antichrist by a rapture.**

The earliest form of a 'secret' rapture was the idea of a partial rapture which separated some saints from others after the tribulation. This really was about prioritization at the second coming, spiritual believers being given priority over less worthy ones. No one saw a place for Jews until the very end and there was no form of Church/Israel dichotomy.

19th century prophetic conferences

During the 18th century there was very little teaching on the Lord's return. As a result, a reaction began in the 1820's and 30's. Prophetic periodicals and conferences abounded. Most important were the Albury conferences established by **Henry Drummond** in 1826-30, but the Powerscourt Conferences, instituted by **Lady Powerscourt**, were also significant. Anglican **S.R Maitland** began to teach a future rise of Antichrist and a 3½ year great tribulation in 1826. His follower, **James Todd**, also wrote extensively on the subject. **William Burgh** converted to this 'futurist' view of Revelation and wrote systematically upon it in 1835.

Edward Irving

Before we continue, we must explain the person of Edward Irving. Originally a Church of Scotland (Presbyterian) minister, he moved to London in 1822 and became a very famous preacher. He was such a powerful and stimulating speaker, who attracted great crowds, that in 1827 the large Regent Square church was erected for him. This was the first to adopt modern charismatic practices (including tongues) following Irving's belief that the gifts of the Spirit were about to be given again. Tongues first appeared in the west of Scotland in Spring 1830 but were soon present in Irving's church. Being expelled by the Church of Scotland in 1833 he established the Catholic Apostolic Church which was fully charismatic, including a belief in the vital role of prophets and apostles. Events soon took a turn for the worse with the gifts being abused and overruling common sense. Irving himself was ousted by men with gifts of supposed greater (apostolic) authority, and many serious doctrinal and ethical aberrations resulted. Irving himself taught a false Christology. As a result, Irving died a demoralized man and the whole movement was vilified.

In 1830, however, Irving was at the height of his fame, and spoke at the Albury conferences. His journal *The Morning Watch*, which had a high eschatological content, was widely distributed. We should note that this journal was susceptible to many weird teachings in its desire to undergird a new wave of spiritual gifts. Some examples follow.

- Human pre-existence, author: 'WL'. March 1830.
- The church will give birth to generations of new people in heaven to inhabit other worlds, author: 'C'. Sept 1830.
- The Jewish occult Cabbala rested on a 'stable' foundation, author not named. Sept 1830.
- Christ will multiply human beings, from the church in heaven, not by creation, but by mysterious generation in the same way that Christ was generated, author: Irving, March 1833.
- The Zodiac will bring out from secular science a conclusive demonstration of scripture chronology, author not named. March 1833.

These sorts of doctrinal aberrations were felt to be: 'mysteries heretofore unknown' (*Morning Watch* June 1833). The same issue derided great theologians of the past, denigrated Christians that studied their writings as 'idolaters' and called the Evangelical World: 'modern Moabites'.

Like many other cults, it was deemed necessary that one must join them and be initiated to be safe. Irvingite historian Edward Miller explains that it was necessary to be sealed by the apostles of the Catholic Apostolic Church in order to escape the imminent Great Tribulation. Each of the Irvingite apostles had to seal 12,000 before he died, but failed to do so in time (and insufficient volunteers). A helpful prophet declared that the sealing would thus be carried on in Paradise.

Roman Catholic influence

The Irvingite church journal (*The Morning Watch*) carried an article in September 1830 that posited a two phased coming of Christ. This critical idea is originated from a Roman Catholic

Jesuit Spanish writer, called **Manuel Lacunza**. His book, *The Coming of the Messiah in Glory and Majesty*, was translated by Irving in 1827 and studied at the Albury conference, and especially at the later Powerscourt meetings. This is important - **one of the key spurs to the foundations of Dispensationalism was the study of the imaginations of a Roman Jesuit, the ideas of another Jesuit, Ribera, were also considered.**

So, by about 1830 we have a high degree of eschatological speculation in conferences, books and journals; a futurist view of Revelation; a growing acceptance of extreme ideas including charismania; a Jesuit view of two second comings of Christ; ideas about the separation of the church and Israel; a parenthesis of the Jewish kingdom (see later); and the expected rise of antichrist and the Great tribulation. It is also interesting to note that **Joseph Smith** published the Book of Mormon, teaching a regathering of Israel, in 1830. In 1831 **William Miller** (the founder of Adventism) began teaching his 'findings'. Jehovah's Witnesses also started soon afterwards. Chiliasm (millennialism) was in the air in the mid 19th century. The missing ingredient, however, is a secret rapture.

Margaret MacDonald

The first person to speak about a pretribulation rapture was a young girl named **Margaret MacDonald** from Port Glasgow (15 miles from Glasgow) who was familiar with *The Morning Watch* and Edward Irving. The vehicle of this idea was a vision which was written down and read by Irving. In the early 1800's, some people were beginning to think of a future tribulation and Antichrist. Earlier, most had been historicists who saw the 1260 days of Revelation as years, viewing tribulation as present or past and seeing the Antichrist in the pope, or Napoleon, and the beast as Jews, pagans, Arians, Saracens etc. In 1829 *The Morning Watch* represented the most advanced prophetic ideas, including:

- a future tribulation and Antichrist.
- a literal rapture
- a partial rapture (only those filled with the Spirit)
- however, the man-child of Rev 12 was not seen as a church symbol
- an emphasis upon the witnesses of Zech 4 tied in to the witnesses of Rev 11. [Historically, these witnesses had been seen as the Old and New Testaments, or alternatively as Enoch and Elijah (who had been raptured)].

Margaret saw these witnesses as a symbol of the church which introduced a completely new eschatological idea. Irving (as a historicist) had come close to this in seeing the Rev 11 witnesses as a succession of chosen men faithful to God. This is found in his introduction to the translation of Lacunza's: *The Coming of the Messiah*. (Although he later in the same work states that they are a symbol of the scriptures.) Lacunza also saw them as two congregations of faithful ministers, but neither saw them as being secretly raptured before the Tribulation. Irving, like many others, believed he was already in the 1260 year Tribulation.

Young Margaret MacDonald, who had such a critical influence in the formation of pretribulation was a poor foundation on which to rest. Her insight came in a lengthy vision after prolonged sickness which required bed-rest for 18 months. This was written down and passed to ministers,

including Irving at a time when he was very susceptible to such charismatic revelation. Margaret had also only been a Christian for a year and was uneducated. It was probably these facts which led to the origin being obscured and publicized by more educated men.

Margaret was also particularly open to the occult. Robert Norton wrote of her and a friend, 'I have seen both her and Miss Margaret MacDonald stand like statues scarcely touching the ground, evidently supernaturally'. Andrew Drummond tells us that Margaret's close friend **Mary Campbell** practiced automatic writing and had intense psychical power and was a medium. Margaret also predicted that socialist Robert Owen was the Antichrist at the time she had her pretribulation vision. Margaret herself began to speak in tongues about four months after her vision in August 1830.

The Morning Watch

The Morning Watch did not credit Margaret MacDonald as its inspiration, although it does mention 'several young women' having given deep revelation in a few broken sentences. Robert Baxter, a lawyer who became disillusioned with the Irvingites and left them wrote about Margaret in his Narrative of Facts. He states that: 'the delusion first appeared in Scotland' but 'it was not until adopted and upheld by Mr Irving, that it began to challenge much attention.' Margaret's (uncredited) vision appeared in 1840 in the Memoirs of **James & George MacDonald** of Port Glasgow written by Robert Norton. In 1861 he published her vision and named her specifically, identifying her as the source of the new doctrine. The fact that the Irvingites initiated the teaching of pretribulation is also asserted by several contemporaries, including eminent Brethren writers, such as: **S. P. Tregelles, J. P. Lange, Thomas Croskery, Edward Miller** (Irvingite historian), **William Reid, George Stokes** and **J. S. Teulon**.

Subsequent to receiving a copy of Margaret's vision, The Morning Watch went into overdrive in explaining their modification of eschatology. The caught up of 1 Thess 4 is now separated from the gather of Matt 24. An article by 'Fidus' in June 1830 clearly states that 'Philadelphia' (spiritual believers) will be raptured and 'Laodicea' (non-spiritual Christians, and Jews who follow Antichrist) will be left on earth to endure the Great tribulation. Margaret had rested on the 'two witnesses' symbol, Fidus on the 7 churches. Later, others (especially Darby) would rest upon the 'man-child' symbol. Pretribulation must lean upon these symbols from Revelation because there is absolutely no clear, non-symbolic statement in the Bible to defend it.

The pretribulation rapture became known as 'the secret rapture'. This has tendencies of developing an elitist, arcane society of adherents, those who are privileged to know about the secret or are especially spiritual in order to take part in it. In June 1832, it was stated that the Lord's coming was only a joy for those prepared and looking for it. Only they would see the Lord, the rest of the church would only see this first appearance as a meteor or cloud.

Other ideas began to emerge. In June 1832 an article on the feast of Tabernacles saw the seven days of the feast as seven years, the thirteen bullocks slain indicated a confederacy of thirteen hostile powers, during the rise of Antichrist, Gog and Magog etc. This appears to be the first mention of a seven year tribulation period. Out of interest, Darby was teaching a tribulation of three and a half years as late as 1868.

Because the symbolism of types can be interpreted according to other influences, once sound Biblical hermeneutics are ignored, the interpretation of the feasts varied significantly from year to year. Irvingites shifted the rapture from feast 6 (of Lev 23's 7 feasts) to feast 5, then feast 4 and even feast 3 within the first few years. Modern Dispensationalists have the same problems. **Scofield** based his pretribulation rapture on feast 3 (firstfruits). **Hal Lindsey** has a rapture somewhere between feast 3 and 7. **Edgar Whisenant** based it upon feast 5, stating that it would occur in 1988. Another recent author stated that it would occur in May 1997.

Irving's man-child ideas began to emerge in June 1831; repeated by Darby in 1839. He took Paul's teaching on the union of believers with Christ and transferred it to the interpretation of OT prophecy and Revelation symbolism. References to 'Christ' became corporate, especially the veiled reference of the man-child in Rev 12. With appalling exegesis (*Exegeses* is reading out of Scripture what is there rather than trying to read into Scripture, *eisegesis*, what is not there.) he sees a first company gathered (rapture of the singular child) before the others of the church who suffer in the Great Tribulation (a remnant of the woman's seed). Questions raised by this nonsense include:

- Part of the symbol is literal ('caught up'), and part is taken spiritually ('man-child').
- If the man-child literally referred to Christ as claimed, why did the disciples not accompany Christ into heaven at his ascension?
- If the man-child symbolizes a pretribulation rapture at Rev 12:5, the head needs to be on earth for the whole body and members to be caught up together.
- If the church is already mysteriously (spiritually) joined to the head, why does the church need to be with him in person at Rev 12:5?

Development by Darby

Dave MacPherson has catalogued Darby's main eschatological beliefs in 21 tenets. He then demonstrates that all of these are present, using the same wording, in Edward Irving's preliminary discourse to Lacunza's work published in 1827. In 1829, Darby himself was only voicing 6 of the 21 items. For instance, in 1829 Darby had a Post-tribulation outlook and only saw a distinction, not a dichotomy (separation) between Israel and the church. Darby also quoted Irving, Lacunza and The Morning Watch in 1830.

Furthermore, Darby's idea of the parenthesis (where the Jewish kingdom is put on hold while the Gentile church is developed) appeared in 1830; but the same thought in very similar wording appeared in The Millennium by W C Davis of South Carolina in 1811. Lacunza also frequently mentioned this word in explaining prophetic scripture.

It was only in 1870 that Darby's development led to the position now held by modern dispensationalists. He ceased to emphasize the man-child symbol in favor of the Philadelphia symbol, or even the apostle John who heard 'Come up hither'. All these had been previously stated by Irvingites, even using John as a church symbol.

Darby's later reminiscences show signs of misrepresentation and plagiarism. For example, his observations of an 1830's Scottish prayer meeting conducted by the MacDonalds, and which included tongue speaking, is almost identical to the report given by **John B. Cardale** printed in

The Morning Watch, Dec 1830, except for one item. Darby omits Margaret's utterances regarding a pretribulation deliverance. Other writers noted this. F. Roy Coad called it, 'disingenuous tactics' and 'descended to the disreputable'. Benjamin Newton wrote that Darby was most subtle (i.e. sly). Darby can be claimed as a popularizer of other's thoughts on pretribulation Dispensationalism, but not the originator - as is everywhere claimed.

Earlier historians and theologians were not in the dark on this. George Stokes wrote: 'Darby ... imbibed the Irvingite theories about prophecy, which coincided with his natural turn of mind.' Samuel Tregelles, one of the ablest 19th century scholars and a Brethren leader, said that the Secret Rapture doctrine was developed by Irvingites, that Darbyites wrote heterodox tracts, misrepresented historic writings to suit their ideas, and added unsound thoughts to quotes of existing writers, all excused as being done for the honor of God. In editing Darby's works, **William Kelly** deliberately revised them to give the impression that Darby originated the key doctrines and used editing techniques to misrepresent the Irvingite position. Modern Dispensationalists have continued this error, by accident or design.

After being taken on board by the Brethren leader, John Darby, some Brethren leaders (like B. W. Newton, George Muller) rejected it. S. P. Tregelles added that the idea came from a false spirit prompting a vision in Irving's church. Other contemporary leaders, like Charles Spurgeon and William Booth also condemned the teaching.

The ideas were exported by several visits of Darby to the USA (between 1859-74) and a series of prophetic conferences (1878-1901) presenting Dispensationalism to Americans. Delegates included **Hudson Taylor, A.T. Pierson, A.J. Gordon, S.H. Kellog** and **W.J. Erdman**.

The Scofield Bible and other writings

Dispensationalism was Internationally popularized by the Scofield Reference Bible (arising out of these conferences and published in 1909 with over 3 million sold by 1960), J.N. Darby's writings, William Kelly's books, E.W. Bullinger's The Companion Bible, **W.E. Blackstone's** Jesus is Coming (hundreds of thousands sent free to Christian workers in USA) and many other Brethren writings. Many of these works denigrated existing commentaries, and even the church Fathers and the Reformers, and boasted a special revelation, only their works truly understood God's mysteries.

This gave these ideas an attractive and popular 'novelty' to the Christian public. It should also be noted that there was widespread corruption in the church at large in this period with a poor level of teaching (despite some notable exceptions). As a result, many people jumped on to Darby's bandwagon which promoted a return to exegetical teaching of the Bible. 'He (Darby) was able to do what he did because there was a great need ... the church was corrupt, the clergy unlearned. Liberalism had all but taken over. Prophetic teachings ... were almost unheard of. Multitudes were spiritually starved'.

The current situation

Today, the most popular systematic defenders are Americans (alive & dead) like: **Charles Ryrie**, **John Walvoord**, **Lewis Sperry Chafer**, **Arno Gaebelein**, **J. Dwight Pentecost** and **Ernest Pickering**. At a popular level, there are numerous melodramatic paperbacks (like Hal Lindsey's: *The Late Great Planet Earth*) or films.

We can identify the following varieties:

Classical Dispensationalism - (Scofield, Chafer), Israel is on the earth, the church is in heaven and the two never meet in the new world. There are two ways of salvation: works in the OT and faith in the NT. Chafer holds to two covenants. This view dominated 1900-1950's.

Hyper Dispensationalism - Instead of finding the usual Dispensationalist origin of the church in Acts 2, these see it in Acts 13 (as Charles Baker, author of *A Disp. Theology* and associated with Grand Rapids Grace Bible College!).

Ultra Dispensationalism - The church begins in Acts 28 (as E.W. Bullinger, hence sometimes called Bullingerism). Therefore, only a few of Paul's letters apply to the church, the rest of the NT is Jewish.

Neo Dispensationalism - (Ryrie, Walvoord, Dwight Pentecost). Israel and the church will be together after the millennium; there is only one way to salvation in both testaments (faith); there is only one new covenant. Dallas seminary promotes this view.

Progressive Dispensationalism - In recent years some have realized that even some of the Neo Dispensational views are untenable and have sought to further ameliorate its teaching (e.g: Robert Saucy, Craig Blaising, Darrell Bock).

They state that:

- The church is not a parenthesis but the first step towards establishing the kingdom of God.
- God does not have two purposes (i.e. Israel and the church), there is only one purpose, but both of them share in it.
- There is no distinction between Israel and the church in the future state.
- The church will reign (with Jews) in glorified bodies on earth during the millennium.
- But - they still insist that OT prophecies regarding Israel will be fulfilled in the millennium by ethnic Jews. They do not see the church as the new Israel or believe that OT prophecies are fulfilled in the church.

One can begin to see how complex and varied this scheme is. There is, also, hopeless disagreement among its teachers. Is it really conceivable that the greatest saints in the history of the church could have not known of this 'vital' truth for 1900 years? Also consider that the foundation was laid by: a Roman Catholic Jesuit, a discredited, charismatic heretic and a young girl influenced by hallucinations and connected with occult practices.

The Dispensational Origins of Modern Premillennialism

by Jack Van Deventer

www.geocities.com/Heartland/9170/DEVENTER2.HTM

The twentieth century has seen a dramatic paradigm shift in prophetic perspectives, first away from and now back toward its historic roots. This shift away from historic Christianity stemmed from a novel approach to Bible interpretation called dispensationalism which was developed in the 1830s and popularized with the 1909 publication of the Scofield Reference Bible. Dispensationalism, with its unique brand of premillennialism, has been thoroughly pervasive, being prominent in many churches, in bookstores, and among radio Bible teachers.

The distinguishing features of dispensationalism are a rigidly applied literalism in the interpretation of Scripture, a compartmentalization of Scripture into “dispensations,” and a dichotomy between Israel and the Church. Dispensationalists believe “this present world system . . . is now controlled by Satan”¹ (not by God) and will end in failure and apostasy.

Dispensational premillennialists claim that their unique doctrines have been held since the early church, but these claims have been soundly refuted. Far from being the historic position of the church, premillennialism was described in 1813 by David Bogue as an oddity of Church history.² Postmillennialism was the dominant eschatology from the Reformation until at least 1859.³

The doctrine of a secret rapture was first conceived by John Nelson Darby of the Plymouth Brethren in 1827. Darby, known as the father of dispensationalism, invented the doctrine claiming there were not one, but two “second comings.” This teaching was immediately challenged as unbiblical by other members of the Brethren. Samuel P. Tregelles, a noted biblical scholar, rejected Darby’s new interpretation as the “height of speculative nonsense.”⁴ So tenuous was Darby’s rapture theory that he had lingering doubts about it as late as 1843, and possibly 1845.⁵ Another member of the Plymouth Brethren, B.W. Newton, disputed Darby’s new doctrine claiming such a conclusion was only possible if one declared certain passages to be “renounced as not properly ours.” Sandeen writes, “this is precisely what Darby was prepared to do. Too traditional to admit that biblical authors might have contradicted each other, and too rational as to admit that the prophetic maze defied penetration, Darby attempted a resolution of his exegetical dilemma by distinguishing between Scripture intended for the Church and Scripture

¹ John A. Witmer, "A Review of 'Wrongly Dividing the Word of Truth,'" *Bibliotheca Sacra* (July/September 1992) p. 272.

² Iain Murray, *The Puritan Hope* (Carlisle, PA: Banner of Truth, 1971) p.187.

³ In "History of Opinions Respecting the Millennium," *American Theological Review* 1 (Nov. 1859) p. 642-655.

⁴ Clarence Bass, *Backgrounds to Dispensationalism* (Grand Rapids, MI: Eerdmans, 1960) p. 21.

⁵ *Ibid.*, p. 64.

intended for Israel. . . . Darby's difficulty was solved by assuming that the Gospels were addressed partly to Jews and partly to Christians."⁶

Thus, **the doctrine of the separation of Israel and the Church, the foundation of dispensationalism, was born out of Darby's attempt to justify his newly fabricated rapture theory with the Bible.** Dispensationalists believed justification for carving up the Scriptures came from 2 Timothy 2:15 (KJV) "rightly dividing the word of truth." Subsequent dispensationalists divided the Scriptures in terms of categories of people: Jew, Gentile, and Christian. Chafer taught that the only Scriptures addressed specifically to Christians were the gospel of John, Acts, and the Epistles! Pettengill taught that the Great Commission was for the Jews only. Scofield taught that the Lord's prayer was a Jewish prayer and ought not be recited by Christians. Along with much of the New Testament, the Old Testament was described as "not for today." Ryrie dismissed the validity of the Old Testament commands to non-Jews because "the law was never given to Gentiles and is expressly done away for the Christian."⁷ Christians were even mocked as legalists for believing in the Ten Commandments!⁸ As other critics have observed, this segmentation of the Bible makes dispensationalism a Christianized version of cultural relativism.

Snowden and others traced the rise of modern premillennialism to a variety of religious splinter groups: the Plymouth Brethren (developed dispensationalism), the Millerites (became the Adventists), Mormons, Jehovah's Witnesses,⁹ and Pentecostals.¹⁰ Dispensational premillennialism was marketed the same way as the cultic groups. First, historic Christianity was discredited by the claim that all the prominent commentaries, all the church fathers, and even the Reformers were deluded by "man-made doctrines." Second, new revelation was claimed. Darby claimed to have received "new truth" or at other times "rediscovered truth" that had been lost since the apostles. Third, enthusiasm was whipped up on the pretense that Christ's coming was imminent. Frequent false predictions did not seem to deter this enthusiasm.

Snowden cited increasing prophetic fervor in the early 1900's rising from (1) a "fresh interest and zeal" in interpreting the "signs of the times," (2) the Great War (WWI) which started a wave of prophetic speculation, and (3) "the fall of Jerusalem out of Mohammedan into Christian hands [which] has whipped the millenarian imagination up to its highest pitch of foresight and prognostication."¹¹ This background explains the widespread popularity of the Scofield

⁶ Ernest R. Sandeen, *British and American Millenarianism 1800-1930* (Chicago: The University of Chicago Press, 1970), p. 66.

⁷ Charles Caldwell Ryrie, *Balancing the Christian Life* (Chicago, IL: Moody Press, 1969), p. 88.

⁸ S. Lewis Johnson, "The Paralysis of Legalism," *Bibliotheca Sacra*, Vol.120 (April/June, 1963), p. 109. He cites Barnhouse, *God's Freedom*, p. 134. Johnson wrote "At the heart of the problem of legalism is pride, a pride that refuses to admit spiritual bankruptcy. That is why the doctrines of grace stir up so much animosity. Donald Grey Barnhouse, a giant of a man in free grace, wrote, 'It was a tragic hour when the Reformation churches wrote the Ten Commandments into their creeds and catechisms and sought to bring Gentile believers into bondage to Jewish law, which was never intended either for the Gentile nations or for the church.' He was right, too."

⁹ James H. Snowden, *The Coming of the Lord* (New York: MacMillan, 1919), p. 23-24.

¹⁰ George M. Marsden, *Fundamentalism and American Culture, The Shaping of Twentieth-Century Evangelicalism: 1870-1925* (New York: Oxford University Press, 1980), p. 94. Marsden notes, "Dispensationalism, which fit so well with the Pentecostal and holiness ideas of the 'Age of the Spirit,' easily gained acceptance in the new Pentecostal movement. . . ."

¹¹ Snowden, *The Coming of the Lord*, p. 24.

Reference Bible, published in 1909, which had a dramatic influence in spreading dispensationalism. **Many well-known scholars warned that the teachings of dispensationalism were “unscriptural”**¹² (Spurgeon), “heterodox” (Dabney), “bizarre doctrine” and “grievous error”¹³ (Warfield), but the warnings went largely unheeded.

Today, dispensationalism is in a theological turmoil, having declined sharply since the 1970’s because of mounting criticism. Grenz notes, “Dispensationalism today is in a state of fluidity. No longer are the rigid distinctives of the past held to with unswerving certainty. Many progressive dispensationalists are no longer certain as to exactly what are the defining tenets of the system that commands their allegiance.”¹⁴

¹² Charles Spurgeon, *A Treasury of David / II* (Grand Rapids, MI: Zondervan, 1966), p. 466.

¹³ Curtis I. Crenshaw and Grover E. Gunn, III, *Dispensationalism Today, Yesterday, and Tomorrow* (Memphis, TN: Footstool Publications, 1989), p. 391. This book reprints B.B. Warfield’s 1918 critique of Lewis S. Chafer’s book *He That Is Spiritual*, from which these comments were excerpted.

¹⁴ Stanley J. Grenz, *The Millennial Maze* (Downers Grove, IL: InterVarsity Press, 1992), p. 122.

Dispensationalism

<http://en.wikipedia.org/wiki/Dispensationalism>

Dispensationalism is a Christian theological view of history and Biblical interpretation that became popular during the 1800s and early 1900s and is held today by many conservative Protestants. It supplies an interpretive grid for understanding the flow of the Bible as a whole, and it is frequently contrasted with opposing views such as Covenant Theology, where the fundamental difference is the relationship between the nations of Israel and Judah on the one hand and the Christian Church on the other.

Dispensationalism advocates a form of premillennialism in which it sees the past, present, and future as a number of successive administrations, or “dispensations” (Eph 3:2, KJV), each of which emphasizes aspects of the covenants between God and various peoples at various times. Consequently, it places a heavy emphasis on prophecy and eschatology, the study of the “end times.”

Theology

Main article: Dispensationalist theology

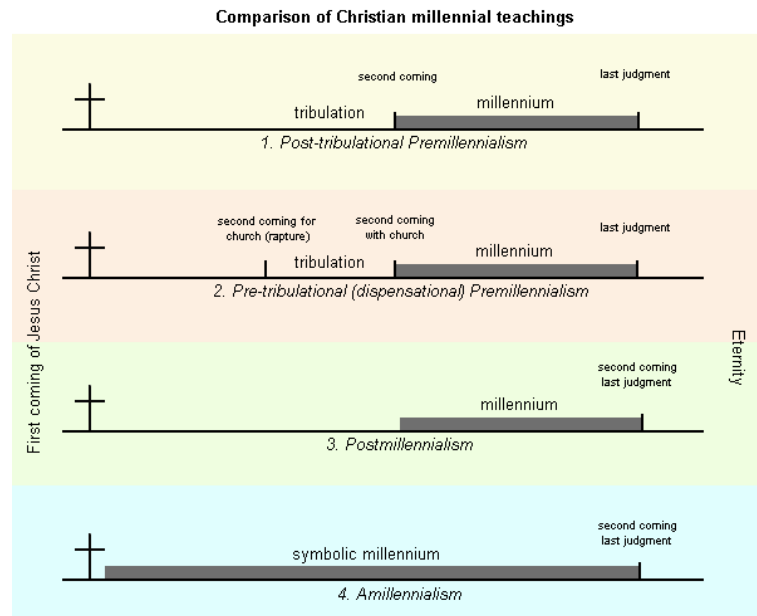
Central beliefs

Dispensationalism hinges on three core tenets:

1. The Bible is to be taken literally. John F. Walvoord, in his book “Prophecy in the New Millennium,” provides this explanation:

“History answers the most important question in prophetic interpretation, that is, whether prophecy is to be interpreted literally, by giving five hundred examples of precise literal fulfillments. The commonly held belief that prophecy is not literal and should be interpreted non-literally has no basis in scriptural revelation. Undoubtedly, a non-literal viewpoint is one of the major causes of confusion in prophetic interpretation.”

2. Dispensationalism teaches that the Church consists of only those saved from the Day of Pentecost until the time of the rapture. It is held that the Church consists of a small number of Israelites under the election of grace in the present dispensation along with a large number of Gentiles. (see Scofield note on Rom. 11 and The Mac Arthur New Testament Commentary: Romans 9 - 16). During the 70th week of Daniel, God will deal specifically with the nation of Israel to bring it to national salvation, in which Israelites who have faith in Jesus Christ during



that time will inherit the promised Theocratic Kingdom and the unconditional Covenants God made with Israel. Israel will fulfill its role as the Theocratic Covenanted Kingdom promised to the nation in Old Testament prophecy.

3. Dispensationalism teaches that Israel in the New Testament refers to saved and unsaved Israelites who will receive the promises made to them in the Abrahamic Covenant, Davidic Covenant and New Covenant. (See *The Millennial Kingdom* by Dr. John F. Walvoord.)

Dispensationalism takes its name from the idea that biblical history is best understood in light of a series of dispensations in the Bible. The number of dispensations that are generally held is, at the very least: the dispensation of Law, the dispensation of Grace and the dispensation of the Kingdom. These three are specifically stated in the Dallas Theological Seminary statement of faith. The Scofield Reference Bible notes additional dispensations to complete the list:

- the dispensation of Innocence (Gen 1:1–3:7), prior to Adam’s fall,
- of Conscience (Gen 3:8–8:22), Adam to Noah,
- of Government (Gen 9:1–11:32), Noah to Abraham,
- of Patriarchal Rule (Gen 12:1–Exod 19:25), Abraham to Moses,
- of the Mosaic Law (Exod 20:1–Acts 2:4), Moses to Christ,
- of Grace (Acts 2:4–Rev 20:3 – except for Hyperdispensationalists and Ultradispensationalists), the current church age.
- of a literal, earthly 1,000-year Millennial Kingdom that has yet to come. (Rev 20:4–20:6).

Opponents of dispensationalism argue that when Apostle Paul spoke of the dispensation of grace, he was not speaking of an age or period of time but rather he was speaking of stewardship.¹⁵

Differences of the dispensational periods

Dispensationalism defines a dispensation as follows: A dispensation is a period of time during which man is tested in respect to his obedience to some specific revelation of the will of God. Three important concepts are implied in this definition:

1. a deposit of divine revelation concerning God’s will, embodying what God requires of man as to his conduct;
2. man’s stewardship of this divine revelation, which he is responsible to obey;
3. a time-period, often called an “age”, during which this divine revelation is dominant in the testing of man’s obedience to God.

The dispensations are a progressive and connected revelation of God’s dealings with man, given sometimes to the whole race and at other times to a particular people, Israel. These different dispensations are not separate ways of salvation. During each of them man is reconciled to God in only one way, i.e. by God’s grace through the work of Christ that was accomplished on the cross and vindicated in His resurrection. Before the cross man was saved on the basis of Christ’s atoning sacrifice to come, through believing the revelation thus far given him. Since the cross

¹⁵ Bernie L. Wade. *The Israel of God, A Destiny Enjoined*. p. 232. TLFP.

man has been saved by believing on the Lord Jesus Christ, in whom revelation and redemption are consummated. On man's part the continuing requirement is obedience to revelation of God. This obedience is a stewardship of faith. Although the divine revelation unfolds progressively, the deposit of truth in earlier time-periods is not discarded, rather it is cumulative. Thus conscience (moral responsibility) is an abiding truth in human life (Ro. 2:15; 9:1; 2 Co. 1:12; 4:2), although it does not continue as a dispensation. Similarly, the saved of this present dispensation are "not under law" as a specific test of obedience to divine revelation (Gal. 5:18; cp. Gal 2:16; 3:11), yet the law remains an integral part of the Holy Scriptures, which, to the redeemed, are profitable for "training in righteousness" (2 Ti. 3:16-17; cp. Ro. 15:4). The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and has failed in the present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith. (The New Scofield Study Bible, NIV 1984 Edition, pg. 3-4)

An alternative to this "seven-dispensations" approach utilizes one question: How and by whom is God evangelizing lost men and women at any given time of human history even into the future? God through the ages has chosen to use people to evangelize other people with His gospel of redemption and salvation. Some believe there is a pattern through the Bible: Beginning with only various Gentile Nations; then Israel (through Abraham, Isaac, and Jacob to Christ); then The Church, (our present age); then Israel for 7 years more (in the future); and then a Millennial, Earthly Kingdom of Christ –

- the dispensation or age of Gentile Nations (Gen 1-11)¹⁶, from Adam to Abraham's Call;
 - of Israel (Gen 12 – Acts 1), from Abraham's Call to Pentecost in Acts 2;
 - of The Church (Acts 2 – 1 Thes. 4:13-17; 1 Cor. 15:23, 51-53), from Pentecost in Acts 2 to the end of The Church Age;
 - of The (missionary) Tribulation of Israel (Rev. 6-19), a yet-future Seven-year period;
- of a literal, earthly 1,000-year Millennial Kingdom (Rev 20:4–6) with a rebuilt temple and reinstated animal sacrifices and O.T. rituals (Eze 40-48)¹⁷ that has yet to come but soon will.

Comparison to other systems

Israel and the Church

The relationship between the ancient nations of Israel and Judah (sometimes collectively referred to as *Israel* or *the Jewish people*) and the church as the people of God is the key discriminator between Dispensationalism and other views. In the dispensational scheme, the time in which the church operates, known as the church age or the Christian dispensation, represents a "parenthesis". That is, it is an interruption in God's dealings with the Jewish people as a nation as described in the Old Testament and it is the time when the Gospel was preached and salvation in the present age is offered to the Gentiles and Jews alike. During the present dispensation a small Jewish remnant along with a large Gentile number are to be saved and become part of the

¹⁶ "Genesis 1-11 (King James Version)". Biblegateway.com. Retrieved on 2007-11-28.

¹⁷ "Why Sacrifices in The Millennium". Pre-Trib Research Center. Retrieved on 2007-11-28.

Church. Israel as a nation is partially blinded until the fullness of the Gentiles has come. Afterwards however, God's continued care for the Jewish people as a nation will be revealed after the end of the church age when Israel will be restored to their land and will accept Jesus as their messiah (compare Zech 12:8-10) and therefore "all Israel shall be saved" (Rom 11:25-29). That is those of Israel who come to faith in Jesus Christ and physically live through the Great Tribulation will be saved from the Beast and the false prophet and all who come to attack Israel by the appearing and coming Jesus Christ Himself and bring Israel to national salvation. And will sit on the throne of David and start the Theocratic Davidic Kingdom reign on the earth in which believers and Christ reign together on the earth from Israel (Isa. 9:6-7, Isa. 11, 65:17-25, 66:22-24, Zech. 14:9, Acts 1:6-7, Matt. 25:31-34, Rev. 5:10, 20:4-6).

Contrasted with this view are Roman Catholicism, Eastern Orthodoxy, Anglicanism, Covenant Theology, and New Covenant Theology. New Covenant Theology advocates supersessionism where the church replaces the Jews as God's chosen people. In Catholicism and Covenantalism, the church is not as a replacement for the nation of Israel but an expansion of it where Gentiles are, in the words of Romans 11, "grafted into" the existing covenant community.¹⁸

All of these groups expect there will be an influx (or return, depending on which view one is considering) of Jews to the church before the second coming of Christ. However, dispensationalists object to Roman Catholicism and Covenant Theology because dispensationalists do not view the church as the promised covenanted kingdom in Old Testament prophecy because they believe such a kingdom was still offered to the Jews in the New Testament era (for instance, in Acts 3:19-21). Dispensationalists further believe that the promises regarding the throne of David will be fulfilled on the earth as Jesus reigns over the earth from Israel at his second coming.¹⁹

Eschatology

Dispensationalists affirm a future, literal 1,000 year reign of Jesus Christ which merges with and continues on to the eternal state in the "new heavens and the new earth" (Rev. 21), and they hold that the millennial kingdom will be theocratic in nature and not mainly soteriological, as it is viewed by George Ladd and others who hold to a non-dispensational form of premillennialism. Dispensationalism is known for its views respecting the nation of Israel during this millennial kingdom reign, in which Israel as a nation plays a major role and regains a king, a land, and an everlasting kingdom. Dispensationalism is also uniquely associated with belief in the pre-tribulation rapture of the church.

Not all dispensationalists are premillennialists, however, and there are those who are midmillennial and postmillennial who also adhere to the dispensationalist ideology.

¹⁸ Vern Poythress (1986). *Understanding Dispensationalists*, section 12.

¹⁹ George N. H. Peters, *The Theocratic Kingdom* and Lewis Sperry Chafer, *Systematic Theology*

Other distinctives

Supposed dispensations are noted as separate time stages of God's dealings with mankind in general and later Israel in particular. At the transition of most dispensations, some of the features of the previous dispensation may carry over, some are ended, and some new features are established. For instance, dispensationalists claim that at the beginning of the Noahic dispensation, the command to increase again is recorded in Genesis 9:1-7 (King James Version):

- And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (**Genesis 9:1**)
- And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that move upon the earth, and upon all the fish of the sea; into your hand are they delivered. (**Genesis 9:2**)
- Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. (**Genesis 9:3**)
- But flesh with the life thereof, which is the blood thereof, shall you not eat. (**Genesis 9:4**)
- And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (**Genesis 9:5**)
- Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made he man. (**Genesis 9:6**)
- And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. (**Genesis 9:7**)

This commandment was a continuation of the previous commandment in Genesis 1:27-28 (King James Version) where it is written:

- So God created man in his own image, in the image of God created he him; male and female created he them. (**Genesis 1:27**)
- And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. (**Genesis 1:28**)

The change, however, was that Man's diet was no longer vegetarian, but the diet now included clean animals, and capital punishment was instituted (Genesis 9:3-7 - King James Version):

- Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. (**Genesis 9:3**)
- But flesh with the life thereof, which is the blood thereof, shall you not eat. (**Genesis 9:4**)

- And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (**Genesis 9:5**)
- Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man. (**Genesis 9:6**)
- And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. (**Genesis 9:7**)

This change, according to Henry Morris, may have been because the post-diluvian earth's environment was now more hostile.²⁰ The common name for this dispensation is "the dispensation of government".

The dispensation before this was the dispensation of conscience, as people were constrained from executing Cain, so Cain had to live with his guilt.

Many have accused Dispensationalists of holding to different means of salvation. Dispensationalism holds that salvation has always been by grace through faith, yet Dispensationalists assert that the responsibilities of those who have been saved differ in different dispensations.

In the dispensation of the Law, for instance, those who were saved were required to participate in the Jewish Law, including the sacrificial system. This did not entitle them to salvation, but it was made incumbent upon them as a requirement. The nuances of salvation-by-grace, and supposed requirements of the law, create confusion in dispensational theology that fuel the charge of a lowered Christology and soteriology.

There are seven supposed dispensations in all. The eternal state following the Millennium is not numbered as a dispensation.

History

Before Darby

According to Charles Ryrie, "informed dispensationalists" do not "assert that the system was taught in postapostolic times.... They recognize that, as a system, dispensationalism was largely formulated by Darby" in the 1800s, though they also contend that "the outlines of a dispensationalist approach to the Scriptures are found much earlier."²¹

For instance, they look to Augustine of Hippo, who wrote in his book "The City of God" about a plan of seven ages (1. Adam-Noah, 2.Noah-Abraham, 3. Abraham-David, 4. David-exile, 5. exile-incarnation, 6. incarnation-parousia, 7. millennium). Isidore of Seville (560-636) and the Venerable Bede (673-735) also saw it in this way.

²⁰ Henry M. Morris. *"The Genesis Record"*. Baker Book House and Master Books.

²¹ Charles Ryrie (1995). *Dispensationalism*. Chicago: Moody, p. 62. quoted in Kevin D. Hartley. "The History of Dispensationalism". *Sound of Grace* 7 (7): p. 3.

Joachim of Fiore (1135-1202) and Thomas Brightman (1557-1607) developed a different teaching. They related the seven churches in the Book of Revelation to seven ages in the history of the church. They also divided the history in three frames: time of the father (Old Testament), time of the son (New Testament), and finally the time of renewing.

Robert Pont (1524-1606), a Scottish theologian, connected prophecies of the Book of Daniel and the Book of Revelation and also got seven ages of mankind.

Great Britain

Born out of the religious environment in England and Ireland in the 1820s, systematized dispensationalism began with the Plymouth Brethren movement, especially the teachings of John Nelson Darby (1800–1882).

Dispensationalism: the dividing of history into specific periods according to how God is said to have dealt with humanity. For example, from the Fall of Adam to Noah, God has related and communicated to man through his conscience; from Moses to Christ, God related to man through the Law. After the birth of the Church, God related to man by the gift of the Holy Spirit - the supernatural experience of being 'born-again' and having the presence of the Holy Spirit, the third person of the Trinity as the 'comforter, as recorded in John 14:14-18 (King James Version):

- If you shall ask any thing in my name, I will do it. (**John 14:14**)
- If you love me, keep my commandments. (**John 14:15**)
- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (**John 14:16**)
- Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he dwells with you, and shall be in you. (**John 14:17**)
- I will not leave you comfortless: I will come to you. (**John 14:18**)

Late 19th-Century premillennialists held that God had a “*pattern for the ages*”. Composed of seven dispensations, the last dispensation of which would be the 1,000 year Millennium, which some writers have referred to as a 1,000-year Sabbath. Dispensationalism was made popular through the notes of the Scofield Reference Bible. It came to be more than a way of looking at history; it was tied to the verbal inerrancy of the Bible, as is recorded in 2 Timothy 2:15 (King James Version):

Study to shew thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.

– 2 Timothy 2:15 (KJV)

Darby built on a number of themes that were common among the more radical Calvinists in the Evangelical movement of the early 19th century, but he elaborated a more complex and complete

system for interpreting the Bible than had previous writers. Scofield's approach to interpreting the Bible largely held that it should be understood as any other speech should be understood, that in keeping with figures of speech, similes and metaphors should be taken to mean exactly what it said.

The Plymouth Brethren movement, essentially a reaction against Anglican and Roman Catholic ecclesiology, became known for its anti-denominational, anti-clerical, and anti-creedal stance. In 1848, the Plymouth Brethren split into an "Exclusive" group led by Darby and an "Open" group. Darby's views became dominant among the Exclusive Brethren, but were not widespread among Open Brethren until the 1870s or 1880s.

North America

Dispensationalism was first introduced to North America by John Inglis (1813–1879), through a monthly magazine called *Waymarks in the Wilderness* (published intermittently between 1854 and 1872). In 1866, Inglis organized the Believers' Meeting for Bible Study, which introduced dispensationalist ideas to a small but influential circle of American evangelicals. After Inglis' death, James H. Brookes (1830–1898), a pastor in St. Louis, organized the Niagara Bible Conference to continue the dissemination of dispensationalist ideas. Dispensationalism was boosted after Dwight L. Moody (1837–1899) learned of "dispensational truth" from an unidentified member of the Brethren in 1872. Moody became close to Brookes and other dispensationalists, and encouraged the spread of dispensationalism, but apparently never learned the nuances of the dispensationalist system.

Dispensationalism began to evolve during this time, most significantly when a significant body of dispensationalists proposed the "pre-tribulation" Rapture. Dispensationalist leaders in Moody's circle include Reuben Archer Torrey (1856–1928), James M. Gray (1851–1925), Cyrus I. Scofield (1843–1921), William J. Erdman (1833–1923), A. C. Dixon (1854–1925), A. J. Gordon (1836–1895) and William Eugene Blackstone, author of the bestselling book of the 1800s titled, "Jesus is Coming" (Endorsed by Torrey and Erdman). These men were activist evangelists who promoted a host of Bible conferences and other missionary and evangelistic efforts. They also gave the dispensationalist movement institutional permanence by assuming leadership of the new independent Bible institutes such as the Moody Bible Institute (1886), the Bible Institute of Los Angeles—now Biola University (1907), and the Philadelphia College of the Bible—now Philadelphia Biblical University (1913). The network of related institutes that soon sprang up became the nucleus for the spread of American dispensationalism.

The energetic efforts of C.I. Scofield and his associates introduced dispensationalism to a wider audience in America and bestowed a measure of respectability through his Scofield Reference Bible. The publication of the Scofield Reference Bible in 1909 by the Oxford University Press was something of an innovative literary coup for the movement, since for the first time; overtly dispensationalist notes were added to the pages of the biblical text. The Scofield Reference Bible became the leading Bible used by independent Evangelicals and Fundamentalists in the U.S. for the next sixty years. Evangelist and Bible teacher Lewis Sperry Chafer (1871–1952), who was strongly influenced by C.I. Scofield, founded Dallas Theological Seminary in 1924, which has

become the flagship of Dispensationalism in America. More recently, the Baptist Bible Seminary in Clark Summit, Pennsylvania (USA) has become another center of dispensationalism.

The so-called “Grace Movement”, which began in the 1930s with the teaching ministries of J.C. O’Hair, Cornelius R. Stam, Henry Hudson and Charles Baker has been mischaracterized as “ultra” or “hyper” dispensationalism (an actual misnomer according to the etymology of the Greek word base for “dispensation”). But the term still serves to distinguish a theological system that departs from the tenets of Dispensationism.

The contrasts between law and grace, prophecy and mystery, Israel and the Church, the body of Christ were energized by Scofield, Barnhouse and Ironside in the hearts of these men and studied and proclaimed by O’Hair, Stam and a host of other “grace” teachers. It is however contended by dispensational teachers such as Charles C. Ryrie, Dwight J. Pentecost and Arnold Fruchtenbaum that²² ultradispensationalism (or the grace movement if you will) is far enough removed from dispensationalism to not any longer be dispensationalism at all. “Ultra” Dispensationalists hold to the belief that the Church wasn’t started till the stoning of Stephen. The first reference to the church the body of Christ is in Romans and unlike most other dispensationalists they believe that the church started at Romans 1 rather than Acts 2 or Acts 28. Ultradispensationalists believe that the books of Paul (Romans through Philemon) are written for the church today and the books after (Hebrews through Revelation) are written for the Hebrew church of the tribulation. A large number of UD’s (Ultradispensationalists) believe that the church has access to the inspired Word of God and that God has perfectly preserved the Bible in the form of the King James Version. This teaching is propagated by organizations such as Grace School of the Bible, Grace Alive Ministries, RGMI, and pastors Thomas M. Bruscha, Richard Jordan, Mike Tiry, and Tracy Plessinger.

A differing view to Dispensationalism is the view of Armstrongists, sometimes called “British Israelism,” which believes that the United States and Great Britain are part of the so-called ten lost tribes of Israel.

Dispensationalism has come to dominate the American Evangelical scene, especially among nondenominational Bible churches, many Baptists, and most Pentecostal and Charismatic groups.

Influence

Dispensationalism has had a number of effects on Protestantism, at least as it is practiced in the United States. Dispensationalists, usually of the Fundamentalist variety, have continued to teach that a Pope may be the False Prophet of the book of Revelation. And also views the false Church of Rev. 17 as all representing all the false churches of professing Christianity together who deny or reject the teachings of Scripture on the Person of Jesus Christ and the gospel message. In other words, such false churches recognize a different Jesus Christ and different gospel which the Apostle warns the Church against (Gal. 1: 6-9, 2 Cor. 11:3-4). These are the false religions of the

²² See page 67 of this document titled “Ultradispensationalist”.

world to be extant at the time of the 70th week of Daniel, at the beginning of the Tribulation period.

Dispensationalism rejects the notion of supersessionism, sees the Jewish people as the true people of God, and sees the modern State of Israel as identical to the Israel of the Bible. John Nelson Darby taught, and most subsequent dispensationalists have consistently maintained, that God looks upon the Jews as his chosen people even as they remain in rejection of Jesus Christ, and God continues to have a place for them in the dispensational, prophetic scheme of things. Dispensationalists teach that a remnant within the nation of Israel will be born again, called of God, and by grace brought to realize they crucified their Messiah. Dispensationalism is unique in teaching that the Church is a provisional parenthesis, until the Jewish remnant finally recognize Jesus as their promised Messiah during the trials that come upon the Jews in the Great Tribulation after the Church is raptured. Darby's prophecies envision Judaism as continuing to enjoy God's protection literally to the End of Time, and teach that God has a separate 'program', to use J. Dwight Pentecost's term, in the prophecies for Jews apart from the Church. Dispensationalists believe that God, is currently dealing with the church, recognized in the New Testament as the "body of Christ," and "house of God," and as a mystery unknown in Old Testament times. They teach that God has not forgotten His eternal covenants with Israel:

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.

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While stressing that God has not forsaken those physically related to Abraham, dispensationalists do affirm of the necessity for Jews to follow the example of the entire early church (up until Acts 10:34 ff.) and hold that God made unconditional Covenants with Israel as a people and nation which was based on God's sovereign grace with Israel as a nation under the Abrahamic Covenant, Palestinian Covenant, Davidic Covenant and the New Covenant and that they must receive Jesus as Messiah. Paul mentions the meaning of faith and salvation from the penalty of sin in Jesus Christ:

²³ "Romans 11:1-5 (King James Version)". BibleGateway.com. Retrieved on 2007-11-20.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

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Judaism

Christian Dispensationalists sometimes embrace what some critics have pejoratively called *Judeophilia*—ranging from support of the state of Israel, to observing traditional Jewish holidays and practicing traditionally Jewish religious rituals. Dispensationalists believe in and support the state of Israel, recognize its existence as God revealing His Will for the Last Days, and reject anti-Semitism.

Messianic Judaism

Dispensationalists tend to have special interest in the Jews because the dispensationalist hermeneutic interprets Jews as a continuance of God's chosen people. Messianic Judaism, however, rejects dispensationalism in favor of Olive Tree Theology²⁵, and those Jews who accept dispensationalism are instead called Hebrew Christians.

Antichrist

Some dispensationalists, such as Jerry Falwell, have asserted that the beast Antichrist will be a Jew, based on a belief that the Antichrist will falsely seem to some Jews to fulfill prophecies of the Messiah more accurately than Jesus did.²⁶

However, many dispensationalists do not accept this belief, and claim that a number of scriptures do not cite any evidence, such as Daniel 9:27:

²⁴ "Romans 10:9-15 (King James Version)". BibleGateway.com. Retrieved on 2007-11-20.

²⁵ David H. Stern, *Messianic Jewish Manifesto*, *The Complete Jewish Bible*, and *The Jewish New Testament Commentary*.

²⁶ "Weeks ago, Falwell said he was at peace with death". Retrieved on 2007-05-17.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

– *Daniel 9:27 (King James Version)*

Such dispensationalists claim that this “prince” will be of the same people that destroyed the Jewish city, i.e., of Roman origin and therefore will not be Jewish.

In turn, this “prince” will stand up “against the Prince of princes” and destroy many “by peace” (Dan 8:25); and will be responsible for the false “peace and safety” that will precede the destructive day of the Lord (1 Thess 5:2–3). Some believe this man will be a Jew, based in part on John 5:43, where the Lord stated that the unbelieving Jews would receive another who “shall come in his own name” (as opposed to the Lord Himself, who came in the Father’s name). Further evidence is taken from Daniel 11:37, “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all”, although in a passage as late as Daniel, a better translation is probably, “He will reject the gods (Eloha) of his fathers.” The prophet Daniel refers to this man as “a vile person”, who will “obtain the kingdom by flatteries” (Dan 11:21). This belief is not essential to dispensationalism.

Darby himself taught the Antichrist will be a Jew, and the Beast, a separate person, will be the political leader of the revived Roman Empire.²⁷

World politics

Dispensationalism teaches that Christians should not expect spiritual good from earthly governments, or success from churches to be part of Christ’s kingdom enlarging ministry since the Kingdom of God is usually seen as yet future. Instead, people should expect social conditions to decline as the end times draw nearer. Dispensationalist readings of prophecies (such as Daniel 9:27, “And he [the Antichrist] will make a firm covenant [a peace contract] with the many [the nation of Israel] . . .”) often teach that the Antichrist will appear to the world as a peacemaker. This makes some dispensationalists suspicious of all forms of power, religious and secular, and especially of human attempts to form international organizations for peace, such as the United Nations. Almost all dispensationalists reject the idea that a lasting peace can be attained by human effort in the Middle East, and believe instead that “wars and rumors of wars” (cf. Matt 24:6) will increase as the end times approach. Dispensationalist beliefs often underlie the religious and political movement of Christian Zionism.

Dispensationalists teach that churches which do not insist on Biblical literalism set forth an inconsistent method of interpretation with respect to the area of Bible prophecy and view it as a step towards theological liberalism which rejects Scripture as being inerrant. This casts suspicion on attempts to create church organizations that cross denominational boundaries such as the World Council of Churches.

²⁷ "The Hopes of the Church of God, John Nelson Darby".

United States politics

Political analyst Richard Allen Greene has argued that dispensationalism has had a major influence on the foreign policy of the United States. This influence has included support for the state of Israel.²⁸

Fiction

Dispensationalist themes form the basis of the successful *Left Behind* series of books. However, not all dispensationalists agree with the theology of authors Tim LaHaye and Jerry Jenkins.

People

The following individuals have been associated with dispensationalism:

- Sir Robert Anderson (1841–1918), “Anglicanized Irishman of Scottish extraction”, 1863 entered the Irish Bar; Assistant Commissioner of Metropolitan Police in Scotland Yard; lay preacher and defender of the Faith; saw difference between Israel and the Church; authored 19 books on the Bible.
- Charles F. Baker (1905–1994), author (*A Dispensational Theology*), Hyperdispensationalist and founder of Grace Bible College, Grace Movement pioneer.
- Clarence B. Bass, author (*Backgrounds to Dispensationalism*)
- Louis S. Bauman (1875-1950), minister, evangelist, author, and bible conference speaker. Leader in Brethren and Grace Brethren churches.
- Hoyle Bowman, Professor at Piedmont Baptist College, Winston Salem, NC.
- James H. Brookes (1830–1897), minister, writer, and theologian. Cyrus I. Scofield was one of his students.
- E. W. Bullinger (1837–1913) Anglican clergyman, Biblical scholar, and Ultrardispensationalist author criticized by the Plymouth Brethren.
- John Nelson Darby (1800–1882), British preacher, Plymouth Brethren co-founder, and considered by many as the “father of dispensationalism”.
- Paul Fink, professor at Liberty University
- Arnold Fruchtenbaum (b. 1943), writer and theologian
- Norman Geisler, writer and theologian
- Ed Hindson, author, and professor at Liberty University
- Mark Hitchcock, pastor and author²⁹
- Zane C. Hodges (b. 1933), Bible scholar known as a Free Grace proponent.
- Harry A. Ironside (1876–1951), pastor of The Moody Church, Chicago, and author of more than 60 books.
- Tim LaHaye (b. 1926), minister, author of the “Left Behind” novel series, and speaker.
- Clarence Larkin (1850–1924), author of many pamphlets and books around 1918 containing extensive graphical dispensational charts with commentary³⁰

²⁸ Greene, Richard Allen. "Evangelical Christians plead for Israel". Retrieved on 2007-03-20.

²⁹ Faith Bible Church, Edmond, Oklahoma.

³⁰ Rev. Clarence Larkin Estate.

- Hal Lindsey (b. 1929), evangelist and author of “The Late Great Planet Earth” and other books advocating a dispensationalist and fundamentalist understanding of Christianity.
- Alva J. McClain (1888-1968), founder and first president of Grace Theological Seminary and Grace College. Wrote *The Greatness of the Kingdom* and was a co-editor of the 1967 Scofield Reference Bible Revision.
- J. Dwight Pentecost (b. 1915), writer and theologian
- Charles Caldwell Ryrie (b. 1925), Christian writer and theologian. Best know for his “Ryrie Study Bible”, and his book entitled “Dispensationalism”.
- Lewis Sperry Chafer (1871-1952), founder and president of Dallas Theological Seminary, Dallas, Texas
- C.I. Scofield (1843–1921), minister, scholar, and theologian. Better known for his influential Scofield Reference Bible (published in 1909) that popularized dispensationalism.
- Miles J. Stanford (1914–1999), Christian author
- Charles Stevens, founder of Piedmont Baptist College, Winston Salem, NC.
- A.P. Sullivan, writer and theologian
- Douglas P. Reider, professor of theology and Greek at Word of Life Bible Institute (Canada)
- Henry C. Thiessen, author of *Lectures in Systematic Theology* and taught at Dallas Theological Seminary.
- Elmer L. Towns, author, and professor at Liberty University
- John F. Walvoord (1910–2002), longtime president of Dallas Theological Seminary and leading proponent of dispensationalism in the late 20th century.
- Kenneth Wuest (1893–1962), New Testament Greek scholar.
- Richard Jordan, author, Hyperdispensationalist lecturer at Grace School of the Bible and Pastor of Shorewood Bible Church.
- Mike Tiry, elder at Berean Bible Church.
- Rev. John C. Hagee³¹

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³¹ McCain Rejects Hagee Backing as Nazi Remarks Surface

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Dispensationalism Timeline

By James Whisler

<http://poweredbychrist.homestead.com/files/history/Timeline.htm>

The Seeds of the Apostasy are Planted...

3rd Century B.C.--- About 250 B.C. the Septuagint was written in Alexandria, Egypt. This translation of the Hebrew Scriptures into Greek with Hellenistic (pagan) influences was ordered by Hellenist Emperor Ptolemy II. Some of these changes from the original Hebrew Masoretic texts into the Septuagint also found their way into the modern bible versions. It needs to be pointed out that the creation of these corrupted manuscripts is quite possibly where the preparation began for the premillennial dispensationalist teachings, hence their inclusion into this timeline. These deviations from the true scriptures are covered in Dispensationalism and the King James Bible.

2nd Century A.D.--- Members of the Lord's true church in Antioch, Syria (where they were first called Christians... Acts 11:26) were faithfully reproducing the original manuscripts of the Holy Scriptures, with fear and trembling. Not daring to change even one word or any punctuation, as they knew the warnings of the Lord in Deut.4:2 and Rev.22:18. In little time, through missionary efforts, they made their way to Philo's Mystery School in Alexandria, Egypt. It is here, at the world's headquarters of the Mystery Religions that the Gnostics began producing corrupted versions of the original New Testament manuscripts. Under the leadership of men like Origen and Clement their Mystery School changed the scriptures to reflect their Gnostic beliefs, in opposition to true Christianity. You could compare these actions to those of today's Jesus Seminar deciding what belongs in the Bible. Satan put it in their hearts to include changes to certain verses so that at the proper time they could be used to support a doctrine that he would later introduce, known as dispensationalism.

312 A.D.--- The Emperor Constantine publicly proclaimed he was a Christian. However, he still openly worshiped the pagan gods, including the sun god Sol. He later declared himself to be the first Pope (Summus Pontifex). It is out of this pagan cesspool in Rome that Roman Catholicism was born. Constantine soon ordered his right-hand man Bishop Eusebius to oversee the production of 50 new bibles. Which manuscripts do you suppose he chose for this undertaking? Well anyone who takes the time to research it out knows that Roman Catholicism is nothing more than the Babylonian Mystery Religions wearing a mask (see The Two Babylons by Alexander Hislop). So Eusebius's choice was made for him. He had to stay faithful to his religion. He faithfully chose to use the Alexandrian texts. These bibles would later be used by Jerome in the production of his Latin Vulgate, which became the official bible of the Roman Church. All other bibles were outlawed. And so Satan's corrupted manuscripts have been protected in the bosom of the Vatican to this day. They would later be used in the translation of practically all the modern bible versions. In my article Dispensationalism and the King James Bible (this article is included in this document) you will see how these ancient Alexandrian

manuscripts and their modern counterparts are needed for a defense of the dispensationalist teachings.

The Seeds Are Watered...

1830 A.D. --- The most important element of dispensationalism was introduced to the world from seemingly innocuous sources. Dave MacPherson in his book The Rapture Plot traces with painstaking details the origin of the pretribulation rapture back to a Miss Margaret MacDonald from Port Glasgow, Scotland. Apparently, she had been receiving divine revelations from God about this rapture. Mr. MacPherson also revealed that she had occultic ties, including a friendship with a girl who was into psychic powers and automatic writing; also that she and her friend could appear like statues in an almost supernatural way, barely touching the ground, nearly levitating (levitation was known as 'rapture' in the esoteric circles). The Jesuits also claimed to be able to levitate during their meditations, while the Catholic leadership often condemned such practices among the commoners. A brand new event was being introduced and the word 'rapture' was the name given to it (a word which doesn't appear in the King James Bible but the Latin form of the word appears in the (Catholic) Latin Vulgate. I hope the connection is not missed here.

Margaret sent her vision in a letter to well-known London preacher Edward Irving. Shortly thereafter, this revelation of a rapture showed up for the first time in public print anywhere in the history of the world in the periodical put out by Irving's church. This periodical, known as *The Morning Watch*, put out an article titled "Commentary on the Epistles to the Seven Churches in the Apocalypse" in the September 1830 issue. Skeptics should be advised that proof exists in the archives of leading British libraries as well as original copies in Colgate-Rochester Divinity School, Fuller Theological Seminary, Oral Roberts University, Princeton Theological Seminary, Southwestern Baptist Theological Seminary, and Trinity Evangelical Divinity School. There are several prophecy teachers like Grant Jeffrey, Thomas Ice, Tim LaHaye, Chuck Missler, etc. who claim that this teaching of the pretrib rapture can be found in writings dating earlier, but this teaching is only found when they edit the texts being examined like the writings of Jesuit Manuel de Lacunza and someone known as Pseudo-Ephraim among others.

At the same time Margaret was formulating her rapture revelation, she made a false prediction on the identity of the Antichrist, the 19th century socialist Robert Owen. So much for her hearing correctly from the Lord.

Fritz Springmeier researches the secretive generational Satanic bloodlines of the Mystery Religions, those families who are building the New World Order and establishing a kingdom for the Antichrist. He had this to say of the MacDonald clan:

"One of the books which I looked with difficulty for before finding it, was Gerald Massey's *A Book of the Beginning* (Secaucus, NJ: University Books, Inc., 1974.) The book goes in and shows in detail how the inhabitants of the British Isles came originally from Egypt. This is important because (as this author has contended in earlier writings) the Druidism of the British Isles was simply a derivative from the Egyptian Satanic witchcraft/magic of Ancient Egypt. The Egyptian word "Makhaut" (clan or family) became the Irish

“Maccu”. Hence, the “Maccu of the Donalds” (clan of Donalds) now seen in the name MacDonald.”

Fritz points out as well that the MacDonald clan was very intimately associated with the Knights Templars, several of the MacDonalds actually serving as Templars. In fact, Margaret’s home town is one of the main areas that the Templars sailed to and settled in when they left France. It should be made known that these Satanic bloodlines often chose the Christian religion as a cover to hide their origins and their true religion. I make no such claim that anyone with the last name of MacDonald is a Luciferian. In the case of Margaret MacDonald, I leave that up to the reader to decide. I explain how I believe the teachings of dispensationalism and the pretrib rapture are being used to accomplish the goals of the Priory of Sion and the Knights Templars in my article [Bill Clinton: the decoy Antichrist](#) and I believe it can be seen why they would introduce such doctrines into the Christian world through their agents, possibly the MacDonald family. These goals involve reestablishing a king from the Merovingian Dynasty onto the throne in Jerusalem to rule the world. This is none other than the Antichrist. For more information on how the MacDonald bloodline fits into all this, go to [The McDonald Family](#).

Hughes de Payens of the Priory of Sion formed the Knights Templars in 1118 as a front organization to be used by the Priory to carry out their goals. J.R. Church shares this history about these two groups which came out of the Roman Catholic Church during the Crusades:

“... the Order of the Knights Templar was, at first, only a front organization for a more secretive group known as the Priory of Sion, whose real purpose was to capture the wealth of the world, establish their own world government, and introduce a Merovingian king to sit upon a throne in Jerusalem. They are said to be the true possessors of the (Jewish) Temple treasury and the behind-the-scenes controllers of the world’s currencies.”

“In 1979 Mr. Pierre Plantard de Saint-Clair, the present Secretary General of the Priory of Sion, was interviewed in Paris, France by reporters from the BBC. When asked the question, ‘Does the Priory of Sion possess the treasures of the ancient Jewish Temple?’ , he said, ‘yes.’ He added, ‘They will be returned to Jerusalem when the time is right.’”

Now about the same time as Margaret MacDonald’s vision, John Darby, among others, was playing with other elements of dispensationalism, particularly, dividing history into ages or dispensations. After the teaching was birthed in 1830, it was still very unstructured and incomplete, but it was quickly growing and evolving due to input from several areas, especially the previously mentioned Edward Irving and his church. Many of the well-known prophecy teachers of today are trying to credit John Darby with the origin of the teaching because he was a very well educated man who authored many books. Apparently, they are embarrassed by the humble origin from a young Scottish girl and want to give it a more prestigious beginning. Or they are trying to muddy up the waters so we can’t trace the teaching to a clandestine beginning (my theory). This credit to Darby is unfounded and incorrect. In fact, he went to see Margaret and her family shortly after she was gaining a little notoriety for her vision.

This is more evidence that the dispensationalist leadership likes to pretend doesn’t exist. Their boy Darby prized this revelation so much that he took credit for it, or rather allowed others like

his friend and biographer Hugh Kelley to give him credit without Darby correcting him. Darby also wrote vague statements in his memoirs twenty years after the fact that could be interpreted as him claiming the rapture as his own. Is this what you would expect from a shepherd of the flock? Nevertheless, he headed out promoting, improvising and adding to this new doctrine, coming to America several times and traveling all across the country to do this. On at least one occasion he went to Saint Louis and met with Presbyterian minister James H. Brooks, who was Scofield's mentor. MacPherson states that Darby met with Scofield. I also believe they met and that it was no coincidence, but preplanned.

Author Joseph Canfield points the significance out. He writes "Convert Scofield 'happened to be in the one city in North America which had been singled out by John Nelson Darby for concentrated "planting the seed" of Darby's special brand of Bible teaching.'" I believe this was just one figurehead (Darby) chosen by the behind-the-scenes controllers, passing the torch of their false doctrine on to his successor (Scofield). It would be hard for them to hide the fact that they never had money problems when promoting this pretrib teaching. As "luck" would have it, there always seemed to be wealthy benefactors nearby. This included men like eccentric banker Henry Drummond, who was involved from the beginning, making his resources available to Irving's church in London and continuing to support the movement. Researcher Robert L. Pierce noted "...Darby's unusual mobility, for his day and time and his seeming lack of financial problems." Scofield had Union 76 oil baron Lyman Stewart, Arno C. Gaebelien and some of his wealthy friends who chose to remain as anonymous as possible.

1870's --- Apparently it was decided that it was time to more fully unleash the corrupted manuscripts on an unsuspecting Protestant world. At this time John Darby translated his own Bible version, which was based on the Alexandrian manuscripts. Also utilized at this time were two of Satan's infiltrators in the Anglican Church. Fenton John Anthony Hort and Brooke Foss Westcott; both of which had been founders and members of several occultic clubs including the Hermes Club, the Ghostly Guild, the Society for Psychical Research, etc. Their eerie interests included automatic writing, crystal gazing, mediumship, multiple personality, necromancy, levitation, and they rubbed elbows with the likes of H.P. Blavatsky, founder of the Theosophical Society. On top of this, these two were also Anglican priests. Westcott gave hints in his writings of his true disposition, making mention of "initiation in the Mysteries...deep in mystic rites...purified with holiest water."

Since Westcott and Hort led double lives, contrasting greatly between Christianity and occultism, it is no wonder they were interested in multiple personality, which as more of us are finding out, actually stems from generational satanic families who employ systematic traumas and satanic ritual abuse on their victims to divide the mind and create these personalities. How far must one go to be considered an apostate in the Anglican Church? You wouldn't let them translate your bible, would you? Well in all truthfulness, if you are reading from practically any bible other than the King James, then you have let them translate your bible for you. Practically all the major modern versions are based on the Westcott-Hort Greek text types, which come from Sinaiticus, Vaticanus and the Greek Septuagint translation of the Old Testament. These are all Mystery Religion manuscripts. While the King James Version, on the other hand, is derived from the Hebrew Masoretic texts and the Textus Receptus.

If you sincerely want to know the truth about which bible is God's true word, then I urge you to read *New Age Bible Versions* by Gail Riplinger. This will clear up any doubts about who has the more reliable manuscripts and which bible truly glorifies the Lord, also exposes which ones prepare the way for the acceptance of the Antichrist. Since I wrote above that '*practically all the major modern versions*' are based on the corrupted manuscripts, that might prompt the reader to say "hey, what about the New King James? It's supposed to be based on the same Greek and Hebrew as the original King James Bible." To which I would respond that the book *New Age Bible Versions* also documents many translational errors in the NKJV. In addition to this, the [NKJV has the Masonic symbol](#) of the triskele plastered all over the front cover, and it has been given a strong endorsement by 33rd degree Freemason Billy Graham, which is also often printed on or inside the front cover. I would therefore conclude that this is a bible for masons and not Christians.

1881 --- The Brothers Grim (Westcott & Hort) release their collection of fairytales (the Westcott-Hort Greek text types) and out of this comes the Revised Version of the Bible, a present to the Protestant world from the Vatican. No thank you—Return To Sender.

1909 --- Cyrus I. Scofield, having been won over by illumination of the new revelation, joined the team and with that previously mentioned financial help, released his Scofield Reference Bible. Cyrus wanted to use the bible of his heroes, Westcott and Hort, for this project. However, he knew that due to the prominence of the KJV and the meager results of the Revised Version sales that his dispensationalist teachings would never get anywhere if coupled with the R.V. So he used the KJV, but he subtly showed his contempt for it and his reverence for the Revised Version. This is how he did it. Everywhere that the King James disagreed with the Revised Version in an area of doctrinal importance, Cyrus inserted a footnote stating the KJV was incorrect and he always offered a "more correct" rendering which was almost always identical to the RV.

Here are a few of the examples of his footnotes, which I've borrowed from the [Not Deceived Network](#).

(some of Scofield's footnotes found in the Scofield Reference Bible)

Page 1022, Matthew 16:20, margin note "c"
Omit "Jesus."

Page 1023, Matthew 17:21, margin note "j"
The two best MSS. omit verse 21.

Page 1031, Matthew 23:14, margin note "s"
The best MSS. omit verse 14.

Page 1057, Mark 9:29, margin note "u"
The two best MSS. omit "and fasting."

Page 1061, Mark 11:26, margin note “i”
Verse 26 is omitted from the best MSS.

Page 1325, 1 John 5:7, margin note “o”
It is generally agreed that v.7 has no real authority, and has been inserted.

Page 1069, Mark 16:9-20, footnote “1”

The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and

Vatican, and others have it with partial omissions and variations.

Page 1201, Romans 8:1, margin note “b”
The statement ends with “Christ Jesus”; the last ten words are interpolated.

Page 1212, 1 Corinthians 1:8, footnote “2”
A.V. has “day of Christ,” #2Th 2:2 incorrectly, for “day of the Lord”

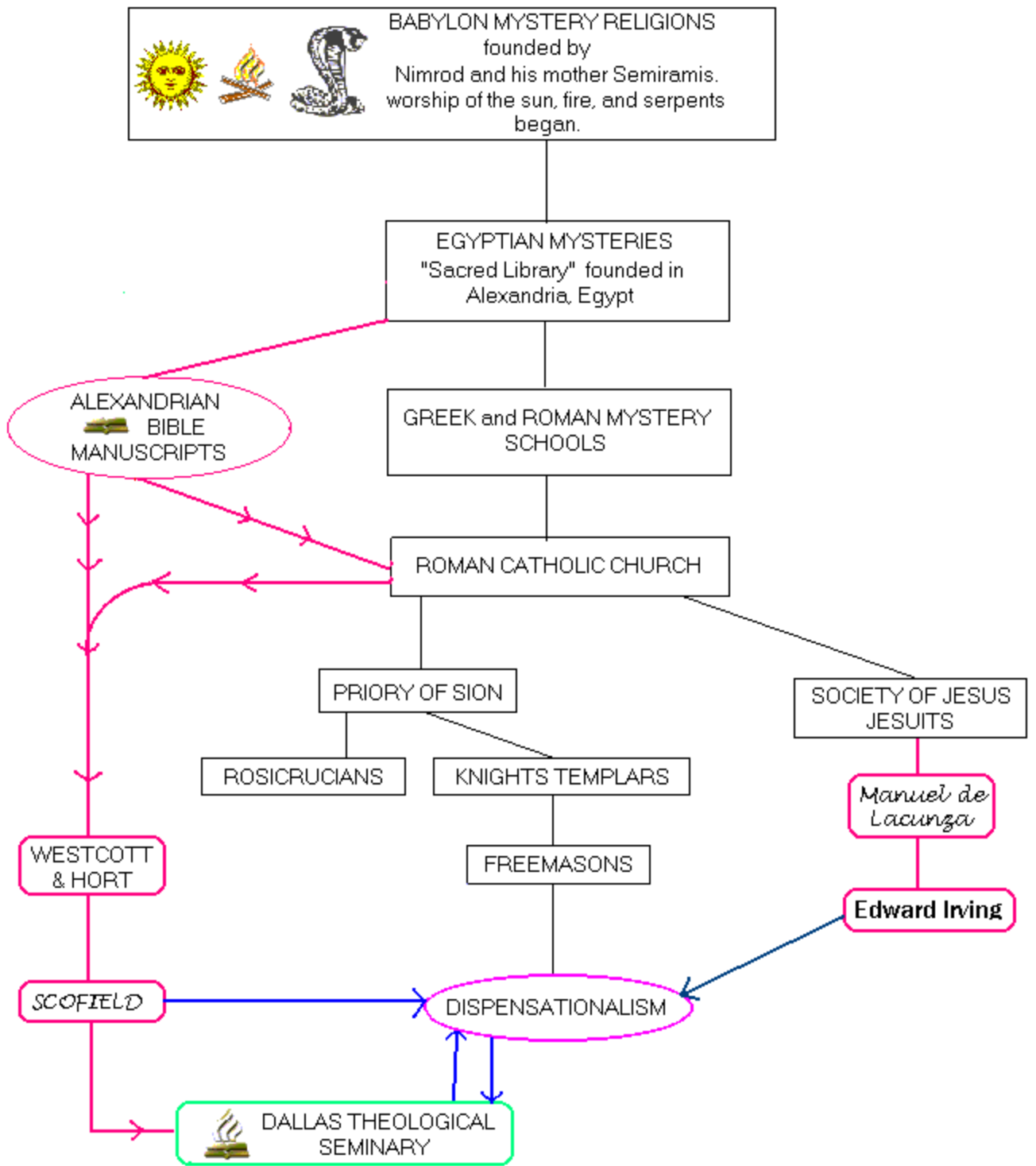
1216, 1 Corinthians 5:5, margin note “d”
Some ancient authorities omit “Jesus.”

Page 1271, 2 Thessalonians, Introduction
The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2:2 where “day of Christ is at hand” See [1Co 1:8] should be, “day of the Lord is now present” (See [Isa 2:12], ref).

Before C.I. Scofield passed on, he passed the torch of illumination on to his faithful disciple Lewis Sperry Chafer.

The Seeds Are Fertilized...

1924 --- Lewis Sperry Chafer founded the [Dallas Theological Seminary](#). Remnants of the torch that he received from Scofield can be seen in the Seminary’s logo as the Masonic Eternal Flame, sitting atop the scriptures. This one institution is without a doubt, the most responsible for disseminating the heretical teachings of dispensationalism and the pretribulation rapture. It is my hope that the reader will see links which have surfaced, forming a chain to create, shackle and direct the dispensationalist movement from the beginning. Millions embrace the teachings of this movement, believing it comes from the throne room of God. Others promoting it have been aware of its true source and clandestine purposes and have conspired against the true Body of Christ. It is the latter that I have tried to point out.



ENDNOTES

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Ibid., pp. 52,53

Fritz Springmeier. *Bloodlines of the Illuminati*, Ambassador House, Westminster, CO: 1999, p. 367

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Ibid., pp. 9,10, 280. see also Fritz Springmeier, *Volume II: The Illuminati Formula*. self published, Oregon City, OR: 1996, p. 125

J. R. Church, *Guardians of the Grail*. Prophecy Publications, Oklahoma City, OK: 1989, p. 23

Ibid., p. 27

John N. Darby, *The Irrationalism of Infidelity*. London: 1853, pp. 283-5; F. W. Newman, *Phases of Faith*, etc.. London, 1850; John B. Cardale, “On the Extraordinary Manifestations in Port Glasgow” *The Morning Watch*, Dec. 1830, pp. 869-73 information presented by Dave MacPherson, *The Rapture Plot*, p. 133-34

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Joseph Canfield, *The Incredible Scofield and His Book*, p. 74

Robert L. Pierce, *The Rapture Cult*. Signal Mountain, TN: 1978, p. 49

Gail Riplinger, *New Age Bible Versions*. A. V. Publications, Ararat, VA: 1993, pp. 397-428 et seq.

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Dr. Cathy Burns, *Masonic and Occult Symbols Illustrated*. Sharing, Mt. Carmel, PA: 1998, p. 243

David Icke, *The Biggest Secret*. Bridge of Love Publications, Scottsdale, AZ: 1999, p. 202; see also *Masonic and Occult Symbols Illustrated*, pp.260-61

What is Dispensationalism?

By Michael J. Vlach, Ph.D.

Introduction

www.theologicalstudies.org/dispen.html

Since the mid-1800s, the system of theology known as dispensationalism has exerted great influence on how many Christians view the doctrines of ecclesiology and eschatology. In this article, we will survey the history of dispensationalism and look at the key beliefs associated with the system.

History of Dispensationalism

Theologians continue to argue over the origin of dispensationalism. Those who are dispensationalists argue that the basic beliefs of dispensationalism were held by the apostles and the first generation church. Those who are not dispensationalists often argue that dispensationalism is a new theology that began in the 19th century. What is clear, though, is that dispensationalism, as a system, began to take shape in the mid-1800s.

1. **John Nelson Darby** The beginning of systematized dispensationalism is usually linked with John Nelson Darby (1800-1882), a Plymouth Brethren minister. While at Trinity College in Dublin (1819), Darby came to believe in a future salvation and restoration of national Israel. Based on his study of Isaiah 32, Darby concluded that Israel, in a future dispensation, would enjoy earthly blessings that were different from the heavenly blessings experienced by the church. He thus saw a clear distinction between Israel and the church. Darby also came to believe in an “any moment” rapture of the church that was followed by Daniel’s Seventieth Week in which Israel would once again take center stage in God’s plan. After this period, Darby believed there would be a millennial kingdom in which God would fulfill His unconditional promises with Israel.³² According to Paul Enns, “Darby advanced the scheme of dispensationalism by noting that each dispensation places man under some condition; man has some responsibility before God. Darby also noted that each dispensation culminates in failure.”³³ Darby saw seven dispensations: (1) Paradisaical state to the Flood; (2) Noah; (3) Abraham; (4) Israel; (5) Gentiles; (6) The Spirit; and (7) The Millennium. By his own testimony, Darby says his dispensational theology was fully formed by 1833.

2. **The Brethren Movement** Dispensationalism first took shape in the Brethren Movement in early nineteenth century Britain. Those within the Brethren Movement rejected a special role for ordained clergy and stressed the spiritual giftedness of ordinary believers and their freedom, under the Spirit’s guidance, to teach and admonish each other from Scripture. The writings of the

³² See Floyd Elmore, “Darby, John Nelson,” Dictionary of Premillennial Theology, Mal Couch, ed., (Grand Rapids: Kregel, 1996) 83-84.

³³ Paul Enns, The Moody Handbook of Theology (Chicago: Moody, 1989) 516.

Brethren had a broad impact on evangelical Protestantism and influenced ministers in the United States such as D. L. Moody, James Brookes, J. R. Graves, A. J. Gordon, and C. I. Scofield.³⁴

3. **The Bible Conference Movement** Beginning in the 1870s, various Bible conferences began to spring up in various parts of the United States. These conferences helped spread Dispensationalism. The Niagara conferences (1870—early 1900s) were not started to promote dispensationalism but dispensational ideas were often promoted at these conferences. The American Bible and Prophetic Conferences from 1878—1914 promoted a dispensational theology.

4. **The Bible Institute Movement** In the late 1800s, several Bible institutes were founded that taught dispensational theology including The Nyack Bible Institute (1882), The Boston Missionary Training School (1889), and The Moody Bible Institute (1889).

5. **The Scofield Reference Bible** C. I. Scofield, a participant in the Niagara conferences, formed a board of Bible conference teachers in 1909 and produced what came to be known as, the *Scofield Reference Bible*. This work became famous in the United States with its theological annotations right next to the Scripture. This reference Bible became the greatest influence in the spread of dispensationalism.

6. **Dallas Theological Seminary** After World War I, many dispensational Bible schools were formed. Led by Dallas Theological Seminary (1924), dispensationalism began to be promoted in formal, academic settings. Under Scofield, dispensationalism entered a scholastic period that was later carried on by his successor, Lewis Sperry Chafer. Further promotion of dispensationalism took place with the writing of Chafer's eight-volume *Systematic Theology*.

*Foundational Features of Dispensationalism*³⁵

1. **Hermeneutical approach that stresses a literal fulfillment of Old Testament promises to Israel** Though the issue of “literal interpretation” is heavily debated today, many dispensationalists claim that consistent literal interpretation applied to all areas of the Bible, including Old Testament promises to Israel, is a distinguishing mark of dispensationalism. Dispensationalists usually argue that the progress of revelation, including New Testament revelation, does not cancel Old Testament promises made with national Israel. Although there is internal debate concerning how much the church is related to the Old Testament covenants and promises, dispensationalists believe national Israel will see the literal fulfillment of the promises made with her in the Old Testament.

³⁴ See Craig A. Blasing and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton: Victor, 1993) 10.

³⁵ These essentials of Dispensationalism are taken from John S. Feinberg's, “Systems of Discontinuity,” *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*, ed. John S. Feinberg (Wheaton: Crossway, 1988) 67-85. At this point we acknowledge the well-known sine qua non of Dispensationalism as put forth by Charles C. Ryrie. According to Ryrie, Dispensationalism is based on the three following characteristics: (1) a distinction between Israel and the church; (2) literal hermeneutics; and (3) A view which sees the glory of God as the underlying purpose of God in the world. See Charles C. Ryrie, *Dispensationalism* (Chicago: Moody Press, 1995) 38-40.

2. *Belief that the unconditional, eternal covenants made with national Israel (Abrahamic, Davidic, and New) must be fulfilled literally with national Israel*

Although the church may participate in or partially fulfill the biblical covenants, they do not take over the covenants to the exclusion of national Israel. Physical and spiritual promises to Israel must be fulfilled with Israel.

3. *Distinct future for national Israel* “Only Dispensationalism clearly sees a distinctive future for ethnic Israel as a nation.”³⁶ This future includes a restoration of the nation with a distinct identity and function.

4. *The church is distinct from Israel* The church does not replace or continue Israel, and is never referred to as Israel. According to dispensationalists, the church did not exist in the Old Testament and did not begin until the Day of Pentecost (Acts 2). Old Testament promises to Israel, then, cannot be entirely fulfilled with the church. Evidences often used by dispensationalists to show that the church is distinct from Israel include: (a) Jesus viewed the church as future in Matthew 16:18; (b) an essential element of the church—Spirit baptism—did not begin until the Day of Pentecost (compare 1 Cor. 12:13 with Acts 2); (c) Christ became Head of the church as a result of His resurrection (compare Eph. 4:15; Col. 1:18 with Eph. 1:19-23); (d) the spiritual gifts associated with the church (cf. Eph. 4:7-12; 1 Cor. 12:11-13) were not given until the ascension of Christ; (e) the “new man” nature of the church (cf. Eph. 2:15) shows that the church is a NT organism and not something incorporated into Israel; (f) the foundation of the church is Jesus Christ and the *New Testament* apostles and prophets (cf. Eph. 2:20); (g) the author, Luke, keeps Israel and the church distinct. On this last point, Fruchtenbaum states, “In the book of Acts, both Israel and the church exist simultaneously. The term *Israel* is used twenty times and *ekklesia* (church) nineteen times, yet the two groups are always kept distinct.”³⁷

5. *Multiple senses of “seed of Abraham”* According to Feinberg, the designation “seed of Abraham” is used in different ways in Scripture. First it is used in reference to ethnic, biological Jews (cf. Romans 9—11). Second, it is used in a political sense. Third, it is used in a spiritual sense to refer to people, whether Jew or Gentile, who are spiritually related to God by faith (cf. Romans 4:11-12; Galatians 3:7). Feinberg argues that the spiritual sense of the title does not take over the physical sense to such an extent that the physical seed of Abraham is no longer related to the biblical covenants.

6. *Philosophy of history that emphasizes both the spiritual and physical aspects of God’s covenants* According to John Feinberg, “nondispensational treatments of the nature of the covenants and of Israel’s future invariably emphasize soteriological and spiritual issues, whereas dispensational treatments emphasize both the spiritual/soteriological and the social, economic, and political aspects of things.”³⁸

Other significant, although not necessarily exclusive features of dispensationalism, include: (1) the authority of Scripture; (2) belief in dispensations; (3) emphasis on Bible prophecy; (4)

³⁶ Feinberg, 83.

³⁷ Arnold G. Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*. Tustin: Ariel, 1994) 118.

³⁸ Feinberg, 85.

futuristic premillennialism; (5) pretribulationism; and (6) a view of imminency that sees Christ's return as an "any-moment" possibility.

Variations Within Dispensationalism

The above features characterize the beliefs of those within the dispensational tradition. However, as Blaising writes, "Dispensationalism has not been a static tradition."³⁹ There is no standard creed that freezes its theological development at any given point in history. Blaising offers three forms of dispensational thought:

1. **Classical Dispensationalism (ca. 1850—1940s)** Classical dispensationalism refers to the views of British and American dispensationalists between the writings of Darby and Chafer's eight-volume *Systematic Theology*. The interpretive notes of the Scofield Reference Bible are often seen as the key representation of the classical dispensational tradition.⁴⁰

One important feature of classical dispensationalism was its dualistic idea of redemption. In this tradition, God is seen as pursuing two different purposes. One is related to heaven and the other to the earth. The "heavenly humanity was to be made up of all the redeemed from all dispensations who would be resurrected from the dead. Whereas the earthly humanity concerned people who had not died but who were preserved by God from death, the heavenly humanity was made up of all the saved who had died, whom God would resurrect from the dead."⁴¹

Blaising notes that the heavenly, spiritual, and individualistic nature of the church in classical dispensationalism underscored the well-known view that the church is a *parenthesis* in the history of redemption.⁴² In this tradition, there was little emphasis on social or political activity for the church.

Key theologians : John Nelson Darby, C. I. Scofield, Lewis Sperry Chafer

2. **Revised or Modified Dispensationalism (ca. 1950—1985)** Revised dispensationalists abandoned the eternal dualism of heavenly and earthly peoples. The emphasis in this strand of the dispensational tradition was on two peoples of God—Israel and the church. These two groups are structured differently with different dispensational roles and responsibilities, but the salvation they each receive is the same. The distinction between Israel and the church, as different anthropological groups, will continue throughout eternity.

Revised dispensationalists usually reject the idea that there are two new covenants—one for Israel and one for the church. They also see the church and Israel as existing together during the millennium and eternal state.

Key theologians : John Walvoord, Dwight Pentecost, Charles Ryrie, Charles Feinberg, Alva J. McClain.

³⁹ Blaising and Bock, 21.

⁴⁰ Blaising and Bock, 22.

⁴¹ Blaising and Bock, 24.

⁴² Blaising and Bock, 27.

3. ***Progressive Dispensationalism (1986—present)*** What does “progressive” mean? The title “progressive dispensationalism” refers to the “progressive” relationship of the successive dispensations to one another.⁴³ Charles Ryrie notes that, “The adjective ‘progressive’ refers to a central tenet that the Abrahamic, Davidic, and new covenants are being progressively fulfilled today (as well as having fulfillments in the millennial kingdom).”⁴⁴

“One of the striking differences between progressive and earlier dispensationalists, is that progressives do not view the church as an anthropological category in the same class as terms like Israel, Gentile Nations, Jews, and Gentile people. The church is neither a separate race of humanity (in contrast to Jews and Gentiles) nor a competing nation alongside Israel and Gentile nations. . . . The church is precisely redeemed humanity itself (both Jews and Gentiles) as it exists in this dispensation prior to the coming of Christ.”⁴⁵

Progressive dispensationalists see more continuity between Israel and the church than the other two variations within dispensationalism. They stress that both Israel and the church compose the “people of God” and both are related to the blessings of the New Covenant. This spiritual equality, however, does not mean that there are not functional distinctions between the groups. Progressive dispensationalists do not equate the church as Israel in this age and they still see a future distinct identity and function for ethnic Israel in the coming millennial kingdom. Progressive dispensationalists like Blaising and Bock see an already/not yet aspect to the Davidic reign of Christ, seeing the Davidic reign as being inaugurated during the present church age. The full fulfillment of this reign awaits Israel in the millennium.

Key theologians : Craig A. Blaising, Darrell L. Bock, and Robert L. Saucy

⁴³ Blaising and Bock, 49.

⁴⁴ Charles C. Ryrie, “Update on Dispensationalism,” *Issues in Dispensationalism*, John R. Master and Wesley R. Willis, eds. (Chicago: Moody, 1994) 20.

⁴⁵ Blaising and Bock, 49.

A Biblical Refutation of Dispensationalism

By Arthur W. Pink

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Message #1

Having written so much upon both the inspiration and the interpretation of Holy Writ, it is necessary, in order to give completeness unto the same, to supply one or two articles upon the application thereof. First, because this is very closely related to exegesis itself: if a wrong application or use be made of a verse, then our explanation of it is certain to be erroneous. For example, Romanism insists that “Feed My sheep” (**John 21:15-17**) was Christ’s bestowal upon Peter of a special privilege and peculiar honor, being one of the passages to which that evil system appeals in support of her contention for the primacy of that apostle. Yet there is nothing whatever in Peter’s own writings which indicates that he regarded those injunctions of his Master as constituting him “Universal Bishop.” Instead, in his first epistle there is plainly that to the contrary, for there we find him exhorting the elders or bishops, “*Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock*” (v. 2, 3).

Thus it is quite clear from the above passage that Christ’s precepts in **John 21:15-17**, apply or pertain unto all pastors. On the other hand, our Lord’s words to Peter and Andrew, “*Follow Me, and I will make you fishers of men*” **Matt. 4:19** do not apply to the rank and file of His disciples, but only unto those whom He calls into and qualifies for the ministry. That is evident from the fact that in none of the Epistles, where both the privileges and the duties of the saints are specifically defined, is there any such precept or promise. Thus, on the one hand, we must ever beware of unwarrantable restricting the scope of a verse; and, on the other hand, be constantly on our guard against making general what is manifestly particular. It is only by carefully taking heed to the general Analogy of Faith that we shall be preserved from either mistake. Scripture ever interprets Scripture, but much familiarity with the contents, and a diligent and prayerful comparing of one part with another, is necessary before anyone is justified in dogmatically deciding the precise meaning or application of any passage.

But there is a further reason, and a pressing one today, why we should write upon our present subject, and that is to expose the modern and pernicious error of Dispensationalism. This is a device of the enemy, designed to rob the children of no small part of that bread which their heavenly Father has provided for their souls; a device wherein the wily serpent appears as an angel of light, feigning to “make the Bible a new book” by simplifying much in it which perplexes the spiritually unlearned. It is sad to see how widely successful the devil has been by means of this subtle innovation. It is likely that some of our own readers, when perusing the articles upon the interpretation of the Scriptures, felt more than once that we were taking an undue liberty with Holy Writ, that we made use of certain passages in a way altogether

unjustifiable, that we appropriated to the saints of this Christian era what does not belong to them but is rather addressed unto those who lived in an entirely different dispensation of the past, or one which is yet future.

This modern method of mishandling the Scriptures—for modern it certainly is, being quite unknown to Christendom till little more than a century ago, and only within recent years being adopted by those who are outside the narrow circle where it originated—is based upon **2 Timothy 2:15**, “*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*” Very little or nothing at all is said upon the first two clauses of that verse, but much on the third one, which is explained as “correctly partitioning the Scriptures unto the different peoples to whom they belong.”

These mutilators of the Word tell us that all of the Old Testament from **Genesis 12** onwards belongs entirely to Israel after the flesh, and that none of its precepts (as such) are binding upon those who are members of the Church which is the Body of Christ, nor may any of the promises found therein be legitimately appropriated by them. And this, be it duly noted, without a single word to that effect by either the Lord or any of His apostles, and despite the use which the Holy Spirit makes of the earliest scriptures in every part of the New Testament. So far from the Holy Spirit teaching Christians practically to look upon the Old Testament much as they would upon an obsolete almanac, He declares, “*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the (Old Testament) scriptures might have hope*” (**Romans 15:4**).

Not satisfied with their determined efforts to deprive us of the Old Testament, these would-be super-expositors dogmatically assert that the four Gospels are Jewish, and that the epistles of James and Peter, John and Jude are designed for a “godly Jewish remnant” in a future “tribulation period,” that nothing but the Pauline epistles contain “Church truth,” and thousands of gullible souls have accepted their *ipse dixit*—those who decline so doing are regarded as untaught and superficial. Yet God Himself has not uttered a single word to that effect. Certainly there is nothing whatever in **2 Timothy 2:15**, to justify such a revolutionizing method of interpreting the Word: that verse has no more to do with the sectioning of Scripture between different “dispensations” than it has with distinguishing between stars of varying magnitude. If that verse be carefully compared with **Matthew 7:6**, **John 16:12** and **1 Corinthians 3:2**, its meaning is clear. The occupant of the pulpit is to give diligence in becoming equipped to give the different classes of his hearers “*their portion of meat in due season*” (**Luke 12:42**). To rightly divide the Word of Truth is for him to minister it suitably unto the several cases and circumstances of his congregation: to sinners and saints, the indifferent and the inquiring, the babes and fathers, the tempted and afflicted, the backslidden and fallen.

While there be great variety in the teaching of the Word, there is an unmistakable unity underlying the whole. Though He employed many mouthpieces, the Holy Scriptures have but one Author; and while He “*at sundry times and in divers manners spake in time past unto the fathers by the prophets*” and “*hath in these last days spoken unto us by His Son*” (**Heb. 1: 1, 2**), yet He who spoke by them was and is One “with whom is no variableness, neither shadow of turning” (**James 1:17**), who throughout all ages declares: “I am the Lord, I change not” (**Mal. 3:6**). Throughout there is perfect agreement between every part of the Word: it sets forth one

system of doctrine (we never read of “the doctrines of God,” but always “the doctrine”: see **Deut. 33:2; Prov. 4:2; Matt. 7:28; John 7:17; Rom. 16:17**, and contrast **Mark 7:7; Col. 2:22; 1 Tim. 4: 1; Heb. 13:9**) because it is one single and organic whole. That Word presents uniformly one way of salvation, one rule of faith. From Genesis to Revelation there is one immutable Moral Law, one glorious Gospel for perishing sinners. The Old Testament believers were saved with the same salvation, were indebted to the same Redeemer, were renewed by the same Spirit, and were partakers of the same heavenly inheritance as are New Testament believers. It is quite true that the Epistle to the Hebrews makes mention of a better hope (**7:19**), a better testament or covenant (**7:22**), better promises (**8:6**), better sacrifices (**9:23**), some better thing for us (**11:40**), and yet it is important to recognize that the contrast is between the shadows and the substance. **Romans 12:6**, speaks of “the proportion [or ‘analogy’] of faith.” There is a due proportion, a perfect balance, between the different parts of God’s revealed Truth which must needs be known and observed by all who would preach and write according to the mind of the Spirit. In arguing from this analogy, it is essential to recognize that what is made known in the Old Testament was typical of what is set forth in the New, and therefore the terms used in the former are strictly applicable unto the latter. Much needless wrangling has occurred over whether or not the nation of Israel were a regenerate people. That is quite beside the real point: outwardly they were regarded and addressed as the people of God, and, as the Spirit through Paul affirmed, “*who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came*” (**Romans 9:4, 5**).

Regeneration or non-regeneration affected the salvation of individuals among them, but it did not affect the covenant relationship of the people as a whole. Again and again God addressed Israel as “backsliders,” but never once did He so designate any heathen nation. It was not to the Egyptians or Canaanites that Jehovah said, “*Return, ye backsliding children, and I will heal your backslidings,*” or “*Turn, O backsliding children .. for I am married unto you*” (**Jer. 3:22, 14**). Now it is this analogy or similarity between the two covenants and the peoples under them which is the basis for the transfer of Old Testament terms to the New. Thus the word “circumcision” is used in the latter not with identity of meaning, but according to analogy, for circumcision is now “*of the heart, in the spirit*” (**Romans 2:29**), and not of the flesh. In like manner, when John closes his first epistle with “*Little children, keep yourselves from idols,*” he borrows an Old Testament term and uses it in a New Testament sense, for by “idols” he refers not to material statues made of wood and stone (as the prophets did when employing the same word), but to inward objects of carnal and sensual worship. So too are we to see the antitypical and spiritual “Israel” in **Galatians 6:16**, and the celestial and eternal “mount Sion” in **Hebrews 12:22**.

The Bible consists of many parts, exquisitely correlated and vitally interdependent upon each other. God so controlled all the agents which He employed in the writing of it, and so coordinated their efforts, as to produce a single living Book. Within that organic unity there is indeed much variety, but no contrariety. Man’s body is but one, though it be made up of many members, diverse in size, character, and operation. The rainbow is but one, nevertheless it reflects distinctly the seven prismatic rays, yet they are harmoniously blended together. So it is with the Bible: its unity appears in the perfect consistency throughout of its teachings. The oneness yet trinity of God, the deity and humanity of Christ united in one Person, the everlasting covenant which secures the salvation of all the election of grace, the highway of

holiness and the only path which leads to heaven, are plainly revealed in Old and New Testament alike. The teaching of the prophets concerning the glorious character of God, the changeless requirements of His righteousness, the total depravity of human nature, and the way appointed for restoration there from, are identical with the apostles' teaching.

If the question be raised, Since the sacred Scriptures be a strict unit, then why has God Himself divided them into two Testaments? perhaps it will simplify the matter if we ask why God has appointed two principal bodies to illuminate the earth—the sun and the moon. Why, too, is the human frame duplex, having two legs and arms, two lungs and kidneys, etc.? Is not the answer the same in each case: to augment and supplement each other? But, more directly, at least four reasons may be suggested. First, to set forth more distinctly the two covenants which are the basis of God's dealings with all mankind: the covenant of works and the covenant of grace—shadowed forth by the “old” from Sinai and the “new” or Christian one. Second, to show more plainly the two separate companies which are united in that one Body which constitutes the Church of which Christ is the Head, namely redeemed Jews and redeemed Gentiles. Third, to demonstrate more clearly the wondrous providence of God: using the Jews for so many centuries to be the custodians of the Old Testament, which condemns them for their rejection of Christ; and in employing the papists throughout the dark ages to preserve the New Testament, which denounces their idolatrous practices. Fourth, that one might confirm the other: type by antitype, prophecy by fulfillment.

The mutual relations of the two Testaments. These two main divisions resemble the dual structure of the human body, where the two eyes and ears, hands and feet, correspond to and complement one another. Not only is there a general, but a special, mutual fitness. They need therefore to be studied together, side by side, to be compared even in lesser details, for in nothing are they independent of each other; and the closer the inspection the minuter appears the adaptation, and the more intimate the association...The two Testaments are like the two cherubim of the mercy seat, facing in opposite directions, yet facing each other and overshadowing with glory one mercy seat; or again, they are like the human body bound together by joints and bands and ligaments, with one brain and heart, one pair of lungs, one system of respiration, circulation, digestion, sensor and motor nerves, where division is destruction. (A. T. Pierson, from *Knowing the Scriptures*).

Message #2

Some Dispensationalists do not go quite so far as others in arbitrarily erecting notice-boards over large sections of Scripture, warning Christians not to tread on ground which belongs to others, yet there is general agreement among them that the Gospel of Matthew—though it stands at the beginning of the New Testament and not at the close of the Old! --pertains not to those who are members of the mystical body of Christ, but is entirely Jewish, “that the sermon on the mount is ‘legalistic’ and not evangelistic, and that its searching and flesh-withering precepts are not binding upon Christians. Some go so far as to insist that the great commission with which it closes is not designed for us today, but is meant for “a godly Jewish remnant” after the present era is ended. In support of this wild and wicked theory, appeal is made to and great stress laid upon the fact that Christ is represented, most prominently, as “the son of David” or King of the

Jews; but they ignore another conspicuous fact, namely that in its opening verse the Lord Jesus is set forth as “the son of Abraham,” and he was a Gentile! What is still more against this untenable hypothesis—and as though the Holy Spirit designedly anticipated and refuted it—is the fact that Matthew’s is the only one of the four Gospels where the Church is actually mentioned twice (**16:18; 18:17**)!— though in John’s Gospel its members are portrayed as branches of the Vine, members of Christ’s flock, which are designations of saints which have no dispensational limitations.

Equally remarkable is the fact that the very same epistle which contains the verse (**2 Tim. 2:15**) on which this modern system is based emphatically declares: “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works*” (**3:16, 17**). So far from large sections of Scripture being designed for other companies, and excluded from our immediate use, ALL Scripture is meant for and is needed by us. First, all of it is “*profitable for doctrine,*” which could not be the case if it were true (as Dispensationalists dogmatically insist) that God has entirely different methods of dealing with men in past and future ages from the present one. Second, all Scripture is given us “*for instruction in righteousness*” or right doing, but we are at a complete loss to know how to regulate our conduct if the precepts in one part of the Bible are now outdated (as these teachers of error assert) and injunctions of a contrary character have displaced them; and if certain statutes are meant for others who will occupy this scene after the Church has been removed from it. Third, all Scripture is given that the man of God might be “*perfect, thoroughly furnished unto all good works*”— every part of the Word is required in order to supply him with all needed instruction and to produce a full-orbed life of godliness.

When the Dispensationalist is hard pressed with those objections, he endeavours to wriggle out of his dilemma by declaring that though all Scripture be for us much of it is not addressed to us. But really, that is a distinction without a difference. In his exposition of **Hebrews 3:7-11**, Owen rightly pointed out that when making quotation from the Old Testament the apostle prefaced it with “the Holy Spirit saith” (not “said”), and remarked, “Whatever was given by inspiration from the Holy Spirit and is recorded in the Scriptures for the use of the Church, He contrived to speak it to us unto this day. As He liveth for ever so He continues to speak for ever; that is, whilst His voice or word shall be of use for the Church—He speaks now unto us.... Many men have invented several ways to lessen the authority of the Scriptures, and few are willing to acknowledge an immediate speaking of God unto them therein.” To the same effect wrote that sound commentator Thomas Scott, “Because of the immense advantages of perseverance, and the tremendous consequences of apostasy, we should consider the words of the Holy Spirit as addressed to us.”

Not only is the assertion that though all scripture be for us all is not to us meaningless, but it is also impertinent and impudent, for there is nothing whatever in the Word of Truth to support and substantiate it. Nowhere has the Spirit given the slightest warning that such a passage is “not to the Christian,” and still less that whole books belong to someone else. Moreover, such a principle is manifestly dishonest. What right have I to make any use of that which is the property of another? What would my neighbor think were I to take letters which were addressed to him and argue that they were meant for me? Furthermore, such a theory, when put to the test, is found to

be unworkable. For example, to whom is the book of Proverbs addressed, or for that matter, the first epistle of John? Personally, this writer, after having wasted much time in perusing scores of books which pretended to rightly divide the Word, still regards the whole of Scripture as God's gracious revelation to him and for him, as though there were not another person on earth, conscious that he cannot afford to dispense with any portion of it; and he is heartily sorry for those who lack such a faith. Pertinent in this connection is that warning, "*But fear, lest by any means, as the serpent beguiled Eve...so your minds should be corrupted from the simplicity that is in Christ*" (**2 Cor. 11:3**).

But are there not many passages in the Old Testament which have no direct bearing upon the Church today? Certainly not. In view of **1 Corinthians 10:11**--"Now all these things happened unto them for ensamples [margin, "types"]: and they are written for our admonition"—Owen pithily remarked: "Old Testament examples are New Testament instructions." By their histories we are taught what to avoid and what to emulate. That is the principal reason why they are recorded: that which hindered or encouraged the Old Testament saints was chronicled for our benefit. But, more specifically, are not Christians unwarranted in applying to themselves many promises given to Israel according to the flesh during the Mosaic economy, and expecting a fulfilment of the same unto themselves? No indeed, for if that were the case, then it would not be true that "*whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*" (**Romans 15:4**). What comfort can I derive from those sections of God's Word which these people say "do not belong to me"? What "hope" (i.e. a well-grounded assurance of some future good) could possibly be inspired today in Christians by what pertains to none but Jews? Christ came here, my reader, not to cancel, but "*to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy*" (**Romans 15:8, 9**)!

It must also be borne in mind that, in keeping with the character of the covenant under which they were made, many of the precepts and the promises given unto the patriarchs and their descendants possessed a spiritual and typical significance and value, as well as a carnal and literal one. As an example of the former, take **Deuteronomy 25:4**, "*Thou shalt not muzzle the ox when he treadeth out the corn,*" and then mark the application made of those words in **1 Corinthians 9:9,10**: "*Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope.*" The word "altogether" is probably a little too strong here, for *pantos* is rendered "no doubt" in **Acts 28:4**, and "surely" in **Luke 4:23**, and in the text signifies "assuredly" (Amer. R.V.) or "mainly for our sakes." **Deuteronomy 25:4**, was designed to enforce the principle that labour should have its reward, so that men might work cheerfully. The precept enjoined equity and kindness: if so to beasts, much more so to men, and especially the ministers of the Gospel. It is a striking illustration of the freedom with which the Spirit of grace applies the Old Testament Scriptures, as a constituent part of the Word of Christ, unto Christians and their concerns.

What is true of the Old Testament precepts (generally speaking, for there are, of course, exceptions to every rule) holds equally good to the Old Testament promises—believers today are fully warranted in mixing faith therewith and expecting to receive the substance of them. First, because those promises were made to saints as such, and what God gives to one He gives to all (**2 Peter 1:4**)—Christ purchased the self-same blessings for every one of His redeemed. Second,

because most of the Old Testament promises were typical in their nature: earthly blessings adumbrated heavenly ones. That is no arbitrary assertion of ours, for anyone who has been taught of God knows that almost everything during the old economies had a figurative meaning, shadowing forth the better things to come. Many proofs of this will be given by us a little later. Third, a literal fulfillment to us of those promises must not be excluded, for since we be still on earth and in the body our temporal needs are the same as theirs, and if we meet the conditions attached to those promises (either expressed or implied), then we may count upon the fulfillment of them: according unto our faith and obedience so will it be unto us.

But surely we must draw a definite and broad line between the Law and the Gospel. It is at this point that the Dispensationalist considers his position to be the strongest and most unassailable; yet nowhere else does he more display his ignorance, for he neither recognizes the grace of God abounding during the Mosaic era, nor can he see that Law has any rightful place in this Christian age. Law and grace are to him antagonistic elements, and (to quote one of his favorite slogans) “will no more mix than will oil and water.” Not a few of those who are now regarded as the champions of orthodoxy tell their hearers that the principles of law and grace are such contrary elements that where the one be in exercise the other must necessarily be excluded. But this is a very serious error. How could the Law of God and the Gospel of the grace of God conflict? The one exhibits Him as “light,” the other manifests Him as “love” (**I John 1:5; 4:8**), and both are necessary in order fully to reveal His perfections: if either one be omitted only a one-sided concept of His character will be formed. The one makes known His righteousness, the other displays His mercy, and His wisdom has shown the perfect consistency there is between them.

Instead of law and grace being contradictory, they are complementary. Both of them appeared in Eden before the fall. What was it but grace which made a grant unto our first parents: “*Of every tree of the garden thou mayest freely eat*” And it was law which said, “*But of the tree of the knowledge of good and evil, thou shalt not eat of it.*” Both of them are seen at the time of the great deluge, for we are told that “*Noah found grace in the eyes of the Lord*” (**Gen. 6:8**), as His subsequent dealings with him clearly demonstrated; while His righteousness brought in a flood upon the world of the ungodly. Both of them operated side by side at Sinai, for while the majesty and righteousness of Jehovah were expressed in the Decalogue, His mercy and grace were plainly evinced in the provisions He made in the whole Levitical system (with its priesthood and sacrifices) for the putting away of their sins. Both shone forth in their meridian glory at Calvary, for whereas on the one hand the abounding grace of God appeared in giving His own dear Son to be the Saviour of sinners, His justice called for the curse of the Law to be inflicted upon Him while bearing their guilt.

In all of God’s works and ways we may discern a meeting together of seemingly conflicting elements—the centrifugal and the centripetal forces which are ever at work in the material realm illustrate this principle. So it is in connection with the operations of Divine providence: there is a constant interpenetrating of the natural and the supernatural. So too in the giving of the sacred Scriptures: they are the product both of God’s and of man’s agency: they are a Divine revelation, yet couched in human language, and communicated through human media; they are inerrantly true, yet written by fallible men. They are Divinely inspired in every jot and tittle, yet the superintending control of the Spirit over the penmen did not exclude nor interfere with the natural exercise of their faculties. Thus it is also in all of God’s dealings with mankind: though

He exercises His high sovereignty, yet He treats with them as responsible creatures, putting forth His invincible power upon and within them, but in no wise destroying their moral agency. These may present deep and insoluble mysteries to the finite mind, nevertheless they are actual facts.

In what has just been pointed out—to which other examples might be added (the person of Christ, for instance, with His two distinct yet conjoined natures, so that though He was omniscient yet He “*grew in wisdom*”; was omnipotent, yet wearied and slept; was eternal, yet died)--why should so many stumble at the phenomenon of Divine law and Divine grace being in exercise side by side, operating at the same season? Do law and grace present any greater contrast than the fathomless love of God unto His children, and His everlasting wrath upon His enemies? No indeed, not so great. Grace must not be regarded as an attribute of God which eclipses all His other perfections. As **Romans 5:21** so plainly tells us, “*That as sin hath reigned unto death, even so might grace reign through righteousness,*” and not at the expense of or to the exclusion of it. Divine grace and Divine righteousness, Divine love and Divine holiness, are as inseparable as light and heat from the sun. In bestowing grace, God never rescinds His claims upon us, but rather enables us to meet them. Was the prodigal son, after his penitential return and forgiveness, less obliged to conform to the laws of his Father’s house than before he left it? No indeed, but more so.

That there is no conflict between the Law and the Gospel of the grace of God is plain enough from **Romans 3:31**: “*Do we then make void the law through faith? God forbid: yea, we establish the law.*” Here the apostle anticipates an objection which was likely to be brought against what he had said in **verses 26-30**. Does not the teaching that justification is entirely by grace through faith evince that God has relaxed His claims, changed the standard of His requirements, set aside the demands of His government? Very far from it. The Divine plan of redemption is in no way an annulling of the Law, but rather the honouring and enforcing of it. No greater respect could have been shown to the Law than in God’s determining to save His people from its course by sending His co-equal Son to fulfill all its requirements and Himself endure its penalty. Oh, marvel of marvels; the great Legislator humbled Himself unto entire obedience to the precepts of the Decalogue. The very One who gave the Law became incarnate, bled and died, under its condemning sentence, rather than that a tittle thereof should fail. Magnified thus was the Law indeed, and for ever “made honourable.”

God’s method of salvation by grace has “established the law” in a threefold way. First, by Christ, the Surety of God’s elect, being “*made under the law*” (**Gal. 4:4**), fulfilling its precepts (**Matt. 5: 17**), suffering its penalty in the stead of His people, and thereby He has “*brought in everlasting righteousness*” (**Daniel 9:24**). Second, by the Holy Spirit, for at regeneration He writes the Law on their hearts (**Heb. 8:10**), drawing out their affections unto it, so that they “*delight in the law of God after the inward man*” (**Romans 7:22**). Third, as the fruit of his new nature, the Christian voluntarily and gladly takes the Law for his rule of life, so that he declares, “*with the mind I myself serve the law*” (**Romans 7:25**). Thus is the Law “established” not only in the high court of heaven, but in the souls of the redeemed. So far from law and grace being enemies, they are mutual handmaids: the former reveals the sinner’s need, the latter supplies it; the one makes known God’s requirements, the other enables us to meet them. Faith is not opposed to good works, but performs them in obedience to God out of love and gratitude.

Message #3

Before turning to the positive side of our present subject, it was necessary for us to expose and denounce that teaching which insists that much in the Bible has no immediate application unto us today. Such teaching is a reckless and irreverent handling of the Word, which has produced the most evil consequences in the hearts and lives of many—not the least of which is the promotion of a pharisaical spirit of self-superiority. Consciously or unconsciously, Dispensationalists are, in reality, repeating the sin of Jehoiakim, who mutilated God’s Word with his penknife (**Jer. 36:23**). Instead of “opening the Scriptures,” they are bent in closing the major part of them from God’s people today. They are just as much engaged in doing the devil’s work as are the Higher Critics, who, with their dissecting knives, are wrongly “*dividing the word of truth.*” They are seeking to force a stone down the throats of those who are asking for bread. These are indeed severe and solemn indictments, but not more so than the case calls for. We are well aware that they will be unacceptable unto some of our own readers; but medicine, though sometimes necessary, is rarely palatable.

Instead of being engaged in the unholy work of pitting one part of the Scriptures against another, these men would be far better employed in showing the perfect unity of the Bible and the blessed harmony which there is between all of its teachings. But instead of demonstrating the concord of the two Testaments, they are more concerned in their efforts to show the discord which they say there is between that which pertained unto “the Dispensation of Law” and that which obtains under “the Dispensation of Grace,” and in order to accomplish their evil design all sound principles of exegesis are cast to the wind. As a sample of what we have reference to, they cite “*Eye for eye, tooth for tooth, hand for hand, foot for foot*” (**Exodus 21:24**) and then quote against it, “*But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also*” (**Matt. 5:39**), and then it is exultantly asserted that those two passages can only be “reconciled” by allocating them to different peoples in different ages; and with such superficial handling of Holy Writ thousands of gullible souls are deceived, and thousands more allow themselves to be bewildered.

If those who possess a *Scofield Bible* turn to **Exodus 21:24**, they will see that in the margin opposite to it the editor refers his readers to **Leviticus 24:20; Deuteronomy 19:21**, and cf. **Matthew 5:38-44; 1 Peter 2:19-21**; upon which this brief comment is made: “The provision in Exodus is *law* and righteous; the New Testament passages, grace and merciful.” How far Mr. Scofield was consistent with himself may be seen by a reference to what he states on page 989, at the beginning of the New Testament under the Four Gospels, where he expressly affirms “The sermon on the mount is law, *not grace*” [italics ours]: verily “the legs of the lame are not equal.” In his marginal note to **Exodus 21:24**, Mr. Scofield cites **Matthew 5:38-44**, as “grace,” whereas in his Introduction to the Four Gospels he declares that **Matthew 5-7** “is law, and not grace.” Which of those assertions did he wish his readers to believe?

Still the question may be asked, How are you going to reconcile **Exodus 21:24**, with **Matthew 5:38-44**? Our answer is, There is nothing between them to “reconcile,” for there is nothing in them which clashes. The former passage is one of the statutes appointed for *public magistrates* to enforce, whereas the latter one lays down rules for *private individuals* to live by! Why do not these self-styled “rightly dividers” properly allocate the Scriptures, distinguishing between the

different classes to which they are addressed? That **Exodus 21:24**, does contain statutes for public magistrates to enforce is clearly established by comparing Scripture with Scripture. In **Deuteronomy 19:21**, the same injunction is again recorded, and if the reader turns back to **verse 18** he will there read, “*And the judges shall make diligent inquisition,*” etc. It would be real mercy unto the community if our judges today would set aside their sickly sentimentality and deal with conscienceless and brutal criminals in a manner which befits their deeds of violence—instead of making a mockery of justice.

Ere leaving what has been before us in the last three paragraphs, let it be pointed out that when our blessed Lord added to **Matthew 5:38**, “*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you*” (**verse 44**) He was not advancing a more benign precept than had ever been enunciated previously. No, the same gracious principle of conduct had been enforced in the Old Testament. In **Exodus 23:4, 5**, Jehovah gave commandment through Moses, “*If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*” Again in **Proverbs 25:21**, we read, “*If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.*”

The same God who bids us, “*Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath*” (**Romans 12:17-19**), also commanded His people in the Old Testament, “*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord*” (**Lev. 19:18**); and therefore was David grateful to Abigail for dissuading him from taking vengeance on Nabal: “*Blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand*” (**1 Samuel 25:33**). So far was the Old Testament from allowing any spirit of bitterness, malice or revenge that it expressly declared, “*Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee*” (**Prov. 20:22**). And again, “*Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth*” (**Prov. 24:17**). And again, “*Say not, I will do so to him as he hath done to me: I will render to the man according to his work*” (**Prov. 24:29**).

One more sample of the excuseless ignorance betrayed by these Dispensationalists—we quote from E. W. Bullinger’s *How to enjoy the bible*. On pages 108 and 110 he said under “Law and Grace”: “For those who lived under the Law it could rightly and truly be said, *It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us* (**Deut. 6:25**). But to those who live in this present Dispensation of Grace it is as truly declared, *By the deeds of the law there shall no flesh be justified in His sight* (**Romans 3:20**). But this is the very opposite of **Deuteronomy 6:25**. What, then, are we to say, or to do? Which of these two statements is true and which is false? The answer is that neither is false. But both are true if we would rightly divide the Word of Truth as to its dispensational truth and teaching.... Two words distinguish the two dispensations: ‘Do’ distinguished the former; ‘Done’ the latter. Then salvation depended upon what man was to do, now it depends upon what Christ has done.” It is by such statements as these that “*unstable souls*” are beguiled.

Is it not amazing that one so renowned for his erudition and knowledge of the Scriptures should make such manifestly absurd statements as the above? In pitting **Deuteronomy 6:25**, against **Romans 3:20**, he might as well have argued that fire is “the very opposite” of water. They are indeed contrary elements, yet each has its own use in its proper place: the one to cook by, the other for refreshment. Think of one who set up himself as a teacher of preachers affirming that under the Mosaic economy “salvation depended on what man was to do.” Why, in that case, for fifteen hundred years not a single Israelite had been saved. Had salvation then been obtainable by human efforts, there had been no need for God to send His Son here! Salvation has never been procurable by human merits, on the ground of human performance. Abel obtained witness that he was righteous, because he offered to God a slain lamb (**Gen. 4:4; Heb. 11:4**). Abraham was justified by faith, and not by works (**Romans 4**). Under the Mosaic economy it was expressly announced that “*it is the blood that maketh an atonement for the soul*” (**Lev. 17: 11**). David realized, “*If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?*” (**Psalms 130:3**); and therefore did he confess, “*I will make mention of Thy righteousness, even of Thine only*” (**Psalms 71:16**).

By all means let the Word of Truth be “rightly divided”; not by parcelling it off to different “dispensations,” but by distinguishing between what is doctrinal and what is practical, between that which pertains to the unsaved and that which is predicated of the saved. **Deuteronomy 6:25**, is addressed not to alien sinners, but to those who are in covenant relationship with the Lord; whereas **Romans 3:20**, is a statement which applies to every member of the human race. The one has to do with practical “righteousness” in the daily walk, which is acceptable to God; the other is a doctrinal declaration which asserts the impossibility of acceptance with God on the ground of creature doings. The former relates to our conduct in this life in connection with the Divine government; the latter concerns our eternal standing before the Divine throne. Both passages are equally applicable to Jews and Gentiles in all ages. “Our righteousness” in **Deuteronomy 6:25**, is a practical righteousness in the sight of God. It is the same aspect of righteousness as in “*except your righteousness exceed the righteousness of the scribes and Pharisees*” of **Matthew 5:20**, the “righteous man” of **James 5:16**, and the “doeth righteousness” of **I John 2:29**.

The Old Testament saints were the subjects of the same everlasting covenant, had the same blessed Gospel, were begotten unto the same celestial heritage as the New Testament saints. From Abel onwards, God has dealt with sinners in sovereign grace, and according to the merits of Christ’s redemptive work—which was retroactive in its value and efficacy (**Romans 3:25; I Peter 1:19,20**). “*Noah found grace in the eyes of the Lord*” (**Gen. 6:8**). That they were partakers of the same covenant blessings as we are is clear from a comparison of **2 Samuel 23:5**, and **Hebrews 13:20**. The same Gospel was preached unto Abraham (**Gal. 3:8**), yea, unto the nation of Israel after they had received the Law (**Heb. 4:2**), and therefore Abraham rejoiced to see Christ’s day and was glad (**John 8:56**). Dying Jacob declared, “*I have waited for Thy salvation, O Lord*” (**Gen. 49:18**). As **Hebrews 11:16**, states, the patriarchs desired “a better country [than the land of Canaan, in which they dwelt], that is, an heavenly.” Moses “*refused to be called the son of Pharaoh’s daughter ... esteeming the reproach of Christ greater riches than the treasures of Egypt*” (**Heb. 11:24-26**). Job exclaimed, “*I know that my Redeemer liveth . in my flesh shall I see God*” (**19:25, 26**).

When Jehovah proclaimed His name unto Moses, He revealed Himself as *“the Lord, the Lord God, merciful and gracious”* (**Exodus 34:5-7**). When Aaron pronounced the benediction on the congregation, he was bidden to say, *“The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up the light of His countenance upon thee, and give thee peace”* (**Num. 6:24-26**). No greater and grander blessings can be invoked today. Such a passage as that cannot possibly be harmonized with the constricted concept which is entertained and is being propagated by the Dispensationalists of the Mosaic economy. God dealt in grace with Israel all through their long and chequered history. Read through the book of Judges and observe how often He raised up deliverers for them. Pass on to Kings and Chronicles and note His longsuffering benignity in sending them prophet after prophet. Where in the New Testament is there a word which, for pure grace, exceeds *“though your sins be as scarlet, they shall be as white as snow”* (**Isaiah 1: 18**)? In the days of Jehoahaz *“the Lord was gracious unto them”* (**2 Kings 13:22-23**). They were invited to say unto the Lord, *“Take away all iniquity, and receive us graciously”* (**Hosea 14:2**). Malachi bade Israel *“beseech God that He will be gracious unto us”* (**1:9**).

The conception which the pious remnant of Israel had of the Divine character during the Mosaic economy was radically different from the stern and forbidding presentation made thereof by Dispensationalists. Hear the Psalmist as he declared, *“Gracious is the Lord, and righteous; yea, our God is merciful”* (**16:5**). Hear him again, as he bursts forth into adoring praise, *“Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases ... He hath not dealt with us after our sins, nor rewarded us according to our iniquities”* (**103:2, 3, 10**).

Can Christians say more than that? No wonder David exclaimed, *“Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever”* (**73:25, 26**). If the question be asked, What, then, is the great distinction between the Mosaic and Christian eras? the answer is, God’s grace was then confined to one nation, but now it flows out to all nations.

What is true in the general holds good in the particular. Not only were God’s dealings with His people during Old Testament times substantially the same as those with His people now, but in detail too. There is no discord, but perfect accord and concord between them. Note carefully the following parallelisms. *“His inheritance in the saints”* (**Eph. 1: 18**): *“The Lord’s portion is His people, Jacob is the lot of His inheritance”* (**Deut. 32:9**). *“Beloved of the Lord, because God hath from the beginning chosen you to salvation”* (**2 Thess. 2:13**): *“I have loved thee with an everlasting love”* (**Jer. 31:3**). *“In whom we have redemption”* (**Eph. 1:7**): *“With Him is plenteous redemption”* (**Psalms 130:7**). *“That we might be made the righteousness of God in Him”* (**2 Cor. 5:21**): *“In the Lord have I righteousness and strength”* (**Isaiah 45:24**). *“Who hath blessed us with all spiritual blessings...in Christ”* (**Eph. 1:3**): *“Men shall be blessed in Him”* (**Psalms 72:17**). *“The blood of Jesus Christ His Son cleanseth us from all sin”* (**1 John 1:7**): *“Thou art all fair, My love, there is no spot in thee”* (**Song 4:7**).

“Strengthened with might by His Spirit in the inner man” (**Eph. 3:16**): *“In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul”* (**Psalms 138:3**). *“The Spirit of truth... will guide you into all truth”* (**John 16:13**): *“Thou gavest also Thy good Spirit to*

instruct them” (**Neh. 9:20**). “*I know that in me (that is, in my flesh,) dwelleth no good thing*” (**Romans 7:18**): “*All our righteousnesses are as filthy rags*” (**Isaiah 64:4**). “*I beseech you as strangers and pilgrims*” (**1 Peter 2:11**): “*Ye are strangers and sojourners*” (**Lev. 25:23**). “*We walk by faith*” (**2 Cor. 5:7**): “*The just shall live by his faith*” (**Hab. 2:4**). “*Strong in the Lord*” (**Eph. 6:10**): “*I will strengthen them in the Lord*” (**Zech. 10:12**). “*Neither shall any pluck them out of My hand*” (**John 10:28**): “*All His saints are in Thy hand*” (**Deut. 33:3**). “*He that abideth in Me, and I in him, the same bringeth forth much fruit*” (**John 15:5**): “*From Me is thy fruit found*” (**Hosea 14:8**). “*He which hath begun a good work in you will finish it*” (**Phil. 1:6**, margin): “*The Lord will perfect that which concerneth me*” (**Psalms 138:8**). Innumerable other such harmonies might be added.

Message #4

As it is particularly the Old Testament promises of which Dispensationalists would deprive the Christian, a more definite and detailed refutation of this error is now required—coming, as it obviously does, within the compass of our present subject. We will here transcribe what we wrote thereon almost twenty years ago.

1. Since the fall alienated the creature from the Creator, there could be no intercourse between God and men but by some promise on His part. None can challenge anything from the Majesty on high without a warrant from Himself, nor could the conscience be satisfied unless it had a Divine grant for any good that we hope for from Him.
2. God will in all ages have His people regulated by His promises, so that they may exercise faith, hope, prayer, dependence upon Himself: He gives them promises so as to test them, whether or not they really trust in and count upon Him.
3. The Medium of the promises is the God-man Mediator, Jesus Christ, for there can be no intercourse between God and us except through the appointed Daysman. In other words, Christ must receive all good for us, and we must have it at second hand from Him.
4. Let the Christian ever be on his guard against contemplating any promise of God apart from Christ. Whether the thing promised, the blessing desired, be temporal or spiritual, we cannot legitimately or truly enjoy it except in and by Christ. Therefore did the apostle remind the Galatians, “*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ*” (**3:16**)—in quoting **Genesis 12:3**, Paul was not proving, but affirming, that God’s promises to Abraham respected not all his natural posterity, but only those of his spiritual children—those united to Christ. All the promises of God to believers are made to Christ, the Surety of the everlasting covenant, and are conveyed from Him to us—both the promises themselves and the things promised. “*This is the [all-inclusive] promise that He hath promised us, even eternal life*” (**1 John 2:25**), and, as **5:11**, tells us “*this life is in His Son*”—so grace, and all other benefits.

“If I read any of the promises I found that all and every one contained Christ in their bosom, He Himself being the one great Promise of the Bible. To Him they were all first given; from Him they derive all their efficacy, sweetness, value, and importance; by Him

they are brought home to the heart; and in Him they are all yea, and amen” (R. Hawker, 1810).

5. Since all the promises of God are made in Christ, it clearly follows that none of them are available to any who are out of Christ, for to be out of Him is to be out of the favour of God. God cannot look on such a person but as an object of His wrath, as fuel for His vengeance: there is no hope for any man until he be in Christ. But it may be asked, Does not God bestow any good things on them who are out of Christ, sending His rain upon the unjust, and filling the bellies of the wicked with good things (**Psalm 17:14**)? Yes, He does indeed. Then are not those temporal mercies blessings? Certainly not: far from it. As He says in **Malachi 2:2**, “*I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart*” (cf. **Deut. 28:15-20**). Unto the wicked, the temporal mercies of God are like food given to bullocks—it does but “*prepare them for the day of slaughter*” (**Jer. 12:3**, and cf. **James 5:5**).

Having presented above a brief outline on the subject of the Divine promises, let us now examine a striking yet little-noticed expression, namely “*the children of the promise*” (**Romans 9:8**). In the context the apostle discusses God’s casting of the Jews and calling of the Gentiles, which was a particularly sore point with the former. After describing the unique privileges enjoyed by Israel as a nation (**verses 4 and 5**), he points out the difference there is between them and the antitypical “*Israel of God*” (**verses 6-9**), which he illustrates by the cases of Isaac and Jacob. Though the Jews had rejected the Gospel and had been cast off by God, it must not be supposed that His word had failed of accomplishment (**verse 6**), for not only had the prophecies concerning the Messiah been fulfilled, but the promise respecting Abraham’s seed, was being made good. But it was most important to apprehend aright what or whom that “seed” comprised. “*For they are not all Israel [spiritually speaking], who are of Israel [naturally]: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called*” (**verses 6 and 7**).

The Jews erroneously imagined (as modern Dispensationalists do) that the promises made to Abraham concerning his seed respected all of his descendants. Their boast was “*we be Abraham’s seed*” (**John 8:33**), to which Christ replied, “*If ye were Abraham’s children ye would do the works of Abraham*” (**verse 39** and see **Romans 4:12**). God’s rejection of Ishmael and Esau was decisive proof that the promises were not made to the natural descendants as such. The selection of Isaac and Jacob showed that the promise was restricted to an elect line. “*The children of the flesh, these are not the children of God; but the children of the promise are counted [regarded] as the seed. For this is the word of promise. At this time will I come, and Sarah shall have a son*” (**Romans 9:8, 9**). The “*children of God*” and the “*children of the promise*” are one and the same, whether they be Jews or Gentiles. As Isaac was born supernaturally, so are all of God’s elect (**John 1:13**). As Isaac, on that account, was heir of the promised blessing, so are Christians (**Gal. 4:29; 3:29**). “*Children of the promise*” are identical with “*the heirs of promise*” (**Heb. 6:17**, and cf. **Romans 8:17**).

God’s promises are made to the spiritual children of Abraham (**Romans 4:16; Gal. 3:7**), and none of them can possibly fail of accomplishment. “*For all the promises of God in Him [namely Christ] are yea, and in Him amen*” (**2 Cor. 1:20**). They are deposited in Christ, and in Him they find their affirmation and certification, for He is the sum and substance of them. Inexpressibly

blessed is that declaration to the humble-minded child of God—yet a mystery hid from those who are wise in their own conceits. “*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*” (**Romans 8:32**). The promises of God are numerous: relating to this life and also that which is to come. They concern our temporal well-being, as well as our spiritual, covering the needs of the body as well as those of the soul. Whatever be their character, not one of them can be made good unto us except in and through and by Him who lived and died for us. The promises which God has given to His people are absolutely sure and trustworthy, for they were made to them in Christ: they are infallibly certain for fulfillment, for they are accomplished through and by Him.

A blessed illustration, yea, exemplification, of what has just been pointed out above is found in **Hebrews 8:8-13**, and **10:15-17**, where the apostle quotes the promises given in **Jeremiah 31:31-34**. The Dispensationalist would object and say that those promises belong to the natural descendants of Abraham, and are not to us. But **Hebrews 10:15**, prefaces the citation of those promises by expressly affirming, “*Whereof the Holy Spirit is [not “was”] a witness to us.*” Those promises extend to Gentile believers also, for they are the assurance of grace founded in Christ, and in Him believing Jews and Gentiles are one (**Gal. 3:26**). Before the middle wall of partition was broken down, Gentiles were indeed “*strangers unto the covenants of promise*” (**Eph. 2:12**), but when that wall was removed, Gentile believers became “*fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel*” (**Eph. 3:6**)! As **Romans 11** expresses it, *they partake of the root and fatness of the olive tree (verse 17)*! Those promises in **Jeremiah 31** are made not to the Jewish nation as such, but to “*the Israel of God*” (**Gal. 6:16**), that is to the entire election of grace, and they are made infallibly good unto all of them at the moment of their regeneration by the Spirit.

In the clear light of other New Testament passages, it appears passing strange that anyone who is familiar with the same should deny that God has made this “*new covenant*” with those who are members of the mystical body of Christ. That Christians are partakers of its blessings is plain from **I Corinthians 11:25**, where quotation is made of the Saviour’s words at the institution of His supper, saying, “*This cup is the new testament [or “new covenant”] I in My blood*”; and again by **2 Corinthians 3:6**, where the apostle states that God “*hath also made us able ministers of the new testament,*” or “*covenant,*” for the same Greek word is used in those passages as in **Hebrews 8:8**, and **10: 16**, where it is translated “*covenant.*” In the very first sermon preached after the new covenant was established, Peter said, “*For the promise is unto you, and to your children, and to all that are afar off,*” i.e. the Gentiles: **Ephesians 2:13**--qualified by “*as many as the Lord our God shall call*” (**Acts 2:39**). Furthermore, the terms of **Jeremiah 31:33, 34**, are most certainly made good unto all believers today: God is their covenant God (**Heb. 13:20**), His law is enshrined in their affections (**Romans 7:22**), they know Him as their God, their iniquities are forgiven.

The Holy Spirit’s statement in **2 Corinthians 7: 1**, must, for all who bow to the authority of Holy Writ, settle the matter once and for all of the Christian’s right to the Old Testament promises. “*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*” Which promises? Why, those mentioned at the close of the preceding chapter. There we read, “*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will*

*dwell in them, and walk in them; and I will be their God, and they shall be My people” (6:16). And where had God said this? Why, as far back as **Leviticus 26:12**, “And I will walk among you, and will be your God, and ye shall be My people.” That promise was made to the nation of Israel in the days of Moses! And again we read, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” (6:17, 18), which words are a manifest reference to **Jeremiah 31:9**, and **Hosea 1:9, 10**.*

Now observe very particularly what the Holy Spirit says through Paul concerning those Old Testament promises. First, he says to the New Testament saints, “*Having these promises.*” He declared that those ancient promises are theirs: that they have a personal interest in them and title to them. That they were theirs not merely in hope, but in hand. Theirs to make full use of, to feed upon and enjoy, to delight in and give God thanks for the same. Since Christ Himself be ours, all things are ours (**1 Cor. 3:22, 23**). Oh, Christian reader, suffer no man, under pretence of “*rightly dividing the word,*” to cut you off from, to rob you of any of, “*the exceeding great and precious promises*” of your Father (**2 Peter 1:4**). If he is content to confine himself unto a few of the New Testament epistles, let him to do so—that is his loss. But allow him not to confine you to so narrow a compass. Second, we are hereby taught to use those promises as motives and incentives to the cultivation of personal piety, in the privative work of mortification and the positive duty of practical sanctification.

A striking and conclusive proof that the Old Testament promises belong unto present-day saints is found in **Hebrews 13:5**, where practical use is again made of the same. There Christians are exhorted, “*Let your conversation be without covetousness: be content with such things as ye have.*” That exhortation is enforced by this gracious consideration: “*for He hath said, I will never leave thee, nor forsake thee.*” Since the living God be your portion your heart should rejoice in Him, and all anxiety about the supply of your every need be for ever removed. But what we are now more especially concerned with is the promise here cited: “*For He hath said, I will never leave thee,*” etc. And to whom was that promise first given? Why, to the one who was about to lead Israel into the land of Canaan—as a reference to **Joshua 1:5** shows. Thus it was made to a particular person on a special occasion, to a general who was to prosecute a great war under the immediate command of God. Facing that demanding ordeal, Joshua received assurance from God that His presence should ever be with him.

But if the believer gives way to unbelief, the devil is very apt to tell him, That promise belongs not unto you. You are not the captain of armies, commissioned by God to overthrow the forces of an enemy: the virtue of that promise ceased when Canaan was conquered and died with him to whom it was made. Instead, as Owen pointed out in his comments on **Hebrews 13:5**,

“To manifest the sameness of love that is in all the promises, with their establishment in the one Mediator, and the general concern of believers in every one of them, howsoever and on what occasion given to any, this promise to Joshua is here applied to the condition of the weakest, meanest, and poorest of the saints; to all and every one of them, be their case and condition what it will. And doubtless, believers are not a little wanting in themselves and their own consolation, that they do so more particularly close with those words of truth, grace, and faithfulness, which upon sundry occasions and at divers times

have been given out unto the saints of old, even Abraham, Isaac, Jacob, David, and the residue of them, who walked with God in their generation: these things in an especial manner are recorded for our consolation.”

Let us now observe closely the use which the apostle made of that ancient but ever-living promise. First, he here availed himself of it in order to enforce his exhortation unto Christians to the duties of mortification and sanctification. Second, he draws a logical and practical inference from the same, declaring, “*So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me*” (**Heb. 13:6**). Thus a double conclusion is reached: such a promise is to inspire all believers with confidence in God’s succour and assistance, and with boldness and courage before men—showing us to what purpose we should put the Divine pledges. Those conclusions are based upon the character of the Promiser: because God is infinitely good, faithful, and powerful, and because He changes not, I may trust fully declare with Abraham, “*God will provide*” (**Gen. 22:8**); with Jonathan, “*There is no restraint to the Lord*” (**I Sam. 14:6**); with Jehoshaphat, “*None is able to withstand Him*” (**2 Chron. 20:6**); with Paul, “*If God be for us, who can be against us?*” (**Romans 8:31**). The abiding presence of the all-sufficient Lord ensures help, and therefore any alarm at man’s enmity should be removed from our hearts. My worst enemy can do nothing against me without my Saviour’s permission.

“*So that we may boldly say [freely, without hesitating through unbelief], The Lord is my helper, and I will not fear what man shall do unto me.*” Note attentively the change in number from the plural to the singular, and learn there from that general principles are to be appropriated by us in particular, as general precepts are to be taken by us personally—the Lord Jesus individualized the “*ye shall not tempt the Lord your God*” of **Deuteronomy 6:16**, when assailed by Satan, saying, “*It is written again, Thou shalt not tempt the Lord thy God*” (**Matt. 4:7**). It is only by taking the Divine promises and precepts unto ourselves personally that we can “mix faith” with the same, or make a proper and profitable use of them. It is also to be carefully noted that once more the apostle confirmed his argument by a Divine testimony, for the words “*The Lord is my helper, and I will not fear what man shall do unto me*” are not his own, but a quotation of those used by David in **Psalms 118:6**. Thus again we are shown that the language of the Old Testament is exactly suited to the cases and circumstances of Christians today, and that it is their right and privilege freely to appropriate the same.

“*We may boldly say*” just what the Psalmist did when he was sorely pressed. It was during a season of acute distress that David expressed his confidence in the living God, at a time when it looked as though his enemies were on the point of swallowing him up; but viewing the omnipotence of Jehovah and contrasting His might with the feebleness of the creature, his heart was strengthened and emboldened. But let the reader clearly perceive what that implied. It means that David turned his mind away from the seen to the unseen. It means that he was regulated by faith, rather than by sight—feelings or reasonings. It means that his heart was occupied with the Almighty. But it means much more: he was occupied with the relationship of that omnipotent One unto himself. It means that he recognized and realized the spiritual bond there was between them, so that he could truly and rightly aver, “*the Lord is m helper.*”, If He be my God, my Redeemer, my Father, then He may be counted upon to undertake for me when I am sorely oppressed, when my foes threaten to devour me, when my barrel of meal is almost empty. That

“my” is the language of faith, and is the conclusion which faith’s assurance draws from the infallible promise of Him that cannot lie.

Message #5

In these articles we are seeking to show the use which believers should make of God’s Word: or more particularly that it is both their privilege and their duty to receive the whole of it as addressed immediately unto themselves, and to turn the same unto practical account, by appropriating its contents their personal needs. The Bible is a book which calls not so much for the exertion of our intellect as it does for the exercise of our affections, conscience and will. God has given it to us not for our entertainment but for our education, to make known what He requires from us. It is to be the traveler’s guide as he journeys through the maze of this world, the mariner’s chart as he sails the sea of life. Therefore, whenever we open the Bible, the all-important consideration for each of us to keep before him is, What is there here for me today? What bearing does the passage now before me have upon my present case and circumstances—what warning, what encouragement, what information? What instruction is there to direct me in the management of my business, to guide me in the ordering of my domestic and social affairs, to promote a closer walking with God?

I should see myself addressed in every precept, included in every promise. But it is greatly to be feared that, through failure to appropriate God’s Word unto their own case and circumstances, there is much Bible reading and study which is of little or no real benefit to the soul. Nothing else will secure us from the infections of this world, deliver from the temptations of Satan, and be so effectual a preservative from sin, as the Word of God received into our affections. *“The law of his God is in his heart; none of his steps shall slide” (Psalm 37:31)* can only be said of the one who has made personal appropriation of that Law, and is able to aver with the Psalmist, *“Thy word have I hid in mine heart, that I might not sin against Thee” (119:11)*. Just so long as the Truth is actually working in us, influencing us in a practical way, is loved and revered by us, stirs the conscience, are we kept from falling into open sin—as Joseph was preserved when evilly solicited by his master’s wife (**Gen. 39:9**). And only as we personally go out and daily gather our portion of manna, and feed upon the same, will there be strength provided for the performing of duty and the bringing forth of fruit to the glory of God.

Let us take **Genesis 17:1**, as a simple illustration. *“And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before Me, and be thou perfect”* or *“sincere.”* How is the Christian to apply such a verse unto himself? First of all, let him note to whom this signal favour and honour was shown: namely to him who is the *“father of all them that believe” (Romans 4:11, 12, 16)*--and he was the first person in the world to whom the Lord is said to have appeared! Second, observe when it was that Jehovah appeared unto him: namely in his old age, when nature’s force was spent and death was written on the flesh. Third, mark attentively the particular character in which the Lord was now revealed to him: *“the Almighty God,”* or more literally *“El Shaddai.... the all-sufficient God.”* Fourth, consider the exhortation which accompanied the same: *“walk before Me, and be thou sincere.”* Fifth, ponder those details in the light of the immediate sequel; God’s making promise that he should beget a son by Sarah, who was long past the age of child-bearing (**verses 15-19**). Everything that is for God must be effected by His mighty power: He can and must do

everything—the flesh profits nothing, no movement of mere nature is of any avail. Now as the believer ponders that memorable incident, hope should be inspired within him. El Shaddai is as truly his God as He was Abraham's! That is clear from **2 Corinthians 7: 1**, for one of those promises is, "I will be a Father unto you ... saith the Lord Almighty" (**6:18**), and from **Revelation 1:8**, where the Lord Jesus says unto the churches, "I am Alpha and Omega ... the Almighty." It is a declaration of His omnipotence, to whom all things are possible. "The all-sufficient God" tells of what He is in Himself—self-existent, independent; and what He is unto His people—the Supplier of their every need. When Christ said to Paul, "My grace is sufficient for thee," it was all one with what Jehovah said unto Abraham. Doubtless the Lord appeared unto the patriarch in visible (and human) form: He does so to us before the eyes of faith. Often He is pleased to meet with us in the ordinances of His grace, and send us on our way rejoicing. Sometimes He "manifests" Himself (**John 14:21**) to us in the retirements of privacy. Frequently He appears for us in His providences, showing Himself strong on our behalf. Now, says He, "Walk before Me sincerely" in the believing realization that I am all-sufficient for thee, conscious of My almightiness, and all will be well with thee.

Let us now adduce some of the many proofs of the assertions made in our opening sentences, proofs supplied by the Holy Spirit and the Lord Jesus in the application which They made of the Scriptures. It is very striking indeed to discover that the very first moral commandment which God gave to mankind, namely that which was to regulate the marriage relationship, was couched in such terms that it comprehended a Divine law which is universally and perpetually binding: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (**Gen. 2:24**)—quoted by Christ in **Matthew 19:5**. "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement" (**Deut. 24: 1**). That statute was given in the days of Moses, nevertheless we find our Lord referring to the same and telling the Pharisees of His day, "For the hardness of your heart he wrote you this precept" (**Mark 10:5**).

The principle for which we are here contending is beautifully illustrated in **Psalms 27:8**, "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." Thus he made particular what was general, applying to himself personally what was said to the saints collectively. That is ever the use each of us should make of every part of God's Word—as we see the Saviour in **Matthew 4:7**, changing the "ye" of **Deuteronomy 6:16**, to "thou." So again in **Acts 1:20**, we find Peter, when alluding to the defection of Judas, altering the "let their habitation" of **Psalms 69:25**, to "let his habitation be desolate." That was not taking an undue liberty with Holy Writ, but, instead, making a specific application of what was indefinite.

"Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen" (**Prov. 25:6, 7**). Upon which Thomas Scott justly remarked,

"There can be no reasonable doubt but that our Lord referred to those words in His admonition to ambitious guests at the Pharisee's table (**Luke 14:7-11**), and was understood to do so. While, therefore, this gives His sanction to the book of Proverbs, it

also shows that those maxims may be applied to similar cases, and that we need not confine their interpretation exclusively to the subject which gave rise to the maxims.”

*Not even the presence of Christ, His holy example, His heavenly instruction, could restrain the strife among His disciples over which should be the greatest. Loving to have the pre-eminence (**3 John 9, 10**) is the bane of godliness in the churches.*

*“I the Lord have called Thee ... and give Thee for a covenant of the people, for a light of the Gentiles”; “I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth” (**Isaiah 42:6; 49:6**). Those words were spoken by the Father unto the Messiah, yet in **Acts 13:46, 47**, we find Paul saying of himself and Barnabas, “Lo, we turn to the Gentiles. For so hath the Lord commanded us; saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth”! So again in **Romans 10:15**, we find the apostle was inspired to make application unto Christ’s servant of that which was said immediately of Him: “How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace” (**Isaiah 52:7**): “How shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace” (**Romans 10:15**). “He is near that justifieth Me ... who is he that shall condemn Me?” (**Isaiah 50:8, 9**): the context shows unmistakably that Christ is there the speaker, yet in **Romans 8:33, 34**, the apostle hesitates not to apply those words unto the members of His body: “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?”*

The unspeakably solemn commission given to Isaiah concerning his apostate generation (**6:9, 10**) was applied by Christ to the people of His day, saying: “And in them is fulfilled the prophecy of Isaiah” (**Matt. 13:14, 15**). Again, in **29:13**, Isaiah announced that the Lord said, “This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me,” while in **Matthew 15:7**, we find Christ saying to the scribes and Pharisees, “Hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto Me with their mouth,” etc. Even more striking is Christ’s rebuke unto the Sadducees, who denied the resurrection of the body, “Have ye not read that which was spoken unto you by God, saying, “I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living” (**Matt. 22:31, 32**). What God spoke immediately to Moses at the burning bush was designed equally for the instruction and comfort of all men unto the end of the world. What the Lord has said unto a particular person, He says unto everyone who is favoured to read His Word. Thus does it concern us to hear and heed the same, for by that Word we shall be judged in the last great day (**John 12:48**).

The fundamental principle for which we are here contending is plainly expressed again by Christ in **Mark 13:37**, “And what I say unto you I say unto all, Watch.” That exhortation to the apostles is addressed directly to the saints in all generations and places. As Owen well said,

“The Scriptures speak to every age, every church, every person, not less than to those to whom they were first directed. This showeth us how we should be affected in reading the Word: we should read it as a letter written by the Lord of grace from heaven, to us by name.”

If there be any books in the New Testament particularly restricted, it is the “pastoral epistles,” yet the exhortation found in **2 Timothy 2:19**, is generalized: “*Let every one that nameth the name of Christ depart from iniquity.*” Those who are so fond of restricting God’s Word would say that “*Thou therefore endure hardness, as a good soldier of Jesus Christ*” (**verse 3**) is addressed to the minister of the Gospel, and pertains not to the rank and file of believers. But **Ephesians 6:10-17**, shows (by necessary implication) that it applies to all the saints, for the militant figure is again used, and used there without limitation. The Bullinger school insist that James and Peter—who gave warning of those who in the last time should walk after their own ungodly lusts—wrote to Jewish believers only; but Jude (addressed to all the sanctified) declares they “*told you*” (**verse 18**). “*Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord*” (**Heb. 12:5**). That exhortation is taken from **Proverbs 3:11**, so that here is further evidence that the precepts of the Old Testament (like its promises) are not restricted unto those who were under the Mosaic economy, but apply with equal directness and force to those under the new covenant. Observe well the tense of the verb “*which speaketh*”: though written a thousand years previously, Paul did not say “*which hath spoken*”—the Scriptures are a living Word through which their Author speaks today. Note too “*which speaketh unto you*”—New Testament saints: all that is contained in the book of Proverbs is as truly and as much the Father’s instruction to Christians as the contents of the Pauline epistles. Throughout that book God addresses us individually as “*My son*” (**2:1; 3:1; 4:1; 5:1**). That exhortation is as urgently needed by believers now as by any who lived in former ages. Though children of God, we are still children of Adam—willful, proud, independent, requiring to be disciplined, to be under the Father’s rod, to bear it meekly, and to be exercised thereby in our hearts and consciences.

A word now upon transferred application, by which we mean giving a literal turn to language which is figurative, or vice versa. Thus, whenever the writer steps on to icy roads, he hesitates not to literalize the prayer, “*Hold Thou me up, and I shall be safe*” (**Psalms 119:117**). “*I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety*” (**Psalms 4:8**) is to be given its widest latitude, and regarded at both the rest of the body under the protection of Providence and the repose of the soul in the assurance of God’s protecting grace. In **2 Corinthians 8:14**, Paul urges that there should be an equality of giving, or a fair distribution of the burden, in the collection being made to relieve the afflicted saints in Jerusalem. That appeal was backed up with, “*as it is written, he that hath gathered much had nothing over; and he that had gathered little had no lack.*” That is a reference to the manna gathered by the Israelites (**Exodus 16:18**): those who gathered the largest quantity had more to give unto the aged and feeble; so rich Christians should use their surplus to provide for the poor of the flock. But great care needs to be taken lest we clash with the Analogy of the Faith: thus “*the house of Saul waxed weaker and weaker*” (**2 Samuel 3:1**) certainly does not mean that “the flesh” becomes enervated as the believer grows in grace, for universal Christian experience testifies that indwelling sin rages as vigorously at the end as at the beginning.

A brief word upon double application. Whereas preachers should ever be on their guard against taking the children’s bread and casting it to the dogs, by applying to the unsaved promises given to or statements made concerning the saints; on the other hand, they need to remind believers of the continuous force of the Scriptures and their present suitability to their cases. For instance, the gracious invitations of Christ, “*Come unto Me, all ye that labour and are heavy laden, and I will*

give you rest” (**Matt. 11:28**), and “*If any man thirst, let him come unto Me, and drink*” (**John 7:37**), must not be limited to our first approach to the Saviour as lost sinners, but as **1 Peter 2:4**, says, “*to whom coming*”—in the present tense. Note too the “mourn” and not “have mourned” in **Matthew 5:4**, and “hunger” in **verse 6**. In like manner, that self-abasing word, “*Who maketh thee to differ!*” (**1 Cor. 4:7**) today: first from the unsaved; second from what we were before the new birth; and third from other Christians with less grace and gifts. Why, a sovereign God, and therefore you have nothing to boast of and no cause for self-glorying.

A word now upon the Spirit’s application of the Word unto the heart, and our task is completed. This is described in such a verse as, “*For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance*” (**1 Thess. 1:5**). That is very much more than having the mind informed or the emotions stirred, and something radically different from being deeply impressed by the preacher’s oratory, earnestness, etc. it is for the preaching of the Gospel to be accompanied by the supernatural operation of the Spirit, and the efficacious grace of God, so that souls are Divinely quickened, convicted, converted, delivered from the dominion of sin and Satan. When the Word is applied by the Spirit to a person, it acts like the entrance of a two-edged sword into his inner man, he has “much assurance”—i.e. he knows it is God’s Word because of the radical and permanent change wrought in him.

Now the child of God is in daily need of this gracious working of the Holy Spirit: to make the Word work “*effectually*, (**1 Thess. 2:13**) within his soul and truly regulate his life, so that he can thankfully acknowledge, “*I will never forget Thy precepts: for with them Thou hast Quickened me*” (**Psalms 119:93**). For that quickening it is his duty and privilege to pray (**verses 25, 37, 40, 88, 107, 149**, etc.). It is a fervent request that he may be “*renewed day by day*” in the inner man (**2 Cor. 4:16**), that he may be “*strengthened with might by His Spirit*” (**Eph. 3:16**), that he may be revived and animated to go in the path of God’s commandments (**verse 35**). It is an earnest petition that his heart may be awed by a continual sense of God’s majesty, and melted by a realization of His goodness, so that he may see light in God’s light, recognizing the evil in things forbidden and the blessedness of the things enjoined. “*Quicken Thou me*” is a prayer for vitalizing grace, that he may be taught to profit (**Isaiah 48:17**), for the increasing of his faith, the strengthening of his expectations, the firing of his zeal. It is equivalent to “*draw me, we will run after Thee*” (**Song of Sol. 1:4**).

Ultradispensationalism

A Personal Testimony

By R. B. Shiflet

www.eleventhavenuechurch.com/ultra.html

I HAVE NEVER MET A MAN who admitted that he was an ultradispensationalist. I have never heard nor read a satisfactory definition of one. I know that ultradispensationalism has a synonym, “hyperdispensationalism.” Thus the propagandist who resorts to name-calling may have his choice of the Greek prefix (hyper-) or the Latin one (ultra-) to hurl at his victim. I am aware that these terms are thrown about promiscuously by Bible teachers who have status in conservative circles. The terms are also repeated parrot-like by those who are simply seeking notoriety among fundamentalists.

Usually someone is referred to as an ultradispensationalist if his dispensational interpretation of the Bible goes beyond one’s own. That, of course, is the meaning of the word “ultra”—over, or beyond. If you are a dispensationalist, and your brother dispensationalist goes over or beyond the point historically or Scripturally that you do, he is, consequently, an ultradispensationalist.

There is another, and perhaps even more deadly, ultradispensationalism, for which little rebuke seems to be forthcoming from any of the publications dedicated to the right division of the Scriptures. I consider this form as practical ultradispensationalism, rather than doctrinal. I submit to you that, when we become guilty of any of the following practices, we are “ultra-“ or “hyper-“ in our dispensationalism; that is, we go beyond the Scriptures and become practical ultradispensationalists.

MAKE A SECT OF OUR DISPENSATIONALISM. We refuse fellowship with anyone who does not agree with us on every facet of our teaching on right division of the Word. By way of example, not long ago a woman called our home to inquire about our church services. She was fundamental in her beliefs and dispensational according to the Scofield-Darby system but she belonged to an independent fellowship of fundamental churches. When she discovered that our church was not affiliated with her denomination with its system of dispensationalism, she became aloof and would not attend our meetings, even though we assured her of the soundness of our teaching and that she would be made welcome in our assembly. This woman was so ultra- in regard to her denomination and its system that she could not see the many, many, many things we had in common and missed the sweet fellowship we could have enjoyed together as fellow believers.

To be honest, we must admit that some of the most sectarian groups we have ever encountered were dispensationalists who took pride in the fact of their non-sectarianism. Many who boast in their being “non-sectarian Christians” are so bound in their dispensationalism that they refuse to admit to their fellowship any who vary even slightly from their particular “norms.”

MUTILATE THE SCRIPTURES BY OUR DISPENSATIONALISM. Foes of the right division of Scripture have often accused us of taking only a portion of the word of God and casting the remainder aside. A well-known fundamentalist who had been loud in his condemnation of dispensational Bible study, used to say that we took only a slice of the bread of God's word, while he took the whole loaf. He was, of course, inconsistent. He claimed to preach the "Great Commission" of Mark 16, but at the same time attacked with all his might the "healing preachers" who were attempting to carry out the sign program of the same commission.

But the other side of the picture is that we of the "Grace Movement" have often been guilty of preaching the Mystery and "Pauline" truths while neglecting or ignoring the remainder of the Bible. The error is not in preaching the great truths of Paul's letters; it is in failing to give a balanced message, and so appearing to disregard or cast aside the rest of the Bible. The revelation of truth concerning the Body of Christ needs the background of the gospels. The gospels would not be understandable without the law, the psalms, and the prophets. Therefore, we need the whole Book. Let us not be so ultra- in our emphasis on dispensationalism (wherever we find the boundaries) that we neglect parts of the Word.

MISS THE SWEETNESS OF SPIRITUAL APPLICATIONS. Closely associated with neglecting the Word of God (other than Paul's letters) is the failure to see spiritual applications from portions belonging to other dispensations. Dr. E. W. Bullinger, a so-called ultradispensationalist, said in his excellent book, *How to Enjoy the Bible*:

"All the sweetness, all the blessing, all the truth can be obtained by a wise application, without in the slightest degree impairing the true interpretation. This may be left and preserved in its integrity, and yet something really spiritual may be appropriated by application—all, in fact, that can be desired—without doing any violence to the Divine Word . . ."

I think it was Dr. Henry Grube who called attention to the fact that 1 Corinthians 10:11 authorizes four types of Bible study: (1) "Now all these things happened"—I can study any of the Bible as literally true because these things actually happened; (2) "unto them for examples" (literally, "types")—I can study the Bible for types and shadows; (3) "and they are written for our admonition"—I can study the Bible for spiritual applications; (4) "upon whom the ends of the ages are come"—I can study the Bible to distinguish ages, or dispensations. Surely some of God's elect from among the Plymouth Brethren have done the Body of Christ a great service through their detailed studies, many still in print, of spiritual applications of Old Testament truths. Who among us has not rejoiced with C. H. Macintosh in many of his studies in type and shadow?

If we become so dispensational that we miss the sweetness of spiritual truths, we become "ultra—"

MANIFEST THE SPIRIT OF CONTINUOUS CRITICISM. I believe that, by the grace of God, most of us who love Paul's teaching, have grown out of this to a degree. But who among us cannot remember a time when a believer, new to dispensational truth, was almost afraid to open his mouth around older believers for fear of being criticized for his choice of words, choice of hymns, etc.? We did not dare refer to the Old Testament and the New without a dissertation on just when the Old was replaced by the New. We dared not use the words "Christmas" or

“Easter,” lest someone think we were “observing days.” It was considered heresy to sing “Stepping in the Light” because we were surely not [as the first stanza states] “Trying to walk in the steps of the Saviour.”

In our zeal to stress the fact that the Lord Jesus Christ was a Jew according to the flesh, born of a woman, born under the law, living on Old Testament ground, yet coming to die for our sins, not showing us the way but coming to be the way, we forgot another side of the picture. While we do not follow our Lord in His Jewish religion with its Sabbaths and ceremonies, we do (or should) strive to “let this mind be in you which was also in Christ Jesus.” As far as His humility, His kindness, His graciousness, and His love are concerned, we must remember that He left us an example that we should follow in His steps—not to be saved, but because He lives within us. In our zeal to “know Him no more according to the flesh” we may have put a stumbling block in the path of weak Christians who did not even know what we were talking about.

If our life is a pattern of criticizing those who fail to agree with us in that which has become “dispensational jargon,” we are “ultra-”

This message is not an appeal to minimize or de-emphasize the precious truth of right division, nor is it designed to discourage anyone from making known the dispensation of the mystery. Surely, too few are doing enough to make these rich truths known. But I am convinced that Satan sometimes uses the friends of dispensationalism to be its greatest hindrance. The truth that was given to us by the risen Christ through the Apostle Paul was meant to stress the UNITY of the Spirit—the oneness of all believers in Christ. It is a sad commentary on our depravity that our message, through these forms of ultradispensationalism, has become a source of division.

A man of God whom I have heard, and whose sweet spirit has been an inspiration to me, even though I was never privileged to meet him face to face, was Brother Elmer Leake, a Texas pastor who, before any of us were born, was standing for many of the truths we hold dear. He was quoted as saying: “Brethren, if a wall of separation or sectarianism is ever built between us and other believers, let’s let them do the building.” In other words, this dear brother loved all believers and desired fellowship with them through the Lord Jesus Christ. Brother C. R. Stam once wrote: “We look forward to the day when, in God’s grace, denominational walls will fall and we can all enjoy our oneness in Christ. Meantime, we seek what fellowship we can find with those who trust our Lord in truth, whatever their denominational affiliation.” This statement climaxed an article that Brother Stam wrote on “The Practical Effects of the Mystery,” in which he gave an impressive, clear-cut message on the preciousness of the preaching of Jesus Christ according to the revelation of the mystery, showing the practical effects this message should have in our lives.

When we have become so concerned with the smallest details of dispensationalism that we lose the realization of our oneness in Christ, we have become “ultra-.”

GLOSSARY OF TERMS

*Dispensationalist . . . One who holds to the view that the key to understanding the Scriptures rests in understanding the dispensations given by God throughout the course of human history. A

Dispensation literally means “house rules” or “economy” and involves God’s requirements for mankind which varied depending on the point in time and the people with which God was dealing. For a more detailed study of dispensationalism, please consult the book Things That Differ by C.R. Stam (available from GEM).

**Scofield-Darby System . . . A system of dispensationalism which is found in the Scofield Reference Bible and that was taught by Dr. C. I. Scofield in the early 20th-century. Scofield and Darby saw the dispensational character of Scripture to a point, but yet intermingled teachings directed to the nation of Israel with those directed to the Body of Christ in many areas.

***Pauline Truths . . . Those teachings unique to the letters of Paul, given to him by revelation from Jesus Christ for the Church, which is Christ’s Body. Examples of “Pauline Truths” are the one baptism, the catching away of the Church which is His Body, and the mystery of the joint Body of Christ of this age.

****Fundamentalist . . . One who embraces the “fundamentals” of the Christian faith, including: the inspiration of the Bible, the virgin birth of Christ, His substitutionary death and bodily resurrection, salvation by grace through faith alone, and the literal catching away of the Church into glory.

Dispensationalism and the King James Bible

By James Whisler

<http://poweredbychrist.homestead.com/files/articles/dispvskjv1.htm>

This article is designed to show the reader the incompatibility of the King James Bible and its underlying Greek and Hebrew texts with premillennial dispensationalism and the pretribulation rapture. It is by no means a completed work as I am periodically discovering more proof, and will subsequently update this article. Through information presented elsewhere on this site I am presenting the thesis that the aforementioned doctrines, which have mysteriously worked their way into Christianity, came from Satanic origins. They have calculated goals which are intimately involved in the great falling away described in II Thessalonians 2:3 (How I think they will accomplish this is described in [Insights into the Apostasy](#) and [Bill Clinton: the Decoy Antichrist](#)). Changes had to be made to the word of God, corrupting it in ancient times and modern times to propagate the necessary lies. This is the documentation of those changes.

The first important issue to discuss is the dispensational teaching of a seven year tribulation and a covenant/treaty of the same length, involving the Antichrist and Israel. This treaty is supposedly broken by this Antichrist somewhere in the middle. To the best of my knowledge, aside from the tribulation being given a seven-year length, the rest of this is not dogma etched in stone, but rather popular dispensational tradition. Regardless, it all fits tongue-and-groove in dispensationalist doctrine. When asked for scriptural evidence of this particular teaching, they will point to Daniel 9:27. It is because so much hinges on this verse that we must give a thorough examination to its true meaning:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”
Daniel 9:27 KJV

First of all, I will attempt to prove that this covenant is a preexisting one between the LORD and his people and that the one who confirms it is the messiah. Genesis 3:15 gives the first messianic promise in scripture. A foreshadowing of Jesus coming and crushing the serpent's head and dying on the cross as the single atoning sacrifice for sin (Heb.7:27; 9:28). And in Genesis 17, God establishes this covenant with Abraham. If you read Deuteronomy 29-33, you find an expansion of the same covenant that God promises to Israel, describing how they will turn to wickedness and be scattered (Deut.29:24-28) and then he will gather them all back (Deut.30:3) and they will dwell in safety in their own land (Deut.33:28-29). Here is the expanded covenant first introduced in Deuteronomy 29:1

“These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.”

Now if you read Daniel chapter 9, you find out Daniel is interceding for his people because of their wickedness as prophesied in Deuteronomy 29:25-26. He acknowledges in verses 4 and 11, this transgression is in relation to the same covenant given to Moses. Verse 4 reads:

“And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;” (emphasis mine)

It is at this time in his prayers and supplication that Gabriel visits him with news about the very same covenant in context. Verses 24 and 25 give the timeline in which the messiah will come and confirm the covenant. Verse 26 says:

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

This foretells the Messiah’s death and the prince (Titus, son of Emperor Vespasian) coming and destroying the city and the temple, which happened in 70 A.D. Jesus prophesied this event in Matthew 24:2. Many people assume this prince is the Antichrist, while there is no evidence to support this. Now let me try to explain verse 27:

And he ... (Jesus)... shall confirm the covenant ... (Hebrews 9:16 “For where a testament is, there must also of necessity be the death of the testator. please see also Heb.9:15) ... with many ... (but not all because many also rejected his offering; Hebrews 9:28 says “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.)... for one week ... (7 years):... and in the midst of the week ... (Jesus was sacrificed 3 ½ years into his ministry)... he shall cause the sacrifice and oblation to cease... (Hebrews 9:12 “Neither by the blood of goats and calves, but his own blood he entered in once into the holy place, having obtained eternal redemption for us.” – some argue that the sacrifices didn’t cease, but they did cease, at least for those who would accept his sacrificial offering for their atonement—I don’t find anywhere in the new testament where Paul, Peter or any of the church fathers endorsed going to the temple to have animals sacrificed for the redemption of their sins, Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once , when he offered up himself.)...and for... (because of)... the

overspreading... (great excess)... of abominations ... (notice that is plural, many abominations, not the same as the single abomination of desolation that he speaks of in Daniel 11:31 and 12:11---I believe these abominations were the unnecessary animal sacrifices being continued at the temple: Hebrews 10:18 “Now where remission of these is, there is no more offering for sin” --- Isaiah 66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.)... He shall make it desolate ... (Hebrews 10:29-30 “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said , Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.” ---the Lord waited forty years, from between 30 A.D. to 70 A.D. before executing judgment. Can you think of any precedents set in the Old Testament where the Lord waited forty years before punishing or rewarding his people?)... even until the consummation... (consummation...the completion or fulfillment, could this consummation signify the Marriage Supper of the Lamb when we all are brought to Jerusalem at his return? I believe so.)... and that determined shall be poured upon the desolate ... (what he decreed, he will do.)

Galatians 3:17, which is quite possibly the best verse in the New Testament to show the Lord’s fulfillment of Daniel 9:27, says “And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Emphasis mine. Unfortunately, the luciferians noticed that verse (Galatians 3:17) and reworded it in the Alexandrian texts and the modern versions so that you won’t correlate it with Daniel 9:27. For example, the New International Version changed ‘confirmed’ to ‘established’, which has a different meaning altogether; and they removed Christ from the verse, entirely. (Maybe I got it all wrong. Perhaps the conspiracy lies with the King James translators in collusion with the original writers of the textus receptus and Masoretic text, to trick you into believing that God made a promise and kept that promise through Jesus Christ.) Listed below is Galatians 3:17 in some of the new versions compared to the King James Version. Can you see the difference in the wording to change the meaning in the new versions? Can you find Christ in any of them?

Galatians 3:17

And this I say, that **the covenant**, that was **confirmed** before of **God in Christ**, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

King James Version

This is what I am trying to say: **The agreement God made** with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise.

New Living Translation

What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate **a covenant** previously **ratified by God**, so as to nullify the promise.

New American Standard Version

Now I say this, **A covenant confirmed** beforehand **by God**, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.

Darby Translation

This is what I mean: the law, which came four hundred and thirty years afterward, does not annul **a covenant** previously **ratified by God**, so as to make the promise void.

Revised Standard Version

What I mean is this: The law, introduced 430 years later, does not set aside **the covenant** previously **established by God** and thus do away with the promise.

New International Version

I am not alone in my assessment of the above covenant in question, in fact I am in good company. Matthew Henry's Commentary has this to say about Daniel 9:27:

“The seventy weeks mean a day for a year, or 490 years. About the end of this period a sacrifice would be offered, making full atonement for sin, and bringing in everlasting righteousness for the complete justification of every believer. Then the Jews, in the crucifixion of Jesus, would commit that crime by which the measure of their guilt would be filled up, and troubles would come upon their nation. All blessings bestowed on sinful man come through Christ's atoning sacrifice, who suffered once for sins, the just for the unjust, that he might bring us to God. Here is our way of access to the throne of grace, and of our entrance to heaven. This seals the sum of prophecy, and confirms the covenant with many; and while we rejoice in the blessings of salvation, we should remember what they cost the Redeemer. How can those escape who neglect so great salvation! “

The Geneva Bible of 1599 also agrees harmoniously with this interpretation of Daniel 9:27. I will reproduce it verbatim below with their footnotes (except for the archaic spelling).

27 And he ^a shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to ^b cease, ^c and for the overspreading of the abominations he shall make it desolate, even until the consummation determined shall be poured upon the desolate.

a By the preaching of the gospel he confirmed his promise, first to the Jews, and after to the Gentiles. ^bChrist accomplished this by his death and resurrection. ^cMeaning, that Jerusalem and the sanctuary should be utterly destroyed for their rebellion against God, and their idolatry, or as some read, that the plague shall be so great, that they shall be all astonished at them.

If you take the time to check every verse in the Old Testament that mentions ‘the covenant’, even in regards to the ‘ark of the covenant’ it is always in relation to the covenant between the Lord and his people, except in a few rare examples where another party is specifically mentioned as in Ezekiel 17:15, which was between Zedekiah and Babylon . The Israeli people were called ‘children of the covenant’ (Acts 3:25) and even the leader could be referred to as the ‘prince of the covenant’ (Daniel 11:22). Most of the new bible versions have changed ‘the covenant’ in Daniel 9:27 to ‘a covenant’, keeping in line with the Greek Septuagint, which was written in Alexandria, Egypt about 285 B.C. by gnostics. This helps insure that you will not associate it with ‘the covenant’ mentioned in Daniel 9:4 and throughout the rest of the Old Testament. This verse has been changed so that when Satan introduced his plan of dispensationalism, it would have scripture to support it. This change, however, is in contradiction to the context in the original Hebrew Masoretic text in Daniel chapter 9. An interesting note here is the fact that before some supposedly ‘protestant’ bibles like the Darby Translation and the Revised Version showed up, the only ground dispensationalists had for believing in a seven-year tribulation was an obscure belief introduced in 1832, that the seven-day Feast of Tabernacles (Lev. 23:34) represented seven years in which the Church would be in heaven with God, enjoying the Marriage supper during the tribulation. Ironically, the Feast of Tabernacles symbolizes God coming down and dwelling among men and within men’s hearts (Galatians 2:20, I Cor. 3:16; 6:19). It is possible that the ultimate fulfillment of this is represented in Revelation 21:2-3. How come they didn’t apply this conversion standard to all the Lord’s feasts?

The New Living Translation of the Bible, in accordance with the dispensationalist (Masonic) agenda, translates the verse under discussion like this:

Daniel 9:27

”He will make a **treaty** with the people for a period of one set of seven, but after half this time, he will put an end to the sacrifices and offerings. Then as a climax to all his terrible deeds, he will set up a sacrilegious object that causes desecration, until the end that has been decreed is poured out on this defiler.” (New Living Translation)

What a gross mistranslation. The NLT translates the same word ‘**treaty**’ as ‘*promises*’ in Daniel 9:4 so that people will not make a connection between the two. In both cases they mistranslated it. Its correct translation is ‘**covenant**’. God’s covenant with his people (#1285 in Strong’s, ‘*briyth*’ in Hebrew). The “He” being spoken of in the above verse is being called a ‘defiler’ and is attributed with many terrible deeds and setting up a sacrilegious object. These are unjustified changes made to the word of God. They are doing everything they can to make you think that Dan. 9:27 refers not to Jesus Christ, but to the Antichrist.

Now since it is commonly accepted that Jesus had a ministry of 3 ½ years, where he dealt with his own people (Mathew 15:24). It is interesting to note that in the middle of confirming the old covenant, Jesus introduced the new covenant (Matthew 26:28). So he still has 3 ½ more years to complete the covenant with the house of Israel. The other aspects that Christ is yet to fulfill, is to return the covenant people back to the land (Deut. 30:3) and returning the land to their possession as an eternal inheritance (Deut. 33:28-29). I believe this can be seen being fulfilled in Ezekiel 39:25-28 when he brings all tribes back and unites Judah with Ephraim (representing the 10 lost tribes) as promised (Ezekiel 37:16-23). This can also be seen in the New Testament when he pulls out his remnant of 12 thousand from each tribe (Rev.7- shown as firstfruits of all of Israel that will turn to him at his appearing). This will be happening concurrently with the tribulation of 3 ½ years that the Antichrist reigns (Rev. 13:5). Nowhere can I find scriptural evidence for a seven-year tribulation. Although the book of Revelation mentions the number seven a total of forty-four times, none of them are in reference to a seven-year period. And nowhere does the word of God encourage us or give us permission to add 3 ½ years plus 3 ½ years to come to seven years for a tribulation. I believe that I have successfully shown that they cannot use Daniel 9:27 to prove their teachings on a seven year tribulation and some supposed treaty in which the antichrist makes and then breaks with Israel. These teachings, however, would probably die of without the flesh-satisfying promise of a pretribulation rapture breathing life into it all.

Scripture had to be twisted to promote the rapture as well, because there is clear scripture in the KJV which disproves this rapture. Below I have listed three footnotes which came out of the Scofield Reference Bible. They were inserted to make people think the KJV is incorrect in scriptures which help disprove the rapture. Scofield attempts to ‘correct’ the KJV to conform to the Revised Version and all the other modern versions. Those footnotes, which comply totally with the Alexandrian texts, were put there to confuse you and not let you know that the Day of the Lord and the Day of Christ (Jesus) are one in the same.

(footnotes below taken from the Scofield Reference Bible)

Page 1212, 1 Corinthians 1:8, footnote “2”

A.V. has “day of Christ,” #2Th 2:2 incorrectly, for “day of the Lord”

1216, 1 Corinthians 5:5, margin note “d”

Some ancient authorities omit “Jesus.”

Page 1271, 2 Thessalonians, Introduction

The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2:2 where “day of Christ is at hand” See [1Co 1:8] should be, “day of the Lord is now present” (See [Isa 2:12], ref).

According to dispensationalist teachings, the Day of (Jesus) Christ and the Day of the Lord are two completely different days. The Day of Christ, they claim is the rapture when Jesus comes to take us to heaven and give us our rewards. The Day of the Lord, on the other hand is claimed to be seven years later, when the Lord comes down and executes judgment. In Scofield's own words:

The expression "day of Christ," occurs in the following passages: #1Co 1:8 5:5 2Co 1:14 Php 1:6 2:16. A.V. has "day of Christ," #2Th 2:2 incorrectly, for "day of the Lord" #Isa 2:12 Re 19:11-21 The "day of Christ" relates wholly to the reward and blessing of saints at his coming, as "day of the Lord" is connected with judgment.

Scofield Reference Bible, page 1212

In essence, if you read II Thessalonians 2:2-3 and you see that the 'Day of Christ' comes after the falling away and after the antichrist is revealed, then you know there is no pretribulation rapture. Therefore, they must change the wording to throw you off. John Darby, like Scofield, also insisted on using "day of the Lord" instead of "day of Christ" in reference to II Thessalonians 2:2. This is significant because at the time (1850), the only versions readily accessible to the public with the rendering of "day of the Lord" in II Thess.2:2 were Catholic bibles like the Rheims-Douay. Darby would not come out with his own version, which was based on the Alexandrian texts, until 21 years later. If he was a protestant with the Plymouth Brethren as he claimed, what was he doing using a Catholic bible to try to prove his teachings? The Not Deceived Network explains the manuscript difference below.

Here is the King James translation. Note that the KJV uses the phrase "day of Christ" in verse 2.

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ** is at hand.

2 Thessalonians 2:1-2, King James Version

Here is the Textus Receptus. Note that the word "christou" is the last word. Obviously, it is *Christ* in the English. This is the text from which the KJV was translated.

Erôtômen de umas adelphoi uper tês parousias tou kuriou êmôn iêsou christou kai êmôn episunagôgês ep auton eis to mê tacheôs saleuthênai umas apo tou noos **mête** throeisthai mête dia pneumatos mête dia logou mête di epistolês ôs di êmôn ôs oti enestêken ê

êmera tou **christou**.

2 Thessalonians 2:1-2, Textus Receptus

Now here is the Alexandrian Text. Note that the word “kuriou” is found instead of “christou”. The word “kuriou” is translated as *Lord* in Bibles based on this set of manuscripts.

Erôtômen de umas adelphoi uper tês parousias tou kuriou êmôn iêsou christou kai êmôn episunagôgês ep auton eis to mê tacheôs saleuthênai umas apo tou noos **mêde** throeisthai mête dia pneumatos mête dia logou mête di epistolês ôs di êmôn ôs oti enestêken ê êmera tou **kuriou**.

2 Thessalonians 2:1-2, Alexandrian Text

Can you see where the evolution of dispensationalism progressed at roughly the same rate that the corrupted Vatican bibles could be secretly introduced into protestant circles? In fact, the more I looked, the more I found a Catholic connection associated with dispensationalism and the pretrib rapture, as have many others. Modern day [Vatican spokesman Jack Van Impe](#) has obviously been recruited to maintain this heretical lie that the “day of the Lord” and “day of Christ” are two different days. Below are definitions of the two taken from his prophetic dictionary:

Jack Van Impe’s Dictionary of Prophecy Terms

DAY OF CHRIST

The special day in the life of our Lord when He comes for His Bride is called the Rapture (Philippians 1:10; Philippians 2:16). It is also called the *Day of the Lord Jesus Christ* (1 Corinthians 1:8), the *Day of the Lord Jesus* (1 Corinthians 5:5; 2 Corinthians 1:14), the *day of Jesus Christ* (Philippians 1:6).

This term should not be confused with “the Day of the Lord.” Note that the term “day of Christ” in 2 Thessalonians 2:2 should be translated “Day of the Lord.”

DAY OF THE LORD

The Day of the Lord begins as the Tribulation period commences. It continues through the 1,000-year reign of Christ because the destruction of the world by fire afterward is still called the Day of the Lord (See 2 Peter 3:10). Some try to make this the Rapture, causing confusion. It begins immediately *after* the Rapture. This

is the reason that the Day of the Lord comes *as a thief in the night* (1 Thessalonians 5:2).

A couple things should be pointed out in Van Impe's statements. (1) Through his definition of the 'Day of the Lord' he has added a seven year tribulation to it, giving it a total of 1007 years. Should II Peter 3:8 be changed from "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" to reflect Jack's mathematics? Apparently Jack is 'ignorant of this one thing'. (2) Jack states above that the Day of the Lord begins immediately after the rapture. To quote him, he says "This is the reason that the Day of the Lord comes *as a thief in the night* (1 Thessalonians 5:2)." Jesus says in Rev. 3:3 and 16:15 that he comes as a thief. How could Jesus come as a thief and the Day of the Lord come as a thief unless the rapture and the Day of the Lord are the same day?

I hate to disappoint people, but the Lord Jesus Christ is only returning once (Hebrews 9:28) and he will reward the righteous and judge the unrighteous at that time (Rev. 11:18), immediately after the tribulation (Matthew 24:29-30).