

Spring? 1993

## A WHITEFIELD EVENING CLASS An Analysis of Dispensationalism

### PART 1 Defining Dispensationalism

some very conservative  
type. no paid pastor (elders)  
Lord's Supper each time  
sharing w/ group  
Community Bible Chapel  
e.g. because of  
lots of untrained  
in the church  
(most?)

#### Historical Sketch of Dispensationalism

##### 1. John Nelson Darby (1800-1882)

He was ordained a priest in the Church of England in 1825. In 1827 he left the Anglican church and joined a group of believers that came to be known as the "Plymouth Brethren." He made eight trips to America from 1862 to 1877. It was during these trips that his views spread outside of the Plymouth Brethren. He is generally considered to be the founder of Dispensational theological thought.

developed and popularized the view that God had an earthly purpose for Israel and a heavenly purpose for the Church. This particular doctrinal formulation — that God has two distinct and separate purposes in the historical process — was unknown in the history of the church until this time.

(DISPENSATIONALISM, a reformed inquiry into its leading figures & features, by Jon Zens, Presbyterian and Reformed Publishing, 1978, page 3.)

##### 2. C. I. Scofield (1843-1921)

It was the literary works of Scofield that truly popularized the Dispensational theological system. He put together a small book entitled *Rightly Dividing the Word of Truth*. This book laid out the Dispensational theological system. In 1896 he started a Bible Correspondence Course which was later taken over by the Moody Bible Institute. It is still in much use today. In 1909 he published under Oxford University Press the *Scofield Reference Bible*. This study bible has done more to popularize Dispensationalism than anything else. He revised the *Scofield Reference Bible* in 1917.

##### 3. Louis Sperry Chafer (1871-1952)

He was a Presbyterian minister. In 1914 he helped found the Philadelphia School of the Bible. In 1924, after having moved to Dallas, Texas, and becoming the pastor of the Scofield Memorial Church, he founded Dallas Theological Seminary. In 1947 he published his systematic theology in eight volumes. This systematic theology became the primary theological reference book of Dispensationalism.

The Dispens'nal Sem.

(Western Conser. Baptist  
Grace Theol Sem.)

##### 4. E. W. Bullinger (1837-1913) (An Acts 28 guy)

Bullinger was an Anglican minister who is known as the father of "Ultradispensationalism." Ultradispensationalism comes in two forms. One holds that the church begins in Acts 13, while the other holds that the church begins in Acts 28.

only accepted the (Paul's) prison epistles as directly applicable

An Anglican clergyman and a scholar of some note, Bullinger distinguished Israel and the church even more radically than Darby, maintaining that the origin of the church lies with the ministry of Paul after the close of the book of Acts. Bullinger argued that the church was not to observe the sacraments of baptism and the Lord's Supper, and he advocated the theory of soul sleep — the notion that the soul passes out of conscious existence between death and resurrection. (*Wrongly Dividing the Word of Truth*, by John Gerstner, published by Wolgemuth & Hyatt, 1991, page 55.)

##### 5. Bibliotheca Sacra (1934) (actually started @ Princeton, when it was Calvinistic, Covenant stuff)

This theological journal, which was formally the theological publication of Princeton Theological Seminary before the doctrinal downgrade at Princeton Seminary, became the official theological journal for Dallas Theological Seminary and Dispensationalism.

##### 6. The New Scofield Reference Bible (1967)

The original *Scofield Reference Bible* was revised and some objectionable statements were removed.

##### 7. The Ryrie Study Bible (1978) Moderate view of Disp.

Here we have another revision of Dispensationalism that has become the most popular Dispensational study bible.

##### 8. Lewis Sperry Chafer's Abridged Systematic Theology (1988)

Here we have a two volume abridgement of Chafer's original eight volume work.

Thompson Chain → neutral  
★ NIV Study Bible → Calvinistic leanings but gives all pts. of view.  
New Geneva Study Bible → Sproul, Calvinistic

## Theological Distinctives of Dispensationalism

*"you gotta have it"*

According Dr. Charles Ryrie the *sine qua non* (that without which it could not exist) of Dispensationalism consists of three truths.

1. A dispensationalist keeps Israel and the Church distinct... A man who fails to distinguish Israel and the Church will inevitably not hold to dispensational distinctions.
2. This distinction between Israel and the Church is born out of a system of hermeneutics which is usually called literal interpretation. *take Bible @ face value -- which is ok, except in how you use that*
3. It concerns the underlying purpose of God in the world. The covenant theologian in practice makes this purpose salvation, and the dispensationalist says the purpose is broader than that, namely, the glory of God. *is that really the diff? yes, from #1*

The essence of dispensationalism, then, is the distinction between Israel and the Church. This grows out of the dispensationalist's consistent employment of normal or plain interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.

(Dispensationalism Today, by Charles Ryrie, published by Moody Press, 1965. pages 44-47.)

According to my understanding, Dispensationalism is defective Christianity, it can best be understood by grasping these four points of criticism.

### 1. Hermeneutical Problem

*How we interpret the Bible*

The key question that must be asked when we are interpreting Scripture is, What is the intended meaning of this passage? Nobody, including Dispensationalists, takes all of Scripture literally. The problem with Dispensationalism is that it has a bent toward an extreme surface literalism that actually distorts the intended meaning of the text. It is afflicted with the sickness of "Wooden Literalism."

### 2. Eschatological Problem

Dispensationalism makes a radical distinction between Israel and the Church. They fail to recognize that the Church is viewed in the New Testament as the fulfillment of Israel. Their Israel/Church distinction pushes them to embrace a number of unbiblical notions, such as the "parenthesis" theory, the pre-trib rapture theory, and the offer of the kingdom to Israel. *(cf 8, Gospel According to Jesus, MacArthur)*

### 3. A Misunderstanding of Conversion

*The BIG PROBLEM*

In my understanding the greatest fault of Dispensationalism is in its distortion of salvation. In their zeal to protect the "purity" of the gospel they ended up with a scheme that enables one to embrace Jesus Christ as Savior but not Lord and still be saved. They seem to misunderstand the nature of saving faith. *misidentified saving faith*

### 4. A Misunderstanding of Sanctification

Due to a distorted picture of what the new life looks like in the believer Dispensationalism teaches a form of sanctification that makes a changes life, that is a life that desires to pursue the Lordship of Jesus Christ, optional for the believer. In the end Dispensationalism denies the biblical picture of the new heart that every believer receives at conversion, and embraces a false view of eternal security. *...to eternal security*

## What is a Dispensation in Dispensationalism?

according to Scofield

a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.

The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ. (Scofield Reference Bible, page 1115.)

according to Chafer

specific, divine economy, a commitment from God to man of a responsibility to discharge what God has appointed him.

according to Ryrie

A dispensation is a distinguishable economy in the outworking of God's purpose.

*different periods of time where God requires different things of people.*  
*...to eternal security*  
*...to eternal security*

The Evangelical Theological Dictionary of Theology  
(a big one) - Walt Elwell

can buy it real cheap thru Book Clubs

Baptist  
Reformed Church of Dallas  
596-0046

## Uu

**Ubiquity of God.** See GOD, ATTRIBUTES OF.

**Ultradispensationalism.** Dispensationalists distinguish Israel from the church and so look for a point in history at which God's redemptive program changed from the one form of administration to the other. The most common dispensationalism finds the beginning of the church in Acts 2 with the Spirit's coming at Pentecost. From the standpoint of Acts 2 dispensationalism two other views seem extreme, or "ultra." According to Acts 13 dispensationalism the church began when Paul started his mission to Jews and Gentiles (Acts 13:2). According to Acts 28 dispensationalism the church began toward the end of Paul's ministry with his reference to Israel's rejection of the kingdom of God and the sending of God's salvation to the Gentiles (Acts 28:26-28).

Acts 28 dispensationalism is sometimes called Bullingerism after its leading proponent, Ethelbert William Bullinger (1837-1913). Other writers holding this position include Charles H. Welch, A. E. Knoch, Vladimir M. Gelesnoff, and Otis R. Sellers. Bullinger's analysis of the NT led to three dispensations where Acts 2 dispensationalism has two (Israel before Pentecost and the church after Pentecost). Bullinger's first administration encompassed the time of the Gospels when Christ offered the kingdom to Jews only and entrance was signified by water baptism. Second was the transitional period in Acts and the earlier NT epistles when the apostles offered the Jews participation in the "bride church" and practiced two baptisms, in water and in the Spirit. Third was the oneness of Jew and Gentile in the body of Christ addressed in Paul's prison epistles (Ephesians, Colossians, Philippians, I Timothy, Titus, and II Timothy) and entered by Spirit baptism alone.

Bullinger based some of his arguments upon dichotomies of words that did not refer to in-

compatible realities. For example, the ordinances of baptism and the Lord's Supper had to do with the flesh only and so had no place in the body of Christ alleged to be of the Spirit only. Bullinger failed to understand that just as the inner and outer man can be one man, so the inner Spirit baptism and outer water baptism can constitute one baptism. The church, as many recent studies have indicated, is made up of tangible people in bodies meeting together in visible gatherings for the purposes of ministering to the whole person, both spirit and body. Christ's reference to baptism in the Great Commission need not exclude it from application to today's church.

Spokesmen for the Acts 13 dispensationalism are J. C. O'Hair, C. R. Stam, and Charles F. Baker, author of a major textbook, *A Dispensational Theology*. Baker's name is associated with the Grand Rapids Grace Bible College, which prepares people for ministry in Grace Gospel Fellowship and the Worldwide Grace Testimony.

Answering the Acts 28 dispensationalism, Baker notes that Paul's statement (Acts 28:28) does not mark the beginning of the body of Christ but should be understood in the past tense, the gospel *had been* sent to the Gentiles (RSV, NRV, and others). Baker also argues effectively for the unity of all the Pauline epistles in their teaching about the church. In Paul's letters he finds support for the practice of the Lord's Supper (I Cor. 11) but not water baptism. Paul's transitional use of water baptism for Jews (he assumes) is not regarded as normative for Gentiles (I Cor. 1:13-17). Baker interprets baptism in Rom. 6:3-4 as mere Spirit baptism, but as has been noted, it may best be understood as both inner Spirit baptism and outer water baptism.

In defense of Acts 2 dispensationalism Charles C. Ryrie argues that the question is when God initially formed the church, not when it was first understood. Baker replies that God plainly stated



what he was doing earlier—bringing in the consummation of all prophecy and offering the kingdom to Israel (Acts 2:16; 3:24). As late as Acts 11:16, he writes, the apostles preached only to Jews. However, Baker failed to quote Acts 3:25, which explains that through the Jews all people on earth will be blessed. Is the message in the early chapters of Acts to the Jews exclusively, or to the Jews first, in order that Samaritans and Gentiles also may be added to the church? Baker's attempt to divorce the Pentecostal reception of power from the Spirit's baptism cannot stand in the light of the total development in Acts. The church began when believers in the crucified and risen Christ were baptized by the Spirit into one body (Acts 2:38, 41, 44, 47; cf. I Cor. 12:13) to which the Spirit added Samaritans (Acts 8:17) and Gentiles (Acts 10:28, 34–35, 45–48; 11:18).

Baker's chief reason for objecting to Acts 2 dispensationalism is that what happened prior to Paul had been prophesied by the prophets, but nothing about the body of Christ was revealed before Paul. Such all or nothing reasoning is imposed upon Scripture, not drawn from it. The fact that Paul most fully understood, explained, and received the mystery of uniting Jew and Gentile in one body need not imply that Peter, Cornelius, and the Jerusalem church had grasped nothing of this truth (Acts 10:30–38; 11:1–18). Did not Jesus Christ lay the one foundation for the church and prepare the disciples to establish it? Robert L. Saucy shows that the church is built upon the entire work of Christ's first coming and is sustained through his present leadership. But he also finds that the actual historical formation of the church occurred in Jerusalem on the day of Pentecost. G. R. LEWIS

See also DISPENSATION, DISPENSATIONALISM.

**Bibliography.** E. W. Bullinger, *How to Enjoy the Bible*; A. H. Freundt, Jr., *Encyclopedia of Christianity*, II, 214–15; L. S. Chafer, "Bullingerism," *BS* 104:257–58; C. F. Baker, *A Dispensational Theology*; C. C. Ryrie, *Dispensationalism Today*; J. B. Graber, *Ultradispensationalism* (Diss., Dallas Theological Seminary); R. L. Saucy, *The Church in God's Program*.

**Ultramontanism.** Literally "beyond the mountains" (Alps), the term usually refers to a movement within the Roman Catholic Church in the nineteenth century that opposed conciliar and nationalist decentralization and advocated centralization of power in the papacy in order to restore the spiritual vigor of the church. The concept itself actually dates from the Middle Ages, when the papacy sought increased power in order to free itself from secular control, as in the investiture controversy of the eleventh cen-

tury—a movement which some call "old ultramontaniam." Coined as a term of derision in the seventeenth century, "ultramontaniam" was resurrected in the post-Napoleonic era to refer to an attempt spearheaded by French Catholic romantics to terminate the influence of Enlightenment rationalism and secular governments in church affairs and to restore papal power—a movement which some call "new ultramontaniam."

However, it was in Germany that the movement became political and eventually touched off the *Kulturkampf*—literally the "struggle for civilization"—between the papacy and the German government led by Chancellor Otto von Bismarck. The conflict was brief but bitter, beginning in the 1860s and ending by 1890. Diplomatic relations between Germany and the Vatican were restored in 1880, and most of the laws passed against Catholics during the period were repealed by 1886.

The movement aided and abetted the growing administrative authority of the popes and the tightening of the hierarchical structure of the church under their direction. Ultramontaniam everywhere applauded such unilateral papal acts as the declaration of the immaculate conception in 1854 and the promulgation of the Syllabus of Errors in 1864. The movement culminated with Vatican I in 1869–70 and its decree of papal infallibility.

Even though Vatican II (1962–65) reaffirmed papal infallibility, it also weakened ultramontaniam with its approval of an increased role in ecclesiastical affairs for the college of bishops and a greater voice for the laity in congregational life. On the other hand, the tone of the papacy since John Paul II took office in 1978 has been one of reassertion of the ultramontaniam principles of centralization of power and strong papal leadership. It remains to be seen if a revitalized ultramontaniam will emerge in Catholicism at large. R. D. LINDER

See also PAPACY; VATICAN COUNCIL I; VATICAN COUNCIL II.

**Bibliography.** E. E. Y. Hales, *Pio Nono: A Study in European Politics and Religion in the Nineteenth Century and Papacy and Revolution, 1769–1846*; A. R. Vidler, *The Church in an Age of Revolution*; A. M. J. Kloosterman, *Contemporary Catholicism*; D. J. Holmes, *The Triumph of the Holy See*; P. Hebblethwaite, *The New Inquisition?*

**Unbelief.** Within the context of Christianity and of Western culture, "unbelief" refers to the turning away of individuals and groups from the traditional Christian faith and world view. Unbelief can be understood from a broad cultural perspective as the secularization of Western so-

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An Analysis of Dispensationalism

PART 2  
Israel and the Church and the Literal Hermeneutic

**The Literal Hermeneutic**

*The essence of dispensationalism, then, is the distinction between Israel and the Church. This grows out of the dispensationalist's consistent employment of normal or plain interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.*

*(Dispensationalism Today, by Charles Ryrie, published by Moody Press, 1965, page 47.)*

The Dispensational bent toward "Wooden Literalism" will now be pointed out as we examine various biblical passages. It should also be noted that Dispensationalism is very inconsistent in its use of its own hermeneutical principle.

**\* Matthew 17:11-13 (The Prophetic Fulfillment of the coming of Elijah)**

Here we have an example of how the Word of God handles prophetic fulfillment. At some places fulfillment of prophecy is quite literal while other prophetic passages are fulfilled in a figurative sense. Had you been there when Malachi gave the prophecy of the return of Elijah (Malachi 4:1-6) you would not have had the slightest notion that it would be fulfilled figuratively through John the Baptist. *you've got Biblical Authority to not take Mal 4's Elijah Literally.*

**\* Ezekiel 39:9-13 (The Prophecy against Gog)**

When it describes the weaponry that the invaders from Gog have left behind after their destruction as being of an ancient sort, what are we to make of this? Are we to assume that the author of this prophecy, Ezekiel, was describing the aftermath of a modern battle in the language of his day, or are we to assume that the participants in this prophecy wage battle with ancient weapons?

**\* Revelation 20:1-3 (The description of the Millennium)**

How do we know whether or not we are to take all of this passage literally or figuratively? Or, are we to take some literally and some figuratively? How do we sort it out? My suggestion is that this is not as easy a task as the Dispensationalists lead us to believe it is.

**The Dispensational Perspective on Israel and the Church** *= 2 plans, not one*

*The dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved which is Judaism; while the other is related to heaven with heavenly people and heavenly objectives involved, which is Christianity.... Over against this, the partial dispensationalist, though dimly observing a few obvious distinctions, bases his interpretation on the supposition that God is doing but one thing, namely the general separation of the good from the bad, and, in spite of all the confusion this limited theory creates, contends that the earthly people merge into the heavenly people; that the earthly program must be given a spiritual interpretation or disregarded altogether.*

Louis Sperry Chafer

*This is probably the most basic theological test of whether or not a man is a dispensationalist, and it is undoubtedly the most practical and conclusive. A man who fails to distinguish Israel and the Church will inevitably not hold to dispensational distinctions; and one who does, will.*

*(Dispensationalism Today, page 45)*

**\* Acts 2:14-21 and Joel 2:28-32 (The Prophecy of Pentecost)**

If you examine the context of Joel you will see that it refers to the nation of Israel, yet Peter quotes it on the day of Pentecost as referring to the establishing of the New Covenant form of God's people, the Church.

**\* Hebrews 8:7-13, 10:15-18 and Jeremiah 31:31-34 (The Prophecy of the New Covenant)**

The clear statement that "I will make a new covenant with the house of Israel and with the house of Judah" is apparently ignored when the author of Hebrews applies this prophecy to the Church. To my understanding the intent of Scripture is make the Church the fulfillment of Israel.

Jerusalem Council

7003C

Edom (Esau) = Gentiles!

James replaces Edom w Gentiles

**\* Acts 15:13-21 and Amos 9:11-12 (The Prophecy of Israel's Restoration)**

Here we have the council at Jerusalem where it was to be decided whether or not the gentiles had to be required to obey the law of Moses. When all the testimony had been given James quotes Amos to declare that the Church is now the "New Israel" with an international flavor. The prophecy of Amos of the restoration of Israel was fulfilled in the New Covenant Church.

**\* Ephesians 3:2-6 (The Mystery of the Church)**

The Dispensational teaching that the Church was not prophetically mentioned in the Old Testament. It was rather a "parenthesis" that took place between the Pentecost and the Millennium. Ephesians 3 states only that the mystery of the Church was not "clearly" revealed in the Old Testament. As we have already seen, the New Testament takes the prophecies of the restoration of Israel and applies them to the Church.

**\* Romans 11 (The Olive Vine)**

The nation of Israel is pictured as the vine of God's people. When they do not believe they are taken out of the vine. Now the Gentiles have been grafted into the vine because of their belief. If the Israelites believe they will be grafted back into the vine. The vine they will be grafted into is God's people, made up of both Jews and Gentiles.

**\* 1 Thessalonians 4:13-5:11 and Revelation 4:1-5 (The Pre-Tribulation Rapture)**

Both of the above proof texts do not of themselves establish the pre-trib rapture. Since all bible believers hold to a rapture of God's people at the time of the second coming it would seem that for one to take these passages of Scripture as referring to a "pre-trib" rapture one would have to have a prior commitment to a separation between Israel and the Church. If during the tribulation God will be dealing with Israel then by Dispensational necessity the Church must be removed from the earth. Therefore the pre-trib rapture theory is not so much a result of exegesis but of an application of a theological theory.

Amos



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PART 3

Conversion

Embracing Jesus Christ as Savior but not Lord

**Stating the Case**

Dispensationalism puts forth the teaching that true conversion consists of embracing Jesus Christ as Savior without a corresponding emphasis on His Lordship. The consequence of this approach to salvation is a group of folks who are convinced that they are going to heaven, yet they are not exhibiting a desire to make Jesus Lord of their life which is the necessary evidence of a new heart, without which there is no salvation.

*The all-important command is to believe in Christ. Normally this includes a reversal of any previous acts of unbelief, and it includes recognizing Jesus Christ as God. Experientially many Christians do not submit to Christ as Lord of their lives until sometime after their personal salvation, though in the nature of their faith in Christ they had to accept him as God. Accordingly all appeals to change of life and change of attitudes apart from faith in Jesus Christ are not accurate Gospel presentations.*

(Systematic Theology, by Lewis Sperry Chafer (Abridged Edition), volume 2, pages 189-190)

*In presenting the Gospel it is a subtle temptation to urge people not only to believe but also to surrender to God because of course this is the ultimate objective of their salvation. However, in explaining the terms of salvation this brings in a confusing human work as essential to salvation which the Bible does not conform.*

(Systematic Theology, by Lewis Sperry Chafer (Abridged Edition), volume 2, page 195)

**Dispensational's Missing Ingredient -> The New Heart**

- \* Hebrews 8:7-12
- \* Titus 3:4-7
- \* Romans 6:1-2, 17-18
- \* 1 John 3:9-10

Our salvation consists of two parts.

1. forgiveness of sins (justification— legal or forensic change)
2. new heart (sanctification— experiential change, the changed life or the desire for Christ's Lordship)

To understand conversion as taking place without the believer taking on a new heart is to misunderstand conversion. According to Scripture, if there is no changed life or a desire for Christ's Lordship then there is no saving faith.

**Is Regeneration a RESULT of Faith or a CAUSE of Faith?**

- \* John 3:1-8
- \* John 1:12
- \* John 6:44

*The Synod of Dort took the position that when an unsaved man, who was elect, comes to faith in Christ, he experiences irresistible grace which causes him to be regenerated. Then, because he is regenerated, he comes to faith in Christ. Moderate Calvinists feel that this position is in error because it confuses what is called prevenient grace with regeneration. The proper order should be that an unsaved person is graciously enabled by God to believe, and then, as a result of believing, he is regenerated. The Synod of Dort changed that order and viewed regeneration as preceding faith. This reduced the human response to the Gospel to a minimum and affirmed that salvation even to the point of a person's willingness to believe is all the work of God.*

(Systematic Theology, by Lewis Sperry Chafer, volume 2, page 107)

Because all men are God-haters and will never come to Jesus Christ for salvation, the only way that anyone will be saved is if God changes their hearts first and inclines them toward Jesus Christ (regeneration) so that they can exercise repentance and faith. Repentance and faith are the necessary results of regeneration.

### What is a Biblical Saving Faith?

- \* James 2:14-26
- \* Matthew 19
- \* Matthew 7:21-23
- \* Acts 11:18
- \* 2 Corinthians 7:10

A true saving faith involves turning away from your sin (repentance) and embracing Jesus Christ for all that he is. He is not only the perfect Savior but also your Lord. You cannot have one without the other. The saving faith of Dispensationalism is in reality not a saving faith. It only leads to a false profession of faith and false assurance.

### When is the Lord not really LORD?

- \* Romans 10:9-11

A common approach for Dispensationalists to take regarding the Lordship of Jesus Christ is understand the statement Jesus is Lord as only referring to the acknowledgment and acceptance of his Deity and not to his Lordship over your life. To truly embrace the Deity of Jesus Christ is to automatically recognize his Lordship over your life. They both go together.

### Unlimited Atonement -> the Achilles Heal of Dispensationalism

- \* Romans 8:29-30
- \* Ephesians 2:8-10

*Advocates of this view hold that Christ in His death provided redemption for all mankind thereby rendering every man savable.... Though it is true that the death of Christ in itself saved no one, it is also true that His death makes possible the salvation of anyone.*

(Systematic Theology, by Lewis Sperry Chafer (Abridged Edition), volume 2, page 108)

Since no one wants to be saved, if salvation is going to take place our God must do everything. From beginning to end our salvation is all of God. Every aspect of our salvation must be purchased by Jesus Christ on the cross. Our faith is a gift of God, and our desire to have Jesus be the Lord of our life has been implanted in us by the Spirit of God (new heart). The unlimited atonement of Dispensationalism that makes salvation only possible is no atonement at all. If faith is included in the atonement, and if the atonement is unlimited, then how come everyone is not saved? If faith is available to all if they should only choose to exercise it, then the heart of man is not all that bad. The least that we might say is that it is not bound.

The Atonement of Jesus Christ is one of the following:

ALL the sins of ALL men

SOME of the sins of ALL men

ALL of the sins of SOME men

universalism

root cause of <sup>all</sup> sin is unbelief



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PART 4  
Sanctification  
Appropriating the Filling of the Spirit

**Dispensational References**

*HE THAT IS SPIRITUAL*, A Classical Study of the Biblical Doctrine of Spirituality, by Lewis Sperry Chafer, published by Zondervan, 1918, clothbound. *— Sanctification*

*SYSTEMATIC THEOLOGY* (Abridged Edition), by Lewis Sperry Chafer, John F. Walvoord, Editor, published by Victor Books, 1988, 2 volumes, clothbound. *a la Dallas Theol. Seminary*

*HAVE YOU MADE THE WONDERFUL DISCOVERY OF THE SPIRIT-FILLED LIFE?* (the Holy Spirit booklet), published by Campus Crusade for Christ.

**How does Dispensationalism Misrepresent Biblical Sanctification?** *— double bind*

1. The new heart is not a necessary part of biblical conversion. *— sanctification*
2. Perseverance is eliminated as an essential part of eternal security.
3. The filling of the Spirit promotes passivity because of its emphasis on the works of the flesh (the believer in Romans 7 is living the christian life on his own efforts, while the believer in Romans 8 is living his life in the power of the Spirit). *John ?*
4. The method of attaining the filling of the Spirit cannot be lived out in real life.
5. It gives an unrealistic picture of the christian life. It promotes unreasonable expectations. \*

The Differences between a believer in the New Covenant era and the believer in the Old Covenant era?

\* John 7:37-39 *— same*

1. Biblical knowledge (John 16:12-15)
2. The benefits of the New Covenant church
2. Gifts of the Spirit (compare New Covenant Gifts of the Spirit with Exodus 31, Bezalel and Oholiab)
3. Empowerment for evangelism (Acts 1:8)
4. He has much greater freedom (Galatians 4:1-7)

*The ministry of the Spirit in regeneration, however, did not include other works of the Spirit such as indwelling and filling as they do not seem to be given in the Old Testament to all believers. Only occasionally in the Old Testament were individuals indwelt by the Spirit.*

*That the Spirit was not necessarily given to men as a permanent indwelling is reflected in Psalm 51:11... In the Gospels the Holy Spirit was still sovereignly given to those whom God chose, but Christ promised that in the future the Spirit would indwell them permanently (John 14:16-17).*

*(Systematic Theology, volume 1, page 256.)*

**The Carnal Christian**

- \* 1 Corinthians 3:1-15
- \* 1 John
- \* Romans 8:5-14
- \* Revelation 2,3 (letters to the Churches of Revelation)

In denying the reality of the new heart Dispensationalism is caught defending a lifestyle that the Bible describes as that of an unbeliever. The following are the ~~errors~~ *items* that the carnal christian teaching violates.

1. It is impossible for a believer to be void of a desire to make Jesus Lord.
2. When the believer is caught in sin he will experience the conviction of the Holy Spirit.
3. It is impossible for a believer not to persevere in the faith to the end.

### The Biblical teaching on the Filling of the Spirit

- \* Ephesians 2:18
- \* Colossians 3:16
- \* Acts 4:8,31
- \* Acts 6:3,5

*The thought in His filling is not that a Christian gets more of the Spirit of God when he is filled but rather that the Spirit of God who is already indwelling the individual is able to take control and empower the believer to accomplish the work of God and manifest the fruit of the Spirit.*

*(Systematic Theology, volume 1, page 250.)*

The filling of the Spirit is Ephesians 5:18 is a way of stating that the believer is to continue making Jesus Christ the Lord of his life.

### The Dispensational teaching on the Filling of the Spirit cannot be lived out in real life

1. The filling of the Spirit is not mystically placing the Spirit in control of your life.
2. It does not do full justice to the constant struggle over sin which is the lot of the believer until he dies.
3. It does not emphasize that we are to overcome sin by exerting our effort.

Common sense

- not putting self in compromising situations
- self discipline?
- resist the devil etc. vs.
- flee temptation etc.