

Questions/concerns about the Dispensational Theological Framework

None of these questions suggest all of Dispensational theology is incorrect. After all, it is held that Jesus is still God, per the framework. These critical questions seek to draw out the areas of conflict that I see with Dispensationalism and scripture.

I realize that many Christians only affirm some concepts from the Dispensational framework, and so correctly do not consider themselves Dispensationalists.

It is my assertion that there are enough un-biblical views within Dispensationalism to where no Christian aware of the problems would seek to call themselves a Dispensationalist.

1. How many peoples of God are there?
 - i. Can a Biblical case be made for there being two peoples? The Church and Israel?
2. Is the Old Covenant obsolete?
3. Are God's promises ever for the apostate?
4. Does God ever not do the good He promised if a nation He built up turns evil?
5. God promised to regather Israel. Did He?
 - i. How many times?
 - ii. Did God promise to do it again?
6. Was the spirit filling the bodies of the valley of dry bones fulfilled in Acts 2?
7. Does God write blank checks? (Jeremiah 18:7-11)
8. How many olive trees are in Romans 11?
 - i. What is it that Gentiles are grafted into in Romans 11?
An olive tree, but what is that olive tree in Paul's analogy.
apostate Jews were cut off because of unbelief.
So what were they connected to?
And what did the Jews who stayed as natural branches remain as?
9. Dispensationalism affirms animal sacrifices for in the future even though the cited passages says the sacrifices are for sins (see attachment: "Ezekiel 40-48-20250526.pdf").
Should that aspect of Dispensationalism be rejected?
10. What is a Jew, or what is Israel?
 - i. Do Jews exist today?
 - ii. If so, what percentage of their DNA must match Abraham's?
 - iii. Are you familiar with historical literature questioning the ethnic origins of groups like Ashkenazi and Sephardim, suggesting no ethnic Jews exist today? Entire nations declared all their people Jews because the ruler of the country converted to a form of Judaism.
Are you aware that people who identify as Jews don't have distinctive appearances, but look like the populace around them, given time, as happens with all humans?
You know about the scripture passage where after only 70 years of exile, ancient Israelites in droves were unable to account for their ancestry, precluding them from the priesthood without consulting God divinely, right?
Does the AD 70 destruction of geneological records help the case for ancestral lineage?
 - iv. Dispensationalism requires ethnic Jews to exist, defining God's people ethnically. If defined by identity, does this imply God endorses modern Talmudic Judaism, and how is this scripturally valid?
 - v. Some Reformed traditions hold a "legal" view of Israel, expecting significant Jewish salvation before Jesus' return. Is this ethnic or religious? How does this not endorse apostate Judaism?

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- vi. If only God knows who Jews are, how can we confirm the 1948 nation of Israel represents them? If God plans to save Jews, known only to Him, does this nullify predictive prophecy?
- vii. Some Dispensationalists claim Israel today is neither ethnic nor religious, yet divinely preserved as an ethnicity. How is this not contradictory or racially problematic? Where does scripture teach God prioritizes human genetics?
 - i. Have you ever seen a Romans 11 exegesis which affirms that all Israel is saved because everyone who is in Christ is part of the true Israel of God - of which Paul was a part, in that Paul is simply stating his countrymen have to go through the same door as him - to Christ? Can you see how it makes a big difference on whether the passage speaks of eschatology(last-things) or soteriology(how one is saved)?
- 11. Were the nations of the world supposed to be blessed through Jesus, or ethnic descendants of Abraham?
- 12. Can God be in covenant relationship with an unbeliever?
- 13. Is there any Biblical support of a future temple made with hands that God approves of?
- 14. Do you think it possible that in a future, 1000 year millennium on the earth, a lot of the details might be implemented in a New Covenant mode, whereas if it happened pre-cross, that they would have been implemented in an Old Covenant set of implementations?
- 15. Did God promise to regather ancient Israel in a political way after the return from the Babylonian exile?
 - i. Have you ever seen a preterist(already-past) exegesis of Zechariah 14 or Matthew 24:1-34 and can demonstrate that view is not possible?
- 16. Do you believe any partial fulfillment prophecies are possible, even though Christians reject other religions for doing the same thing? Can you show me one partial fulfillment prophecy interpretation that is Biblically legitimate?
- 17. Is any dual-fulfillment prophecy interpretation legitimate if scripture itself does not inform us it was dual-fulfillment? (ie. the virgin shall bear a son passage from Isaiah)
 - i. How is non-scripture-informed dual-fulfillment prophecy claims not 'special pleading' to make a theological framework fit, when it doesn't?
- 18. Do you hold Daniel 9's 70th week is postponed? If Jesus cited that prophecy, and all Daniel 9's details can be exegetically shown to be fulfilled, why should we consider it postponed, especially since self-identified Jews and atheists have cited this postponement as a refutation of Christianity?
- 19. If it can be Biblically shown that God gave the promised land to Israel, how can it legitimately be asserted that God must continue giving it?
 - i. If eternal promises are cited, then do we also make circumcision, animal sacrifices, and a temple made with hands eternal as well? Why the exception just for the land?
See attached (Eschatology 101 - 2.1 The Land Unconditional (diagram)-20250526.pdf)
 - ii. Or is it more Biblical to affirm that the promise was made to Abraham and to His seed, which is Christ - which is how anyone can get covenant blessings from God, through Abraham's seed - Christ.
- 20. If Jesus removed the enmity and distinction between Jew and Gentile, why should we expect Jesus to undo what He paid for with such a high price?

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21. Nearly every eschatological framework affirms that there will be some kind of season of apostasy or attack on the Church, leading up to Christ's return. I think it is the level of granular specificity which allures a lot of people to Dispensationalism, but I have lots of Biblical objections to its portrayal, that we can look into later on. First, we would need to look at some of the cited texts which that belief system stands upon.
22. Did God not cite that His people would be known by a new name, which we later find are Christians? (Isaiah 62:2,12;65:15;56:3-8. 1 Peter 2:9-10. Eph 2:19)
23. Have you ever heard of Supersessionism described as "addition" theology instead of "replacement" theology?
 - i. When God regathered ancient Israelites to the land in the Old Testament, it was generations later, where the people who came back are not the people who were exiled. Was that a replacement?
 - ii. Was the unfaithful replaced with the faithful?
24. Is it covenant or ethnicity that makes someone special to God?
Or does someone following a religion which rejects Jesus as God make someone special?
25. If one asserts that God added to His people, instead of having two separate peoples, and that a future, 1000 year millennium is lived out, minus the Old Covenant implementation details, is that person still a Dispensationalist? I wouldn't think so. Would you?
 - i. Would it be incorrect to say the hallmark of Dispensationalism is a non-negotiable stance that God has two peoples, the Church and Israel - and never shall the two intermix?
26. Who is the strongest Dispensational debater you have come across? Dr. Michael Brown would probably be one the top ones I have found.
 - i. Have you watched formal debates where tenets of Dispensationalism are debated over?
27. Would you agree that every eschatological framework makes interpretive decisions on what Bible content is meant to be understood as metaphors or not, but that there are some scriptures which are clearer than others which should guide us on what the other passages could mean?
28. Do you believe the Old Testament should interpret the New Testament, or the other way around?
 - i. If we find ourselves holding to beliefs that 1st century apostate Jews held, which led them to reject Christ, is that a legitimate move to make?
 - ii. Luke chapter 1 is very captivating.
v68-75 speaks of salvation from enemies for "we/us/our", and it's obvious that the Roman occupation was still around when Jesus left.
Everyone who heard Zacharias' prophecy went to their deathbeds with Rome still occupying Jerusalem.
One could say this is partial-fulfillment, but how would that not be false prophecy?
We could say the "we/us/our" is some kind of prophetic perfect sense, but how is that not special pleading, changing the rules to make a belief system fit?
 - iii. But Jesus did free His people from the powers of darkness - recall all the exorcisms Jesus did to showcase that for us. The apostle Paul seems to have picked up on that in Rom 5:10, Eph 6:12, and Col 1:13, when talking about what enemies God has subdued and what those who are in Christ are freed from.
 - iv. My resurrection outline indicates that only views which assert the rapture and return of Christ as the same event qualify as possibly Biblically possible, where some views hold we are in the Millennium now, whereas others affirm it is yet in the future, where both assert Jesus is returning.

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- i. Are you able to make a Biblical case for how the righteous are raised on more than one day (on the last day), after seeing Jesus' plain, non-symbolic, non-apocalyptic genre words said? (see diagram: Eschatology 101 - Resurrection (diagram)-20250604v4.pdf)
 - ii. Possible 'outs' one could attempt would be to say rapture event before the millennium begins is not a resurrection - but who believes that?
Paul says we shall all be changed (1 Cor 15:51-52) and elsewhere cites being made incorruptible instead of corruptible.
 - iii. At least 90% of John's gospel has a literal use of the word 'day'. One could say the last day is really a few years, but is that a legitimate move?
29. Matt 5:17-18 says the law would not pass till all is fulfilled.
Then Jesus said in the garden (John 17:4) and on the cross that He finished the work the Father sent Him to do. If Jesus accomplished all that was said He would do in His earthly ministry, then it follows that the Old Covenant passed away.
I don't see how this fits into the partial-fulfillment scheme where God still owes only land, but demands none of the other Old Covenant trappings from an ancient Israelite people who, if they ethnically exist, is only known to God. The birth narrative of the Old Testament foretold Israel would return to the Mighty God.
But if one asserts God has two people, then of course God didn't fulfill that prophecy yet.
But if God does have one peoples, and Gentiles are grafted into Israel through Christ, then yes - Israel did return to the Mighty God because of Jesus' work on the cross. The second regathering.
30. Antisemitism:
 - i. Are you aware that ancestors of Ishmael are also semites?
Or that the term 'antisemitism' has vastly morphed over time?
Or that Christians are included in antisemitism because we affirm 1st century Jews had something to do with Jesus' execution?
31. Are you a philosophical determinist?
 - i. Here's an example:
I don't affirm this view, but it's popular in Dispensational circles, which is to assert that many of the middle-eastern peoples who are opposed to the political nation of Israel today are descendants of Ishmael (which the Bible clearly does not teach).
Determinism would assert that because of who their parents were, those people have no choice but to oppose Israelites, but if even one of those people become a Christian, determinism is false - meaning they can choose not to hate Israelites.
 - ii. Now, how would that determinism happen?
A materialist could say one's DNA drives how people behave, where we are moist robots, but I don't think most Christians would affirm that.
A Christian who affirms God's supernatural abilities could assert that God divinely chooses who will be good or evil - specifically descendants of Ishmael, through no fault of their own.
 - iii. So do you affirm this popular Dispensational belief that God has chosen to damn the majority of Ishmael's descendants, assuming we could know who they are anyway?
32. Before Dispensationalism was another movement which had lots of people who mis-attributed the American slave trade as a Christian view, which held to a racial, deterministic view of humans - namely blacks, who they asserted had the "curse of Ham", which is a view we in majority-Christendom have since condemned as a legitimate view.
 - i. It is possible that much of the Church has been duped into profaning God's Name by asserting that a secular nation with some of the world's largest gay pride celebrations is

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- inhabited by God's people, based on race, but not based on race, and based on Babylonian Talmudic Judaism, and not by Babylonian Talmudic Judaism at the same time?
- ii. It seems to me that there are Christians who don't realize there are other legitimate ways to interpret the same Bible passages, and feel they have to "bite the bullet" and say they must go through with what their teachers and pastors have told them is God's plan, even though that alleged plan seems to have lots of holes in it, as I just presented.
 - iii. I think full 5/5 Calvinists do the same thing, where it is asserted that divine determinism is just something God does, and people are damned for something they couldn't choose otherwise. Those folks don't seem to realize there is a more charitable view of God that does not imply injustice on God's part.
 - iv. I am pro-political Israel because they are allies of our country and are a much better alternative to the Islamic dictatorships which surround their region, but have no reason to believe, based on scripture, that anyone is God's people based on being a child of Abraham by the flesh. John the Baptist said stones would work just fine for God to make children with.

Closing comments:

I see Dispensationalism as a deep quagmire which has many decision points which must be affirmed, many of which are set in stone as non-negotiables.

To be fair, all eschatological views have decision points which make other points possible.

My point with Dispensationalism is that if it is as a barstool with 4 legs, I don't see how it has more than one leg to stand on because I have thoroughly studied its foundational pillars.

Of course, Dispensationalism affirms Jesus is God, so it's not 100% wrong.

Even Roman Catholics believe that, though we would both agree there are other issues in that area.

I'm not only picking on Dispensationalism; I have detailed Biblical support, notes and explanations for why I believe folks in the "Reformed" camp have several areas wrong as well, of which I see equal zealousness to defend as with Dispensational adherents.

It's possible I could be having illegitimate or incorrect concerns.

If so, I want to know what those are; they're called 'blindspots' for a reason - we can't see them.

What drove me to study this field was the vast number of objections to Christianity I have come across, with my study in the field of Christian apologetics. I did not want to defend beliefs by which the pagan would blaspheme the name of God, or for people to reject Christ, because I misrepresented God.

I have presentations, slide decks, tons of notes, and exegesis notes on the content addressed here.

It's a lot of content, and I believe it's reason enough that no local Church body should cite themselves as affirming Dispensationalism. My mind could be changed on the topic, but as it is now, that's my current understanding.

I see lots of things in the Bible which I don't see as squaring with Dispensationalism, yet I have often found myself gaslighted, meaning I'm essentially told that I don't see what my eyes are seeing.

It seems to me that it's very possible Dispensationalist adherents could say the same of my views.

There are passages, which - if read by themselves, certainly do look like they teach what Dispensationalism affirms.

The same goes for the Calvinism debate.

These different frameworks have go-to, 'proof texts', but their opponents either interpret the proof-texts differently, and/or cite that other passages don't agree with their interpretations.

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It seems to me that Dispensationalism is not a denomination, just as Calvinism is not, because neither describe an ecclesiastical, hierarchical, organizational structure. So while I don't ascribe to Covenant Theology, that would be another example of a non-denominational theological framework. That means we can therefore know very little about a non-denominational, local Church body unless its constitution is read. That is why it concerns me if any church constitution affirms Dispensationalism, whereas non-denominational is otherwise a very broad brush.