

WHAT IS DISPENSATIONALISM?

Intro. Heresy. Devicisive. Literalistic. Jewish.

I. It is Biblical. In college asked if in Bible.

A. Meaning of word. To dispense, distribute, manage, admin. Stewardship, economy. HAI illus. Not an age tho in one.

B. NT use. 20x. Vb in Lk 16:2; Noun steward, 1 Cor 4:2.

Noun disp, 9x. Eph 1:10 of future; 3:2, 9-present. = Col 1:25

Implies one before present. So 3 are Scripturally indicated

OK to use a word theol if doesn't contradict Script. = atone

Concl. Distinct economy in God's plan for the world.

II. It is something involving whole Bible.

1. The whole history of Bible. Distinguish M in future.

Xn disp now, one previously, but one before sin and after.

4 easily. Law is so distinct, so 5 easily, ^{And involves} ~~And involves~~

Adam to Mill. Only ? whether any diff before and after flood.

Gen 9. meat, cap punishment. If lived then would say so.

2. The whole method of interpretation of Bible.

Possible to take it plainly if see diff economies.

Circ Gen 17:10; Ex 4:24; forbidden under grace, Gal 5:2.

Ordinances of law. No prob there, but dist bet Is and ch.

NT 5:20 Acts 16:11

NT 10:5-7 Mt 23

III. It is something different from cov theology

A. Def (by cov) represents whole Scrip covered by cov of wk and cov of grace. Most by latter since fall. Cov redeter.

1648 1st book. West Conf 1647 1st statement.

B. Description. 1 Cov not specifically mentioned in Script.

2. Forces inter into straightjacket bec can't have diff economies in cov grace. Read back NT into OT

3. Forces spiritualising. Ch = Is. Law carried over today.

IV. It is something different from ultradisp.

Bullinger began, 1837-1913. Extreme type, Welch, Knoch, Sellers

Ch began in Acts 28. No bap, Supper. Prison ep only to ch.

Moderate-GGF. O' Hair, Baker, Stam, Grace BC. Ch not in Acts 2

but later, 9 or 123. No water bap, but Supper. All of P's ep.

Ultra sees 2 disp in Acts. Not always sure where 2nd begins

Wrong exegesis = Eph 3, Acts 1:5. Overemphasis on this.

Depreciation of ordinances. 1 Cor 1 P bap.

V. It is something extremely helpful, indeed nec to

balanced, plain, concistent, faithful int of Bible.

p.85 for Ladd's tribute.

THE PRACTICAL HELPFULNESS OF DISP.

Intro. From charges wouldn't think any help.

Modernish, p. 11. Heresy, 11. Guilt-by assoc, 12. Ridicule Barby, 12. Diviciveness, 12. Not intellectual, 13. Recent, 13. Doctrinally incompetent, 14. Can such a system be of any help to anyone. Shouldn't we discard it entirely?

I. No, bec it provides solution to apparent contradictns.

1. Lev 1:4; 4:31; 5:6; Heb 10:4. Offering

2. Matt. 5:20; Acts 16:31. Way of sal.

3. 1o comm vs 2 Cor 3:7, 11.

4. Matt 10:5-7, cf 28:18-20

5. Or interp of Rev 7 (p. 20), Rom 11:26. Jn 1:17

How do you solve these? 6. Lk 9:3; 22:36.

Either (1) contradict and (2) choose subjectively and quietly ignore prob (3) spiritualize (4) recognize diff economies.

II. No, bec it gives proper understanding of scope of history.

1. If disp can recognize several purposes of God in hist.

a. Angels and men.

b. Father and Son.

c. Is and church Earthly Mill. Don'te spir. covnts.

d. Several distinguishable groups of redeemed.

Heb 12.

2. If disp recognize that history has glorious climax on earth in time. Not in eternity but in time in M.

III. No, bec it provides consistently literal interp.

Take Sermon on Mt as example. Everybody has prob.

Can misapply and say it is sal by good works.

Can principalize and have no place for plain fulfillmt.

Can see fulfillmt in preparatn and estab of Kg and

apply to this age too. e.g. Mt 5:40-42.

IV. No, bec it actually places the glory of God at center. Cov theol in practice places sal and at center and it is most imp't but God will be glorified in heathen, angels, etc.

V. It will keep you conservative. I don't know a disp who is tinged with liberalism at all. But note what is happening to many conservatives who have begun to allegorize and doubt plain accuracy of Bible.

Concl. Is this something to be afraid of? Worth studying, using, knowing.