

Dispensationalism: Salvation in Dispensationalism

Based upon the book: "Dispensationalism" by Charles C. Ryrie

Salvation in Dispensationalism

- The Charge
- The Reply
- The Doctrine of Grace
- The Doctrine of Salvation

Salvation in Dispensationalism

The Charge

- Statement of the charge:
 - The charge (accusation is that dispensationalism teaches multiple ways of salvation. (pg. 105 read quote by Wick Bowman)
- Reasons for the charge:
 - The current dispensation labeled as grace (some may think the other dispensations to be without grace)
 - Lack of understanding by nondispensationalists (They don't understand the position of dispensationalism and jump on unguarded statements that seem to indicate differing ways of salvation)

Salvation in Dispensationalism

The Reply

- Standard dispensational theology affirms salvation by grace through faith in all ages.
- A few quotes:
 - "The law was never given as a means of salvation or justification" -Chafer
 - "Law neither justifies a sinner nor sanctifies a believer" -Scofield
 - "It is exceedingly important to observe...that the law is not proposed as a means of life." -Pettingill
- Read quote by H. Chester Woodring on page 109

Salvation in Dispensationalism

The Doctrine of Grace

- The relation of Law and Grace
 - The very giving of the law to Israel was an act of grace (this elevated the nation of Israel above all others as they received the law of God which no other nation had received) (Deu. 4:6-8)
 - Not because they deserved it but because He loved them (Deu. 7:7) (grace)

Salvation in Dispensationalism

The Doctrine of Grace

- The Display of Grace Under the Law
 1. Grace was displayed by God's electing of Israel (Lev. 26:4-8 & Deu. 7:14-16)
 2. Grace was displayed in God's frequent restoration of His sinning people. (Jer. 31:20 & Hos. 2:19)
 3. The giving of the new covenant, which was announced during the law period, was also a display of grace. (Jer. 31:32)
 4. God displayed His grace under the law by the enablement He gave. (though different today, God still worked in His people during the dispensation of the law: Dan. 4:8; 1 Pet. 1:11; Ex. 28:3; Judg. 3:10; 1 Sam. 10:9-10)
 5. It was during the period of the law that God revealed Himself experientially to His people as Jehovah (Yahweh) (associated with gracious acts: Ps. 143:11; Jer. 14:21)
 6. The great covenant with David was made during the Mosaic economy, and its very institution was an act of great grace on God's part. (Psa. 89:33-34)

Salvation in Dispensationalism

The Doctrine of Salvation

- The Covenant Position
 - Salvation by grace through faith in Christ.
 - Did the average Israelite <in ages prior to grace> understand the grace of God in Christ? (Scriptural evidence?)
 - Due to the progressive nature of God's revelation, it is evident that prior dispensations did not have a perfect knowledge of exactly **Who** the Messiah would be, **when** He would arrive and in full detail **what**, exactly, He would do. (this is not to say that they had no idea at all)

Salvation in Dispensationalism

The Doctrine of Salvation

- The Dispensational Position
 - Salvation by grace through faith
 - The basis (effectual payment): the work of Christ (death, burial and resurrection) This is by God's grace with no work of our own.
 - The requirement: faith
 - The object (of our faith): God
 - The content (of our faith): varies * this is the difference*
 - Two perspectives: God's and man's
 - Read Dallas Seminar doctrinal statement on page 116
 - God's means is the same (grace), man's response is the same (faith), the revelation that man responds to is different based upon their place in the progression of that revelation.

Salvation in Dispensationalism

The Doctrine of Salvation

- The Purpose of the Sacrifices
 - The sacrifices were part of the law; the keeping of them did not save, and yet a person could respond to what they taught so as to effect eternal salvation.
 - Three views:
 1. The sacrifices brought full remission of sins if the offerer had faith in God
 2. Remission of temporal penalties only (no faith necessary and no eternal salvation related to this)
 3. Combination:
 - Temporal "salvation" from the penalty of sin for offering according to the law.
 - Eternal salvation from sin when offering by faith.

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The Doctrine of Salvation

- The Purpose of the Sacrifices
 - Three functions in the sacrifices:
 1. Temporal atonement to the offerer's government (Theocratic)
<by works: the system>
 2. Eternal salvation for the offerer that accepts God by faith (with limited knowledge) that there is a better sacrifice to come. (by faith)
 3. Progressive sanctification by continuing to offer in obedience and recognition of God's grace upon him. (faith and works)

Salvation in Dispensationalism

Review

- The Charge
 - Its statement and reasons (2 fold)
- The Reply
 - Salvation by grace through faith in all ages
- The Doctrine of Grace
 - Six points about grace under the law
- The Doctrine of Salvation
 - The Covenant Position
 - The Dispensational Position
 - The Purposes of the Sacrifices

Salvation in Dispensationalism

Review

Homework:

- Read the 6th chapter:
 - 3 Questions, 3 observations, 3 Applications
- Writing assignment: Write a paper detailing **salvation by grace through faith** in each dispensation with at least one (1) Scripture reference for your position in each dispensation. (*Midterm exam=50 points) Due next week 2 points off for each week it is late.