

The Errors of Dispensationalism

By [Todd Dennis](#)

Rhetoric aside, one of the most dangerous doctrinal systems in the world today is Dispensationalism. This is the view that has solidified its position in the world over the last century, establishing such doctrinal variations as the "rapture" and the "millennial reign of Christ." Most people who believe in Dispensational doctrine don't even realize the main premises of that system. According to one of its major proponents, one does not have to be born-again in Christ to be a child of God. He writes,

"The basic premise of Dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity.. : 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." - **Charles C. Ryrie, quoting Fuller - Dispensationalism Today, p. 45**

This system of doctrine contains one of the most terrible errors in Christianity today: the teaching that Christ is not the same 'all in all' for Israelites, and Non-Israelites alike, in terms of station within His Body. In other words, they believe that Jesus Christ did not fulfill God's promises to Abraham and his seed (Gal. 3:17), also declaring that there is a difference in inheritance for the Israelite and Non-Israelite. This system teaches that Jews and Judaism have one inheritance, and Christians have another, which distinction is to be maintained throughout history.

It is my assertion that the inheritance of promise in the Old Testament is not only inseparable from salvation, but that it is salvation, making both Jews and Gentiles a part of the same body. Therefore, my accusation of Dispensationalism is that, by placing the emphasis of 'Israelite-ness' as being distinct salvation (according to sacrifices of animals, as many teach) or distinctly separate inheritance (as all teach), the focus is taken off Jesus Christ as being the fulfillment of 'the hope of the fathers' (declaring that He is not the 'all in all'), placing unbiblical focus upon the qualities or qualifications of man (who he is). This is opposed to the clear teaching of the Word that 'flesh profiteth nothing' (John 6:63), and that 'there is no respect of persons with God' (Rom 2:11), 'for as many as are led by the Spirit of God, they are the sons of God... and if children, then heirs, and joint-heirs with Christ' (Romans 8:14,17), because '(Christ) is the heir' (Matthew 21:38); Therefore, 'if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal 3:29) It is my belief that scripture clearly teaches that Christ is the hope of the fathers for the Jews who are blood descendants of Abraham (If their still be any - see [Brief History of Khazaria](#)), and the same hope for all else who 'take hold of (His) covenant' (Isaiah 56). The teaching of Christ not being the fulfillment of the hope of the fathers, the inheritance, and the promise to Abraham place unmerited importance upon the flesh (temporal) to the detriment of the eternal. 'He is the head of the body, the church: who is the firstborn from the dead, that in all things he might have the preeminence' (Col 1:18-19; see also Matthew 21:38; Heb. 1:2). This is not to accuse this system of focusing entirely upon the temporal, although the teaching certainly places emphases where none are profitable. (See - [Who Are 'God's Chosen People?](#))

I will not take the time I would like to raise all peripheral areas of dispute (such as when they place the seventieth week of Daniel, and Luke 21:22). Instead, I will focus upon three fatal points of their doctrine, which focus will be comprised of the natural conclusions a Dispensationalist must make, if he intends to be consistent (although most do not care if they are or are not). Most challenged people have a

tendency to get very nit-picky about little errors, to the avoidance of their error, and miss the thrust of the main themes of what one is trying to get across (in this case, the Holy Spirit's relationship to salvation and the adoption of sons into the body of Christ).

The three fatal flaws of Dispensationalism's conclusions are as follows:

- I. [The Separation of the Inheritance and Salvation.](#)
- II. [The Separation of the Holy Spirit and Promises](#)
- III. [The Separation of the Body of Christ and Israelites](#)

Introduction

We could present the distinction of covenants made in the Old Testament, one being after the flesh (which was fulfilled - Joshua 21:44-45; I Kings 8:56), and the other after the Spirit to Abraham and his Seed, which is Christ (Deut 29:1; Gal 3:7-8)(See [Gill's Commentary on the Covenants](#)), but that is not necessary, except in introduction. I'll simply start by declaring that the adoption of sons does not belong to Judaism (See - [Judaism is Not a Biblical Religion](#)) or any Israel after the flesh, as Romans 9:6 clearly declares, saying they are 'NOT the children of God' (If true of Gentiles, then even more true of Israel after the flesh - Jer. 3:8; Matthew 21:43). The adoption, rather, belongs to Jesus Christ, who gives it to anyone that calls upon His Name (Romans 2:27-29). Because 'the children of the flesh are not counted as the seed' (Rom. 9:8), the children of the Spirit (by faith in Jesus Christ - children of promise) are. There are no other alternatives, except to say that there are no children, which we know is not true.

Again, 'the flesh profiteth nothing' (John 6:63), and as the same verse states, 'the children of the promise are counted for the seed'. We know, therefore, that there is no longer any Amos 3:2 relationship with a nation after the flesh (See - [What Inheritance Have Unsaved Jews?](#). Christ Himself in Matthew 21:43 declares, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' This 'nation' is the same of I Peter 2:9, which is the heavenly nation of the kingdom of God, including all those dead in Christ, and the ambassadors still remaining upon the earth (Matthew 16:18-19).

The Transfiguration is a good illustration of this point. The disciples (Peter, specifically) wanted to exalt Moses and Elijah on an even level with Christ, but God said, 'hear ye him', and then they saw no other but Jesus. The point is clear: Jesus Christ is the heir of the promises (Matthew 21:38; Heb. 1:2), and there is no other like Him.

In terms of the everlasting covenant (also popularly called the 'Abrahamic Covenant' or the Sinaitic Covenant - See [God's Promises Through Moses To Israel](#)), Jesus Christ was and is the total and complete fulfillment. We are not waiting for any future fulfillment in the flesh ('Flesh and blood cannot inherit the kingdom' - See [Christ, the Everlasting Covenant](#)). Concerning the land of promise, Dispensationalism teaches that Palestine is the fulfillment of that promise, and that we are seeing this come to pass before our very eyes. What they do not take in to account, however, is the declaration of Genesis 49:10 that the people would be gathered to Jesus Christ, not a piece of Land! The heirs of the Gospel covenant have always been those in Christ, in both the Old Testament times, and the New (Galatians 3:29). Hebrews 11 clearly shows that salvation then was the same that it is today, their faith was accounted to them for righteousness until 'the seed should come to whom the promises were made' (Who is Christ, of course - not the Jewish nation). The book of Galatians is complete in its explanation of this covenant, and the means by which one must enter into it. Dispensationalism's exegesis differentiates between this promise of inheritance for Gentiles and Israelites after the flesh (as if that meant anything), but they fail in showing this from scripture, outside of some unbiblical assumptions based upon the supposed 'future fulfillment' of the 'Abrahamic Covenant'. Therefore, their exegesis is

built as a house of cards that stands or falls on one point: exclusion. What I mean by this is that their doctrine of exclusion (teaching distinct inheritances for Jews and Gentiles- excluding Jews from the same body of Christ) cannot stand if it can be proven that Paul's letters are written in an inclusionary way (including all of 'those which are of faith' as being the children of God - and if children, then heirs according to the same promise).

Therefore, a fundamental flaw of Dispensationalism's exegesis is the conversion of clearly inclusionary verses into exclusionary- exclusionary by creating 'Two purposes of God throughout eternity', as we read before. They have to work pretty hard to make the body of Christ two bodies and two kingdoms, with the 'Abrahamic' inheritance exclusionary based upon physical lineage ! One would think in ALL THE PASSAGES where the fleshly distinctions are cast away (in the context of salvation and inheritance) it would be clearly stated that there are actually two inheritances. In fact, there is not such scripture! But there are plenty that say that quite the opposite. Perhaps the clearest is Galatians 3:7 'Know ye therefore that they which are of faith, the same are the children of Abraham', and 3:29, 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

This is an important line that can be established in the issue of who is heir: exclusion versus inclusion. In reading these pivotal passages, the face value, common sense intent is twisted by Dispensationalism to appear exclusionary, when in fact, they are to be taken in an inclusionary manner. Here are a number of verses given for example: Gal. 6:16 'as many as walk according to this rule, ... the Israel of God' See also Eph. 3:6; Heb. 6:12; Gal. 3:22; Gal 3:29; Gal.3:7; Rom. 4:16 Rom. 8:14; John 1:12-13; I Cor 7:19 and Philippians 3:3.

In all of these cases, no clarification is made as to a distinction in the "we's, as many as's, ye's, to them's", or any other inclusionary statement made relative to those in Jesus Christ except by bold assumption. In I Cor 10:32, Paul had the perfect opportunity to distinguish between those Jews in Christ, and those not in Christ, but didn't. In fact, this verse shows that saved Jews are the same as saved Gentiles, and the rest are hell-bound. The only distinction in inheritance is between those who are in Christ, and those who are not; the same and only distinction between all men (Galatians 3:27-29)! Romans 9:6-11 again plainly (no wonder Paul had to write this so often, knowing that, otherwise, people would believe what the Judaizers, Christian Identity and Dispensationalism are teaching) differentiates between men: those in Christ, and those not. One would think that if there was a third inheritance (1. Damnation; 2. Salvation and inheritance for Israelites; or as Dispensationalism teaches, 3. Salvation with separate inheritance for saved heathen), Paul would say so. The only distinction for Israelites (after the flesh) and non-Israelites (after the flesh) is uncircumcision vs. circumcision of the heart (Joel 2:13; Romans 2:27-29).

I. The Separation of Salvation from the Inheritance

The most obvious fatal flaw of Dispensationalism's doctrine is the assertion that all the Old Covenant inheritance promised to the fathers was not solely in Jesus Christ, but actually is to be fulfilled in Israel after the flesh, and therefore, is not for the 'heathen', regardless of their station in Christ. This error is the reason Paul stood before Agrippa in Acts 26, and is the very reason he wrote the book of Galatians, among others. It is also simply the other side of the Christian Identity coin (See [Three Fatal Flaws of Christian Identity's Exegesis of Galatians Three](#)), declaring that there is anything to be gained by the flesh. Instead of saying "Israel (Anglo-Saxons) are God's chosen people on account of their lineage" (which is what Identity teaches), Dispensationalism says, "No, the Jews in Palestine and around the world, after the flesh, are God's chosen people on account of their lineage, even if they are not in Christ" This issue is why it is not a half-truth to say that, because Jesus Christ is Israel, it all depends on our

station in Him, for salvation and inheritance of the promises which are received together through Him alone.

The children of Abraham are consistently referred to, not as according to flesh but, as according to the spirit. Galatians 3:7 is simply the most direct statement, as we saw above. The most significant aspect of this verse, however, is that it declares that the justification of the heathen is the focus of the Abrahamic covenant, which Paul declares to be the GOSPEL! Why is it the Gospel? Because, as verse 3:16 tells us, "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." The promise was given to Abraham and his seed, who is Christ Jesus. Galatians 3:29 then continues by declaring that if one is saved, he is also to whom the covenant of promises were made! Acts 13:23 tells us that, "Of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour" (see Matthew 1:1). So, therefore, the promise referred to was that the Saviour would be raised to redeem to his people from their sins, and the 'Gentiles.. to open their eyes.. that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in (Christ)' (Acts 26:17-18) It was this same faith (and only this faith) in the coming Messiah, Jesus Christ, that brought a good report and, thereby, inheritance, to the Old Testament Israel, as well (Hebrews 11:13, 39-40).

The Abrahamic Covenant was a promise made to Jesus Christ, the seed of Abraham, that he would be made great, the father of many nations, and that in him would all nations of the earth be blessed, with curses falling upon those that cursed Him, etc. This is why Galatians 3:8 called the Abrahamic covenant 'the gospel'. The Old Testament/Covenant was always a covenant of promise- for salvation and inheritance through Jesus Christ to those of faith (Ex. 19:5,6; Hebrews 11:39). He is the inheritor of all promises, and 'the Heir of all things' (Matthew 21:43; Heb 1:2). The inheritance is all His. None belonged to ANYBODY outside of Him, whether Jew or Gentile. It IS the whole story to say that Jesus is Israel (See- [Christ, the Everlasting Covenant](#)) and the inheritance is in Him, as he is the all in all... Ezek 44:28, Jer 10:16, and Ezek 46:16 all confirm that the covenant of promise are to be given to those in Jesus Christ, and that the inheritance is for the stranger, which is confirmed in Gal 3:14's declaration that, 'the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.' Ezek 47:22-23 clearly states, 'The strangers.. shall have inheritance with you among the tribes of Israel.., saith the Lord GOD.' Why is this important, you may ask? Acts 26:18 explains that Christ's ministry was extraordinary to the Gentiles, 'To open their eyes, and to turn them from darkness to light.., that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' In Col 1:12, Paul clarifies, by saying that, '(the) Father,.. hath made us meet to be partakers of the inheritance of the saints in light.' Eph 1:11 concurs by saying, 'In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.'

Therefore, the middle wall of partition broken down was not that between Israel and Judah, as Identity teaches, but between the Israelites after the flesh and the Gentiles by being made a part of the same 'spiritual house' (I Peter 2), 'built upon the **foundation of the apostles and prophets**, Jesus Christ himself being the chief corner stone,' making eternal peace as a result of former temporal hatreds. This is why God scattered Israel among the Gentiles, so that they could be brought back in on their shoulders, and in their arms. Romans 8 explains the uniting of Jews (Old Covenant and New) and Gentiles as being the purpose of the Covenant shared with Abraham, who is 'the father of all that believe' (v. 16). Dispensationalism's distinction between people, on account of their lineage, IS NOT FOUND in this explanation of grace by faith bringing the promise to be heir of the world (v. 13-14, 16, with verse 17 putting 'many nations' in to further prove my point).

II. Inheritance is promise, For all those in Christ - Inseparable from the Spirit !

Romans 1:1-2, in conformity with what I've just written, calls the Gospel the same promise of the Prophets. The significance of this broad declaration is that there is no separating the gospel and the inheritance, and the inheritance from the promise. The promise is identified in many ways, but it is still the same promise. It is identified with eternal life (Heb 9:15; 1 Jhn 2:25; Heb 11:39; Eph 3:6; 2:12; 1 Tim 4:8), the land of Promise (2 Pet 3:13; Heb 11:9-10), the Holy Spirit (Eph 1:13; Luke 24:49; Galatians 3:14; Acts 1:4 Acts 2:33). The inheritance was by promise as well (Gal 4:23,28,30; Heb 6:12-17; Gal 3:8,18; Eph 3:6 & others we'll see in a bit). Gal 3:18 concurs, 'For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.' As does Gal 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.' As you can tell, Scripture equates the inheritance as being the same thing as the promise, which is what the scripture teaches. We can also see from Scripture that the inheritance /promise is given with Holy Spirit, with the blessings of the Holy Spirit referred to as simply the down-payment of the promises of inheritance (Eph 1:14; 1 Cor 1:22; 5:5; Gal 3:27; Romans 4:11-13) Romans 8:15 even goes as far as calling the indwelling of the Spirit adoption, declaring that those with the Spirit are the children of God, heirs, and joint-heirs. This fact alone destroys any possibility for the distinction between believers, as we are indwelt with the same Spirit- the Spirit of adoption! The adoption of son and heirs - joint-heirs! And it is not the children of the flesh, but the children of the promise (Those born again in Jesus Christ) which are counted for the seed... Which is no surprise, as Philippians 1:19 calls Him the 'Spirit of Jesus Christ'.

To become the children of God, also called the seed (Galatians 3:29), as they are in Christ, means that all are inheritors of the same promises... This is the clearest contradiction of Dispensationalism's doctrine, as one cannot separate the holy Spirit of Adoption from inheriting the promise of sons. The only alternative this leaves them is declaring that non-Israelites are saved, although not indwelt with the Spirit! A few verses will suffice to show that all the seed are inheritors:

- Galatians 3:7 '...they which are of faith, the same are the children of Abraham'
- Romans 8:14 'For as many as are led by the spirit of God, they are the sons of God'
- Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ
- John 1:12-13 'as many as received him, to them gave he power to be sons of God; even to them that believe on his name'
- (see also Romans 8:17 Mt 3:9 Mt 5: Mt 5:45 Rom 8:16 Rom 8:21 Rom 9:8 Rom 9:26 Gal 3:7 Gal 3:26 Gal 3:8 Gal 4:3 Gal 4:25-31 1 Jhn 3:10)

Which relationship proves the inheritance for all, as all saved are children, and all children are heirs and joint-heirs with Christ. This also is relative to the promises that go all the way back to Exodus 6:7 and before... the adoption of children. II Cor 6:16 declares this adoption according to promise plain, saying to ALL believers are the temple of 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.. And (I) will be a Father to you, and ye shall be my sons and daughters', which Paul calls in the next verse the 'promises'! This is also found in Hosea 2:32, Ezek 36:28!; Romans 9:25-26, Zech 8:8, among others...

III. Same Body of Christ For All

A. Land Of Promise

As the land of rest is clearly a major part of the inheritance (Deut 25:19, etc.), Dispensationalism must teach that non-Israelites cannot take part in the same rest as the Israelites, which is again the same issue as the indwelling of the Spirit of Adoption. Which hurdle they overcome by declaring that the Jews

will spend eternity on earth, while the Christians spend eternity in heaven. Hebrews chapter four shows clearly that the land of promise was simply the picture of the rest all believers have in Jesus Christ. He is the land of promise. All other fleshly promises, which were a part of the substituted Moabite covenant, were fulfilled (Deut. 29:1; Joshua 21:44-45; I Kings 8:53)

B. Body of Christ for Israelites

Dispensationalism teaches that Ephesians is written solely to Gentiles, who, alone, (they say) constitute the 'far off' of 2:13, and that the 'wall of partition' was simply between the Gentiles and the Jews... Therefore, they must take the position that when Paul writes, 'hath made both one', and 'make in himself of twain one new man', he is teaching that saved Jews are no longer Jews, but belong to the body of Christ. This being the case, they must account for what 'man' the unsaved Jews are in. If saved Jews become Christians, what becomes of unsaved Jews? They must teach that they are not in any way members of the body of Christ! But they do not, again declaring an eternity of life on earth, even if "spiritually" (meaning, "not really, but the scripture will not allow me to say so straight out") a member. We can see that the Scripture does not support the teaching of a Jew losing his status in Israel once saved. In fact, quite the opposite is taught, as saved Gentiles are made as much a part of Israel as saved "Jews". Romans 2:28-29 says, in fact, that one is only a Jew IF born again in Christ! There is only one body of Christ, as Ephesians 4:4 declares. I Cor 1:13 even asks the question, 'Is Christ divided?' And to make this sole distinction between Jews and Gentiles, I Cor 10:32 instructs the believers to give no offence, 'neither to the Jews, nor to the Gentiles, nor to the church of God.' In other words, the only repository for saved Gentiles, as well as saved Jews is 'the church of God'. All others are simply Jews and Gentiles-and lake-of-fire-bound.

Ephesians 3:1 has Paul, again, declaring that he is the apostle to the heathen (Gal 1:16; 3:8), declaring of these heathen, that they are the beneficiaries of the 'mystery of his will' (1:9), that they would be 'gather(ed) together in one' (1:10) with the saved Israelites, and, by being in such position they 'should be fellowheirs, and OF THE SAME BODY, and partakers of the promise in Christ BY THE GOSPEL.' Verse nine declares that this is for 'all men'. The foundation of Old Testament Saints (Eph. 2:19-20) being established as Jesus Christ demands that this body is of all saved in Christ, verse 19 even declaring that we are 'fellowcitizens' with the Old Testament Saints!! Case Closed!...

We will continue, however, for posterity's sake: Ephesians 4:5 declares that there is but 'one body', with absolutely no distinction, explanation, or even hint that it is exclusive, instead of inclusive! Romans 12:5 says we being many are one body in Christ (no hint of exclusion). Romans 5:17-18 declares that this one body of Christ is for 'they which receive.. the gift of righteousness (inclusion, not exclusion)', by which righteousness (of Christ) 'the free gift came upon all men'. Romans 7:4 declares this life in Christ (salvation) as being a marriage (as in a bride). Ephesians 3:6 again says they are 'the same body' To say otherwise is blasphemy (John 10:1). How about the temple of His body? I Cor. 3:9;16-17 declares that saved Jews and Gentiles are 'God's building'. II Cor. 5:1-5 (II Cor. being written to 'all the saints') discusses the earnest of the spirit in relationship with this house.. I Cor. 12:13 declares that 'the body is one', 'for by one Spirit are we baptized into one body, whether we be Jews or Gentiles (with no hint of exclusion).. and have been ALL MADE TO DRINK INTO ONE SPIRIT. Along these most important lines, I Cor. 6:15 declares that all saved Corinthians (no context that would state otherwise) 'are the members of Christ', saying that 'he that is JOINED UNTO THE LORD is one Spirit' , which brings up the Spirit issue again. As we saw, the giving of the holy Spirit was the seal of the inheritance/promise (Eph 1:13; Luke 24:49 Acts 1:4 Acts 2:33)

The foundational principle of all is that the flesh means ABSOLUTELY NOTHING in regards to being united to Him a people, and any attempt to create a distinction is adding to the clear message of the

New Covenant "children of flesh are not the children of God" and "as many as walk according to this rule, peace be on them, and upon the Israel of God" God is no respecter of persons.. how many times must it be said? ANY exclusion is pure speculation.

The scripture that best supports this claim is found in the 'afar off' references of Romans and Ephesians 2:13. Instead of narrowing the field to simply Israelites, this widens the scope of the promises as Paul, in addressing Romans and Ephesians, simply does so to all saints, with absolutely no distinction, as this is a quote from Hosea 2, which was written to Israel. In fact, there are quite a number of verse quotations from the Old Testament that are applied to those in Jesus Christ, including: 'Priests', found in Revelation 1:6, in fulfillment of Exodus 19:6; "the household of God", found in Ephesians 2:19, in fulfillment of Zechariah 1:16. In Ephesians 2:21, those in Christ are called a 'holy temple'. In I Peter 2:9, they are called a 'chosen generation, royal priesthood, and a peculiar people', in fulfillment of Deut 7:6-7; Exodus 19:6, Deut 14:2,21, and Exodus 19:5. This is the 'mystery of the gospel', that Christ sent out and scattered the northern tribes within the heathen, to allow 'all men' to become a member of His Body/Temple by 'taking hold of His Covenant which he made with God, the Father, after the 'axe was laid to the root (not the branches, mind you) of the trees...' (Matthew 3:7-10) 'God hath concluded them ALL in unbelief, that he might have mercy upon all...' 'For of Him, and through him, and to him, are all things: to whom be glory forever.'