

Charles Ryrie - Dispensationalism Today

- 14/6 The ultimate test of the truth of any doctrine is whether it is in accord with the Biblical revelation. The fact that the church taught something in the first century does not make it true, and likewise if the church did not teach something until the twentieth century, it is not necessarily false.
- 15-20 The Help Given by Dispensationalism
1. It answers the Need of Biblical Distinctions
Berkhof has two dispensations: OT and NT, but within the OT dispensation he lists four subdivisions called "stages in the revelation of the covenant of grace."
 2. It Answers the Need of a Philosophy of History
Is the goal of history the establishment of the millennial kingdom on earth (the dispensationalist), or the eternal state (the covenant theologian)?
 3. It Provides Consistent Hermeneutics
- 23/7 Because Scofield's definition does not distinguish a dispensation ~~from~~ from age does not mean the entire system is condemned
- 25/4 Central idea in the word dispensation is that of managing or administering the affairs of a household.
- 27/5 At least 3 dispensations are mentioned by Paul: Eph. 1:10; 3:2; Col. 1:25-26 In the first two of these passages "there can be no question that the Bible uses the word dispensation in exactly the same way the dispensationalist does."
- 32/9 A dispensation is from God's viewpoint an economy; from man's, a responsibility; and in relation to progressive revelation, a stage in it.
- 34/7 Covenant theology allows for and even demands the reading back of the NT into the OT. Dispensational theology, while recognizing definite and distinguishable distinctions, asserts the basic unity of the unfolding plan of God in the Scriptures. Nevertheless, dispensationalists have not always asserted this unity as they might have
- 36/5 Characteristics of a Dispensation
- 1) A change in God's governmental relationship with man
 - 2) a resulting change in man's responsibility
 - 3) Corresponding revelation necessary to effect the change.
- 41/3 Appropriate quotation from J. Calvin regarding a self-consistent God distinguishing a diversity of times. (Inst. of the Christian Relig., II, XI, 13)
- 44/1 A man can believe in dispensations (Hodge, Berkhof) and see them in relation to progressive revelation, without being a dispensationalist. . . . That which makes a man a dispensationalist is not the number of dispensations, or the issue of premillennialism, but
- 1) Whether he distinguishes between Israel and the Church
 - 2) Whether his hermeneutics is normal & plain (as opposed to allegorizing)
 - 3) Whether he regards the Scriptures as man-centered or God-centered because His glory is the center.