

# SALVATION IN DISPENSATIONALISM

## Lesson 12

### I. The Charge Hurlled

Many people reject dispensationalism because they say it promotes the possibility of salvation by works in some dispensations, and salvation by grace in others. We cannot stand by and watch people get the wrong idea about what we believe. Some say if one believes in dispensationalism, it would have to be salvation by works in most of the dispensations and faith for the minority that is left.

A man by the name of Clarence Bass wrote, "If dispensationalism is carried to its logical conclusion, it will result in multiple forms of salvation."

Both C.I. Schofield and Lewis Sperry Chafer saw salvation as the same in all dispensations.

The reason some of the non-dispensationalist say such a thing about more than one way of salvation, is because they do not want people to embrace dispensationalism. WHY DO THEY KEEP HURLING THIS CHARGE AT DISPENSATIONALISTS?

1- If we say there is a Dispensation of Grace, they claim there was not any grace in any of the other dispensations.

We know that is not true because the Bible says, "Noah found \_\_\_\_\_ in the eyes of the Lord" in Genesis 6:8. That proves their reasoning to be in error. See also James 4:6. God has displayed his grace throughout all of the \_\_\_\_\_ past. Dispensationalism definitely does not teach two ways of salvation.

Just the two terms "law" and "grace" bring problems to the mind of the non-dispensationalist. Some rename the two as the "Dispensation of Moses" and the "Dispensation of Christ. Actually, it is the Covenant theologian who believes in two ways of salvation, one by the law and one by grace. We do not believe such a doctrine.

They do insist on one way of salvation but the \_\_\_\_\_ they use seem to suggest the opposite.

### II. Response Given

We believe salvation is always through God's grace by faith, no matter which dispensation to which you may refer.

Turn in your Bible to Rom 3:19-26.

The law was given to show man he needed a sacrifice to take care of his sins. In the O.T. men looked forward to the cross through the \_\_\_\_\_, and in the

NT Jesus came down from Heaven to be the \_\_\_\_\_ blood sacrifice that the sinner might be accepted before the Lord---by faith.

**Schofield footnotes say:**

“Law neither justifies a sinner or sanctifies a believer...the law was not proposed as a \_\_\_\_\_ of life.”

We need to see how grace was manifested in the Mosaic Law and it will give a clearer understanding to the skeptic.

**III. The Doctrine of Grace**

Consider the relation between law and grace.

When \_\_\_\_\_ the preceding dispensation ended. Israel needed a code to live by.

The giving of the law made Israel famous among the nations.

**Deuteronomy 4:6-8 and Deuteronomy 33:1-4**

God did not give them the law because they deserved it. The way Israel chose to live proved that fact.

The people were to see their privileged position as a gift from the Lord. Reliance on the flesh was discouraged.

**Isaiah 40:29-31**

*29 He giveth power to the faint; and to them that have no might he increaseth strength.*

*30 Even the youths shall faint and be weary, and the young men shall utterly fall:*

*31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

When the law was given it did not \_\_\_\_\_ grace.

See Galatians 3:17-19.

It simply let them realize their \_\_\_\_\_ until Jesus would come. The law was to lead the Israelites to Christ. It was given at that time to advance Israel's relationship with God.

ONE DISPENSATION CAN \_\_\_\_\_ AND INCORPORATE THINGS FROM THE PREVIOUS DISPENSATION INTO THE FOLLOWING ONE (SUCH AS CAPITAL PUNISHMENT).

**IV. The Display of Grace Under Law**

Was there grace in the Dispensation of the Law?

God certainly did manifest it in several ways.

1- He \_\_\_\_\_ from the rest of the nations of the earth.

It was unearned, unmerited favor. It brought about particular promises tailored for the Israelite (the seed of Abraham and Issac). See Deuteronomy 7:14-16.  
THEY HAD FAVORED NATION STATUS IN THE WORLD.

2- Grace was shown in God over and over \_\_\_\_\_ His sinning people.  
When they broke the law, God did not cast them aside. That grace was never AWOL from His chosen people. See Jeremiah 31:20 and Hosea 2:19.

3- The giving of the new covenant, announced during the law period, was a \_\_\_\_\_ of grace.

Israel was promised a new age to dawn at a time the law was broken and trampled under the feet of the Jews. **Jeremiah 31:31-32.**

*31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:*

*32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:*

4- God displayed his grace under the law by the \_\_\_\_\_ he gave to them.

5- During that time God revealed Himself to His people as Yahweh.  
That name alone is associated with acts of God's grace toward his people.

6- The covenant God made with \_\_\_\_\_ during Moses' day, was an act of great grace from God.

His loving kindness is seen through the Abrahamic, the Mosaic covenant, the New Covenant and the Davidic covenant. Each promises displayed God's grace because they did not deserve any of them.

When God displayed grace, it did not annul the law. They \_\_\_\_\_ one another because it was the law that showed men they needed the grace of God.

**Note:**

God even uses the law in the dispensation of grace to show us our need of the Savior.

One of the texts the Covenant Theologian often uses is **John 8:56**

*"Your father Abraham rejoiced to see my day: and he saw it, and was glad."*

There are several ideas as to what "my day" refers to.

Some say redemption through Christ.

Some say the coming of Christ in glory.

Others say the incarnation of Jesus.

Others say it has reference to the resurrection of Christ.

It is hard to prove what Abraham, but probably not Christ's redemption. It is one thing to \_\_\_\_\_ it and another to see it and \_\_\_\_\_ it.  
Moses did see Christ under the law. Hebrews 11:26-27

Acts 17:30 calls the Old Testament days as "*times of \_\_\_\_\_*" when compared to the knowledge we have in the New Testament.

I Peter 1:10 puts \_\_\_\_\_ on the understanding of the Old Testament characters.

### **V. Our Dispensational Position**

Here is our answer to those who have a question about grace and the law:

1. The basis of salvation in every age is the death of Christ;
- 2- The requirement for salvation in every age is \_\_\_\_\_;
- 3- The object of faith in every age is \_\_\_\_\_.

The \_\_\_\_\_ of faith changes in the various dispensations.  
It simply recognizes the obvious fact of progressive revelation.

#### **Illustration:**

When Adam looked upon the coats of skins with which God had clothed him and his wife, he did not see what the believer today sees looking back on the cross of Calvary.

This could be our statement of faith:

**"Salvation in the divine reckoning is always "by grace, through faith," and rests upon the shed blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation. . . . We believe . . . that the principle of faith was prevalent in the lives of all the Old Testament saints.**

**However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God (John 1:29). It is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ.**

God is gracious but He does not always reveal grace in the same \_\_\_\_\_ or in the same \_\_\_\_\_.

There are two aspects we must see:

- 1- There is the unchanging \_\_\_\_\_ of salvation in the grace of Christ
  - 2- The changing content of \_\_\_\_\_, which affects the conscious object of faith.
- The covenant theologians do not see the second thing we just presented to you.

There is efficacy to the Old Testament sacrifices.

**Leviticus 1:4; 4:26-31; Leviticus 16:20-22.**

Compare Hebrews 10:1-4.

That passage in Hebrews sounds contradictory to Leviticus but it is not.

Under the law the Israelite was related to God through the theocratic state of Israel. He sustained that relationship regardless of his \_\_\_\_\_. He had a relationship to the head of that government, who was God. When they sinned, there was a governmental and a spiritual offense because there was a theocracy in that day.

An Israelite's sin had to be viewed as affecting the position and privileges of the offending party as a part of the commonwealth of Israel.

When they brought a sacrifice, it restored the offender to his forfeited position as a Jewish worshipper and restored that theocratic relationship.

Today we have no theocracy (God ruling). Relationship to God are not both governmental and spiritual, they are spiritual.

The writer to the Hebrews was not saying the sins of the Old Testament could not be forgiven under the sacrifices. But, those sacrifices were not able to \_\_\_\_\_ sins like the blood of Christ applied.

### **Conclusion:**

In closing, I want to remind you of two major thoughts.

1- When the law was brought in alongside of grace, it did not nullify or make of no importance, the promises of the covenant God made to Abraham.

2- There were many displays of grace under the law.

How much of what God was going to do in the future did the Old Testament believer comprehend? According to both Old and New Testament revelation, it is impossible to say that he saw the same promise, the same Savior as we do today.

The dispensationalist's distinction between the \_\_\_\_\_ of his faith and the \_\_\_\_\_ of ours is valid.

The basis of salvation is always the \_\_\_\_\_;

the means is always \_\_\_\_\_;

the object is always \_\_\_\_\_ (though man's understanding of God before and after the Incarnation is obviously different).