

Dispensationalism — Ultra & Hyper Forms

Chapter 1, What is Ultra-Dispensationalism?

"Having had most intimate acquaintance with Bullingerism as taught by many for the last forty years, I have no hesitancy in saying that its fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands, it has divided Christians and wrecked churches and assemblies without number; it has lifted up its votaries in intellectual and spiritual pride to an appalling extent, so that they look with supreme contempt upon Christians who do not accept their peculiar views; and in most instances where it has been long tolerated, it has absolutely throttled Gospel effort at home and sown discord on missionary fields abroad. So true are these things of this system that I have no hesitancy in saying it is an absolutely Satanic perversion of the truth. Instead of rightly dividing the Word, I shall seek to show that these teachers wrongly divide the Word, and that their propaganda is anything but conducive to spirituality and enlightenment in divine things."

— H.A. Ironside, Wrongly Dividing the Word of Truth, Chapter 1, What is Ultra-Dispensationalism?

Chapter 2: The Four Gospels and Their Relation to the Church

Romans 15:8 NASB

For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers,

"Yet a careful consideration of the very passage in which these words are found would seem to negative this entire theory and prove that it is absolutely groundless, for when the apostle is stressing true Christian behavior, he refers the saints back to the life and ministry of our Lord Jesus when here on earth. Notice the opening verses of Romans 15. We are told that the "strong should bear the infirmities of the weak, and not seek to please themselves, but that each one should have in mine the edification of his neighbor," having Christ as our great example, "who pleased not Himself, but of whom it is written, The reproaches of them that reproached Thee fell on Me."

— H.A. Ironside, Wrongly Dividing the Word of Truth, Chapter 2, The Four Gospels and Their Relation to the Church?

Grace to the Gentiles:

Romans 15:9-13 NASB

and for the Gentiles to glorify God for His mercy; as it is written, "Therefore I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME." [10] Again he says, "Rejoice, O GENTILES, WITH HIS PEOPLE." [11] And again, "Praise THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." [12] Again Isaiah says, "There SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, In HIM SHALL THE GENTILES HOPE." [13] Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

"Here, while not for a moment ignoring that revelation of the mystery of which he speaks in the closing chapter, Paul shows that the present work of God in reaching out in grace to the Gentiles, is in full harmony with Old Testament Scripture, while going far beyond anything that the Old Testament prophets ever dreamed of..."

— H.A. Ironside, Wrongly Dividing the Word of Truth, Chapter 2, The Four Gospels and Their Relation to the Church?

7- Parables

"As a rule, the ultra-dispensationalists would ignore all this and push these seven parables forward into the tribulation era after the Church, the Body of Christ, has been taken out of this scene. But this is to do violence to the entire Gospel and to ignore utterly the history of the past 1900 years. just as in Revelation two and three we have an outline of the history of the professing Church presented under the similitude of the seven letters, so in Matthew 13 we have the course of Christendom in perfect harmony with the Church letters, portrayed in such a way as to make clear the distinction between the Church that man builds and that which is truly of God. In chapter sixteen of Matthew's Gospel, the Lord declares for the first time that He is going to build a Church or assembly. This assembly is to be built upon the Rock, the confession of the apostle Peter that Christ is the Son of the living God."

— H.A. Ironside, Wrongly Dividing the Word of Truth, Chapter 2, The Four Gospels and Their Relation to the Church?

Matthew 23:39-Matthew 24

"In the light of the words, "Your house is left unto you desolate," how amazing the presumption that would lead any to declare, as practically all these extreme dispensationalists do declare, that Israel is being given a second trial throughout all the book of Acts, and that their real setting aside does not take place until Paul's meeting with the elders of the Jews after his imprisonment in Rome, as recorded in the last chapter of Acts. The fact of the matter is that the book of Acts opens with the setting aside of Israel until the day when they shall say, "Blessed is He that cometh in the name of the Lord." That is His second glorious coming. In the interval, God is saving out of Israel as well as of the Gentiles, all who turn to Him in repentance. In Matthew twenty-four, we are carried on to the days immediately preceding that time when the Son of Man shall appear in glory, and we find the people of Israel in great distress, but a remnant called His "elect" shall be saved in that day."

— H.A. Ironside, *Wrongly Dividing the Word of Truth*, Chapter 2, The Four Gospels and Their Relation to the Church?

Matthew 28 (Great Commission)

"People who have never investigated Bullingerism and its kindred systems will hardly believe me when I say that even the great commission upon which the Church has acted for 1900 years, and which is still our authority for world-wide missions, is, according to these teachers, a commission with which we have nothing whatever to do, that has no reference to the Church at all, and that the work there predicted will not begin until taken up by the remnant of Israel in the days of the Great Tribulation. Yet such is actually the teaching."

— H.A. Ironside, *Wrongly Dividing the Word of Truth*, Chapter 2, The Four Gospels and Their Relation to the Church?

Matthew 28:16-20 NASB

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. [17] When they saw Him, they worshiped Him; but some were doubtful. [18] And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. [19] Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, [20] teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and earth, and after two entire dispensations have rolled by, I command that the remnant of Israel who shall be living two thousand or more years later, shall go out and teach the nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them in that day to observe all things whatsoever I have commanded you, but from which I absolve all believers between the present hour and that coming age, and lo, I will be with that remnant until the close of Daniel's seventieth week."

— H.A. Ironside, *Wrongly Dividing the Word of Truth*, Chapter 2, The Four Gospels and Their Relation to the Church?

"The Matthew commission makes it plain that baptism in the name of the Trinity is to go on to the end of the age, and that age has not come to an end yet, whatever changes of dispensation may have come in. Now what of this commission in Mark? Observe first of all that our Lord is not declaring that the signs shall follow believers in the Gospel which is to be proclaimed by the Lord's messengers. The signs were to follow those of the apostles who believed, and they did. There were some of them who did not believe. See verse eleven: "And they, when they had heard that He was alive and had been seen of her, believed not." Then again, notice verse thirteen: "They went and told it unto the residue; neither believed they them." And in the verse that follows, we read: "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

Now our Lord commissions the eleven, sends them forth to go to the ends of the earth preaching the Gospel to every creature. There is nothing limited here. It is not a Jewish commission. It has nothing to do with the restoration of the kingdom to Israel. It is a world-wide commission to go to all the Gentiles, and to go forth preaching the Word.

Responsibility rests upon those who hear. They are to believe and be baptized. Those who do are recognized among the saved. On the other hand, He does not say, "He that is not baptized shall be damned," because baptism was simply an outward confession of their faith, but He does say, "He that believeth not shall be damned."

— H.A. Ironside, *Wrongly Dividing the Word of Truth*, Chapter 2, The Four Gospels and Their Relation to the Church?