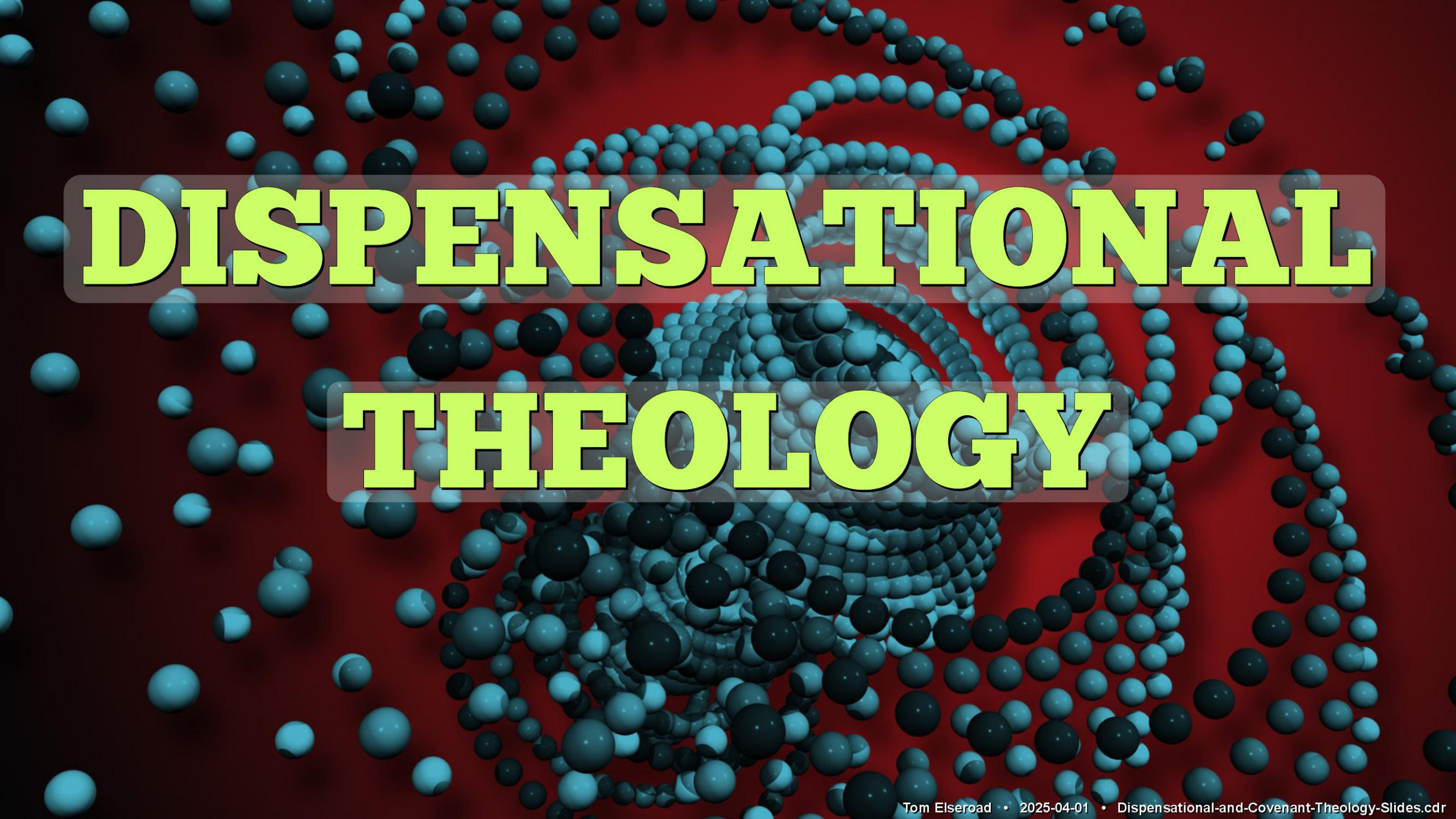




# **DISPENSATIONAL THEOLOGY COVENANT**

**PART 2**





# **DISPENSATIONAL THEOLOGY**

# DISPENSATIONALISM

## DISPENSATIONALISM DEFINED

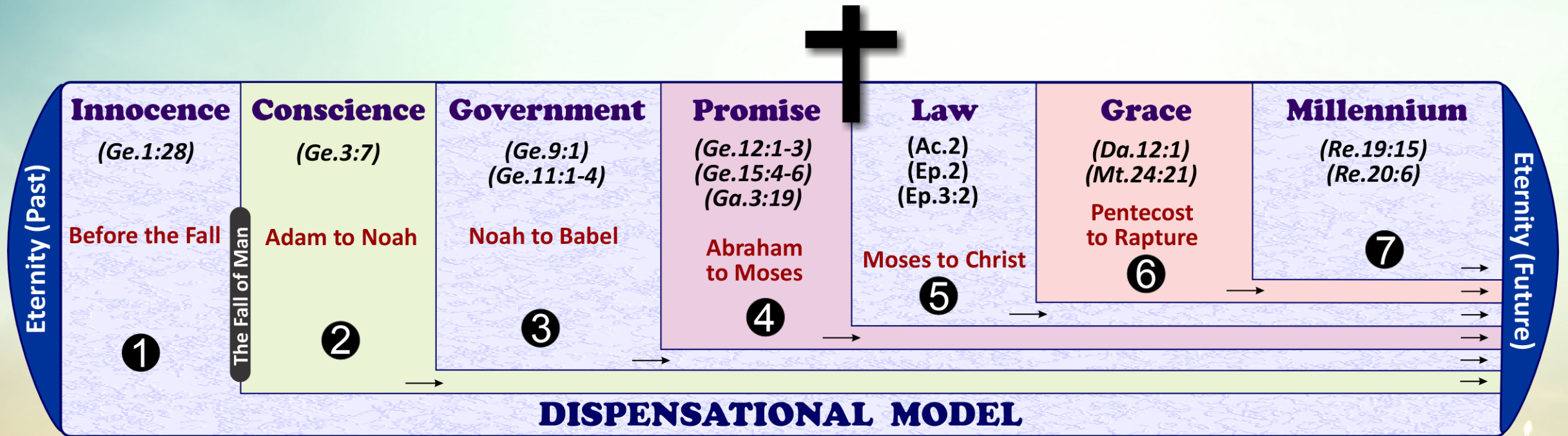
- **Dispensation (G3622, *oikonomia*, Lk.16:2-4,8; 1Co.9:17; Ep.1:10; 3:2; Cl.1:25; Ti.1:7) is made up of two Greek words.**
  - 1. *oikos* (house)**
  - 2. *nomos* (law)**
- **Thus, the ‘law of the house.’ It is translated “stewardship” by Jesus (Lk.16). It is how God administers His truth in the world after sin entered at the fall of Adam.**
- **Dispensationalism is defined and oriented around a consistent hermeneutic that focuses on the intent of the passage.**





# DISPENSATIONALISM

- Generally, Seven Dispensations are Distinguished:



1

Stages of Revelation





# DISPENSATIONALISM

## CHARLES RYRIE — DISPENSATIONALISM

| Name             | Scripture          | Responsibilities                                                            | Judgment(s)                                 |
|------------------|--------------------|-----------------------------------------------------------------------------|---------------------------------------------|
| Innocency        | Genesis 1:3—3:6    | Keep Garden. Do not eat one fruit. Fill, subdue earth. Fellowship with God. | Curses, and physical and spiritual death    |
| Conscience       | Genesis 3:7—8:14   | Do good                                                                     | Flood                                       |
| Civil Government | Genesis 8:15—11:9  | Fill earth. Capital punishment                                              | Forced scattering by confusion of languages |
| Patriarchal Rule | Ge.11:10—Ex.18:27  | Stay in Promise Land. Believe and obey God                                  | Egyptian bondage and wilderness wanderings  |
| Mosaic Law       | Ex.19:1—Jn.14:30   | Keep the law. Walk with God                                                 | Captivities                                 |
| Grace            | Ac.2:1—Rv.19:21    | Believe on Christ. Walk with Christ                                         | Death. Loss of rewards                      |
| Millennium       | Revelation 20:1-15 | Believe and obey Christ and His government                                  | Death. Great White Throne Judgment          |

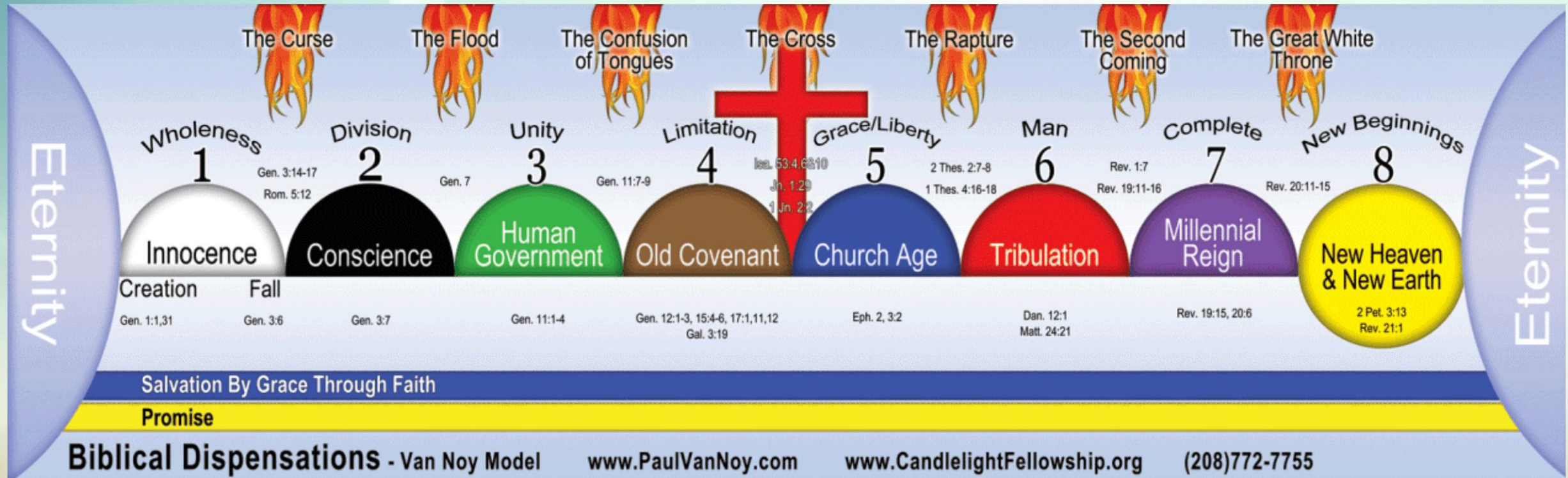
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Stages of Revelation





# DISPENSATIONALISM



1

Stages of Revelation





**1**

# **FAMILY**

## **Fall of Adam - National Israel**

- The time period from Adam to Israel was administered by ‘family priests’ who represented divine truth to their respective societies.
- This administration continued until God gave an evangelistic commission to Israel when He delivered them from Egypt (**Ex.19:5-6**)
- God administrated the salvation message in exactly the same way from Adam until the nation of Israel, that whole period should be viewed as one administration or dispensation.

## **Family Priesthood**

**2**

# **ISRAEL**

## **National Israel - Church**

- The establishment of Israel as a nation with the divine commission to be a “kingdom of priests” constitutes the first change in dispensations.
- God chose the nation of Israel to function as His priests to give to the world His message.
- The spiritual blessing (**Ge.12**), which is salvation from sin, is extended to all mankind as God proclaimed “in you shall all the nations of the earth be blessed” (**Ge.12:3**).

## **National Priesthood**

**3**

# **CHURCH**

## **Church - Kingdom**

- Israel rejected the personal presence of the Messiah (Jesus Christ), thus, God set them aside temporally as a nation.
- God is working through the church to make Israel jealous (**Rm.10:19-20; 11:11,25**).
- The new spiritual ‘nation’ is comprised of both Jews and Gentiles, who by faith in Christ enter the church.
- Israel was temporarily set aside until the transitional period, during the 70th Week of Daniel, just prior to the establishment of Messiah’s physical kingdom on the earth.

## **Spiritual Priesthood**

**4**

# **KINGDOM**

## **Kingdom - Eternal State**

- The Kingdom dispensation begins with just believers, living in normal physical bodies and functioning as faithful subjects to the King and His Bride.
- There will still be normal procreation for these citizens, and after several years, there will once again be a need for evangelistic activity throughout the world.
- Israel will once again function as the evangelistic agent.

## **Kingdom Priesthood**



# BASIC DISPENSATIONAL MODEL

Original Concept by Ron Wallace

## 1 FAMILY

### Fall of Adam - National Israel

- The time period from Adam to Israel was administered by 'family priests' who represented divine truth to their respective societies.
- This administration continued until God gave an evangelistic commission to Israel when He delivered them from Egypt (Ex.19:5-6)

**Abrahamic Covenant**

**Family  
Priesthood**

## 2 ISRAEL

### National Israel - Church

- The establishment of Israel as a nation with the divine commission to be a "kingdom of priests" constitutes the first change in dispensations.
- God chose the nation of Israel to function as His priests to give to the world His message.

**New Covenant**

**Davidic Covenant**

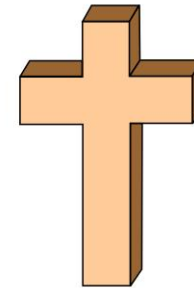
**Mosaic Covenant**

**National  
Priesthood**

## 3 CHURCH

### Church - Kingdom

- Israel rejected the personal presence of the Messiah (Jesus Christ), thus, God set them aside temporally as a nation.
- The new spiritual 'nation' is comprised of both Jews and Gentiles, who by faith in Christ enter the church.



**Spiritual  
Priesthood**

## 4 KINGDOM

### Kingdom - Eternal State

- The Kingdom dispensation begins with just believers, living in normal physical bodies and functioning as faithful subjects to the King and His Bride.
- Israel will once again function as the evangelistic agent.



**Kingdom  
Priesthood**





# **COVENANT THEOLOGY**



# COVENANT THEOLOGY

1

**Covenant theology believes that God has structured his relationship with humanity by covenants rather than dispensations.**

- **In Scripture we read of various covenants (Abrahamic, Mosaic, Davidic, and New) functioning as stages in redemptive history.**
- **These covenants are not “tests” of man's faithfulness to each distinct stage, but “different administrations” of the single overarching covenant of GRACE.**



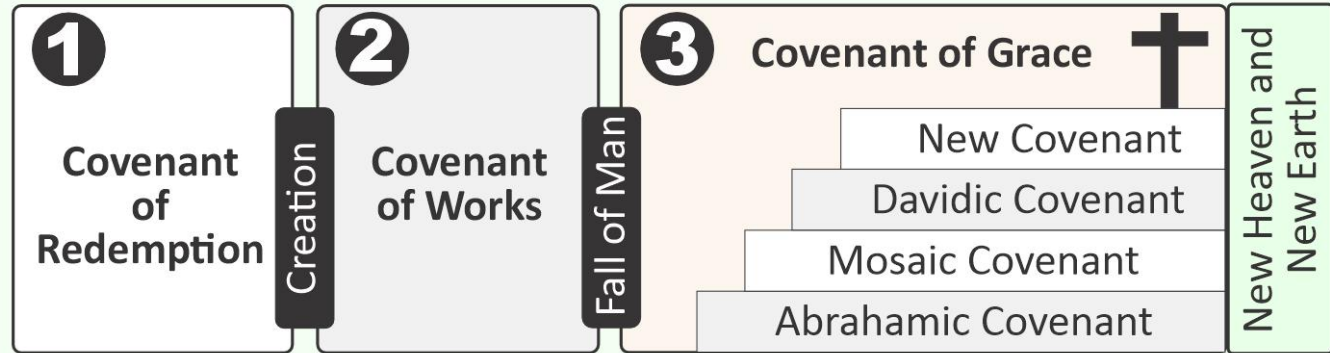


# COVENANT THEOLOGY

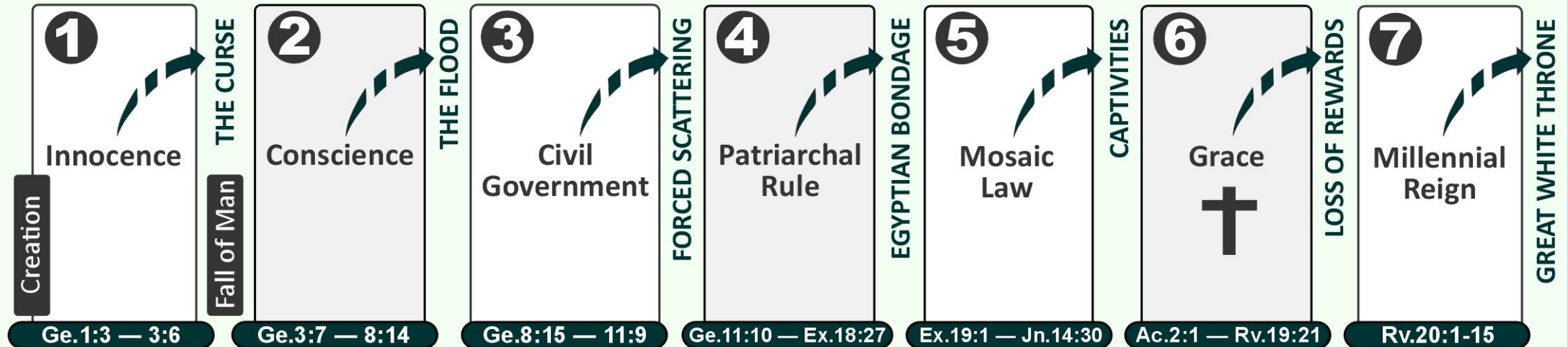
| 1 COVENANT OF REDEMPTION |  | 2 COVENANT OF WORKS |  | 3 COVENANT OF GRACE               |                   |                    |                 | New Heaven & New Earth |                       |               |
|--------------------------|--|---------------------|--|-----------------------------------|-------------------|--------------------|-----------------|------------------------|-----------------------|---------------|
| Divine Counsel           |  | Covenant of Works   |  | Mankind in Christ (Redeemed Race) |                   |                    |                 |                        |                       |               |
|                          |  |                     |  | Adamic Covenant                   | Noahic Covenant   | Abrahamic Covenant | Mosaic Covenant |                        | Davidic Covenant      | New Covenant  |
| Creation                 |  | The Fall            |  |                                   |                   |                    |                 |                        |                       |               |
| 2Tm.1:9<br>Jn.17:4-8     |  | Genesis 2:16-17     |  | Genesis 3:15                      | Genesis 8:20-9:17 | Genesis 15:18      | Exodus 19-24    | 2 Samuel 7:23          | Luke 22:20<br>He.8:13 | Revelation 21 |

- All 3 theological covenants have continual results till Christ Returns.
- The covenant of GRACE, does not set aside the covenant of WORKS but rather fulfills it.

# COVENANT THEOLOGY



# DISPENSATIONAL THEOLOGY





# COVENANT THEOLOGY

- **In the Garden of Eden before the Fall, God instituted a promise that perfect obedience would be rewarded with eternal life.**
- **Adam was created sinless but with the capability of falling into sin.**
- **Had he remained faithful in the Garden during this “probationary period” he would have been made incapable of sinning and secured in eternal life.**



# COVENANT THEOLOGY

- **But Adam sinned and broke the covenant of WORKS.**
- **This subjected him and his descendants to covenant-breaking condemnation.**
- **God in His mercy therefore instituted the covenant of GRACE which is the promise of redemption and eternal life to those who believe in the coming Redeemer.**





# COVENANT THEOLOGY

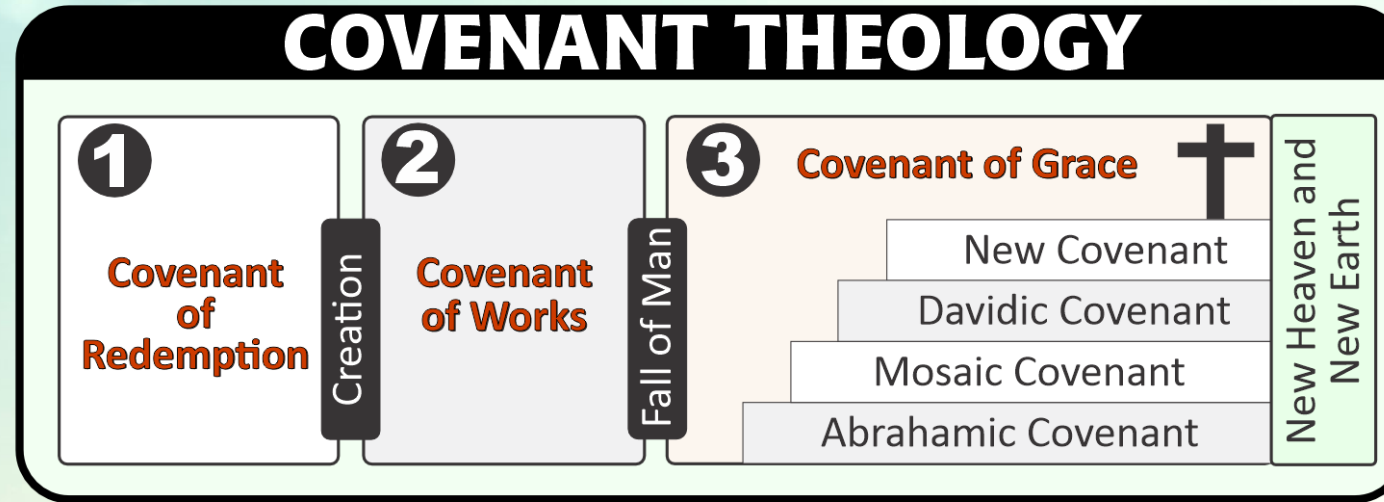
- **The requirement of perfect obedience for eternal life is not annulled by the covenant of GRACE, but is rather fulfilled by Christ on behalf of His people.**
- **Now all are sinners and no one can meet the condition of perfect obedience by his performance.**
- **The covenant of GRACE, does not set aside the covenant of WORKS but rather fulfills it. Man still needed perfect obedience.**

**1**

**Relationship With Humanity by Covenants**



# COVENANT THEOLOGY



- **Covenant theology emphasizes that there is only one covenant of GRACE.**
- **All of the various redemptive covenants that we read of in the Scripture are simply differing administrations of this one covenant.**

**1**

**Only One Covenant of Grace**





# COVENANT THEOLOGY

- **A covenant is a sovereignly given promise. There is only one promise of salvation by grace through faith.**
- **This one promise of salvation is the one covenant of GRACE. All covenants are seen through the theological covenant of GRACE.**
- **All of the specific redemptive covenants we read of (the Abrahamic, Mosaic, etc.) are various and culminating expressions of the covenant of GRACE.**



**Only One Covenant of Grace**



# COVENANT THEOLOGY

- **CT holds that the Mosaic Law can be divided into three groups:**
  - (1) CIVIL (those regulating Israel's government)**
  - (2) CEREMONIAL LAWS (sacrifices, ritual)**
  - (3) MORAL LAWS (10 Commandments)**
- **The Ceremonial is no longer in force because it was fulfilled in Christ. The Civil laws are no longer in force because they only apply to Israel's theocracy which is now defunct.**
- **The Moral law continues even today.**

**1**

**Only One Covenant of Grace**







# **NEW COVENANT THEOLOGY**

# NEW COVENANT THEOLOGY

**1** New Covenant Theology typically does not hold to a covenant of **WORKS** or one overarching covenant of **GRACE**, yet they would still argue for only one way of salvation.

- The essential difference between New Covenant Theology (NCT) and Covenant Theology (CT) concerns the Mosaic Law.
- The Mosaic Law has been replaced for believers today by the Law of Christ.

**1** No Covenant of Works, and One Way of Salvation





# NEW COVENANT THEOLOGY

- **NCT argues that one cannot divide up the law as though part of the Mosaic Law can be abrogated while the rest remains in force.**
- **The Mosaic Law is a unity and so if part of it is canceled, all of it must be canceled.**
- **NCT believes the New Testament clearly teaches that the Mosaic Law as a whole is superseded in Christ. It is no longer binding on the believer.**

**1**

**The Mosaic Law is a Unity so Parts Cannot be Canceled**



# COVENANT ESCHATOLOGY

**1 AMILLENNIALISM**

**2 POST-MILLENNIALISM**

**3 HISTORIC PREMILLENNIALISM**





# COVENANT ESCHATOLOGY

## AMILLENNIALISM

1

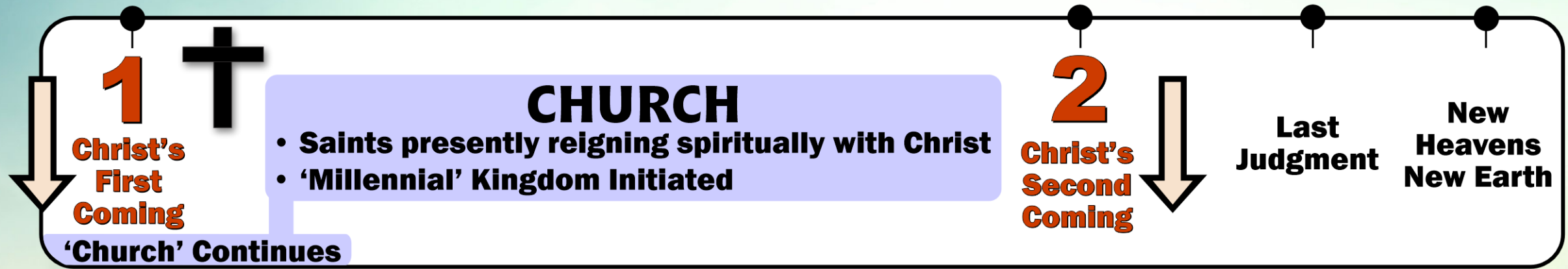
- **There will be no literal thousand-year Messianic kingdom upon earth.**
- **The promises made to Israel in the Old Testament are fulfilled spiritually by the New Testament Church.**
- **The thousand years is simply an extended period of time starting from the first Coming of Christ to His future Second Coming.**



# COVENANT ESCHATOLOGY

## AMILLENNIALISM

1



- **Christ is now reigning on a spiritualized throne of David, over a spiritual Israel, for a spiritualized millennium.**





# COVENANT ESCHATOLOGY

## POST-MILLENNIALISM

2



- **The Church will convert the world, or at least subdue it under Christian influence. It is sometimes called, "Christian Utopianism." They seek to 'reconstruct' society to Christian ethics.**



# COVENANT ESCHATOLOGY

## HISTORIC PREMILLENNIALISM

3



- It basically goes along with Amillennialism and Postmillennialism in holding to two methods of interpretation





# CONTRASTS: DISPENSATIONALISM vs COVENANTIALISM

## DISPENSATIONALISM

## COVENANT THEOLOGY

### INTERPRETIVE METHODS

Read God's word using a 'normal,' grammatical, and historical approach. The NT builds upon the OT.

Read God's word viewing OT events as foreshadowing NT realities.

### NATURE OF GOD'S PROMISES

Read God's promises with an expectation of future fulfillment, specifically for Israel.

Read God's promises as ultimately fulfilled in Christ and applicable to all believers.

### ISRAEL & THE CHURCH

Read God's word recognizing a clear distinction between Israel and the church, which has two separate plans for each.

- 1 God has 2 peoples with 2 separate destinies: ISRAEL (earthly) and CHURCH (heavenly)
- 2 The CHURCH is a parenthesis in God's program for the ages
- 3 The CHURCH was born or began at Pentecost (Ac.2)
- 4 O.T. believers were not in Christ, not part of the Body of Christ

Reads God's word viewing the church as the continuation of God's covenant people, that inherit the promises originally given to Israel.

- 1 God has always had 1 people, the Church gradually growing over time.
- 2 The CHURCH is the culmination of God's saving purpose for the ages
- 3 The CHURCH began in the O.T. (Ac.7:38) and reached fulfillment in the N.T.
- 4 Believers in all ages are "in Christ" and part of the Body of Christ



# PRINCIPLES OF HERMENEUTICS

## DISPENSATIONALISM

**1** The starting point for understanding any Bible passage is the author's intent of that passage. (No passage has priority over any other passage).

**2** Progressive revelation (including the NT) builds upon the literal and contextual meaning of earlier passages (no non-literal fulfillments of OT texts).

**3** Historical-grammatical interpretation applied to all passages of Scripture.

**4** Types and their implications should be understood on a case-by-case contextual basis.

**5** Jesus is linked with Israel as Israel's Corporate Head who restores the nation.

## COVENANT THEOLOGY

N.T. priority over the OT (NT as lens for interpreting the OT. NT transcends and/or reinterprets the OT).

Non-literal fulfillments of OT texts.

Typological interpretation (OT as a whole viewed as types and shadows of greater NT realities).

OT promises are ultimately about Jesus not national Israel.

Jesus as the fulfillment of Israel means that there is no reason to expect a literal fulfillment of promises with national Israel.



# BIBLICAL STORYLINE

## DISPENSATIONALISM

### ISRAEL and the CHURCH

There will be a future restoration of national Israel to fulfill God's covenant promises given in the OT. Even though both Israel and the church are part of the people of God, they still remain distinct.

### KINGDOM of the MESSIAH

There will be a future earthly reign of Jesus, to fulfill the promise of the messiah ruling the nations from the throne of David.

## COVENANT THEOLOGY

### ISRAEL and the CHURCH

There is no need for a restoration of national Israel since Jesus is "true Israel" and the church in Jesus is now Israel. "Israel" expands to include the gentile church ("they are not all Israel who are of Israel" (Ro.9:6).

### KINGDOM of the MESSIAH

There is no need for a future earthly reign of Jesus since this age is the era of fulfillment and Jesus' reign.





# **REASONS TO BE A DISPENSATIONIST**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

**When the plain sense of scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning (in the original languages) unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.**

**D.L. COOPER**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

- **We can read the text of Scripture and understand it without any outside help. Obviously the HS is involved.**
- **When we have a conversation we exchange with common language, and we treat the text like normal conversation.**
- **Non-dispensationalist say they use the NT to interpret the OT as their hermeneutic approach. But the same HS wrote both the OT and NT.**





# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

- **Non-dispensationalist assume that the NT is more clear and/or more authoritative than the OT.**
- **If we assume an apostle quoted the OT giving it a new meaning, what about all the OT passages that are not quoted by the NT?**
- **It is difficult as a Christian to have confidence in the OT Scripture as to its meaning if one assumes that the NT has more authority or more clarity than the OT.**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

- **There are no occurrences where there is a re-interpretation or refiguring of the OT by a NT writer.**
- **All NT quotes of the OT can be understood by how the OT writers meant for it to be understood.**
- **There are ways to interpret these passages in a normal literary fashion where they do justice to the context of the OT.**





**<sup>4</sup>And I saw thrones, and they sat on them,  
and judgment was committed to them. Then  
I saw the souls of those who had been  
beheaded for their witness to Jesus and for  
the word of God, who had not worshiped the  
beast or his image, and had not received his  
mark on their foreheads or on their hands.  
And they lived and reigned with Christ for  
a thousand years.**

**REVELATION 20:4-7**



**<sup>5</sup>But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. <sup>6</sup>Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. <sup>7</sup>Now when the thousand years have expired, Satan will be released from his prison**

**REVELATION 20:4-7**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

- **Amillennialism and Postmillennialism believe the return of Christ will occur at the end of the millennium. However, Post-mill's believe that before Jesus returns there will be a golden age of Christianity for 1,000 years or longer.**
- **AMILLENNIAL: There is no literal 1,000 year kingdom of Christ on the earth (Rv.20:4-7).**
- **POSTMILLENNIAL: Christ returns after an indeterminate golden age where society yields to the reforming influence of Christianity.**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## SCRIPTURE AT FACE VALUE

1

- **The Millennial debate is not about its length.**
- **The Millennial debate is about when the binding of Satan occurs.**
- **Amillennialism and Postmillennialism agree with Premillennialism with 2 points:**
  - **There is a temporal period between the binding of Satan and his ultimate destruction**
  - **The millennial period begins with the binding of Satan.**





# DISPENSATIONAL DISTINGUISHING ASPECTS

## THE CHURCH BEGAN ON THE DAY OF PENTECOST

2

- **Dispensationalist recognize that the HS began a new ministry on the Day of Pentecost creating the “Church,” and permanently indwelling believers.**
- **The concept of the “body of Christ” being a mystery unique to the New Testament is ignored by CT. They believe the church has always existed. Nothing new began at Pentecost.**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## THE CHURCH AND ISRAEL ARE DISTINCT

3

- **The term “Israel” consistently denotes physical descendants of Abraham and never Gentiles.**
- **The THRONE OF DAVID in CT is relocated to heaven to be presently occupied by Jesus while having nothing to do with the earthly city of Jerusalem in any age to come.**
- **In CT the concept of a future time of fulfillment for promises made to the NATION OF ISRAEL, including a geopolitical reign of Jesus centered in Jerusalem within the Promised Land is denied.**





# DISPENSATIONAL DISTINGUISHING ASPECTS

## EMPHASIS ON BIBLICAL COVENANTS RATHER THAN INFERRED COVENANTS

4

- **Dispensationalism places emphasis upon the Biblical covenants (as opposed to the inferred so-called theological covenants of CT) as an important key to the proper interpretation of Scripture.**
- **Dispensationalism sees that God has chosen to interact with different people in ways which vary with time and context. Let the Biblical covenants and the historical context speak for themselves.**
- **Dispensationalism understands and explains the details of these covenants, both into the past and into the future.**



# DISPENSATIONAL DISTINGUISHING ASPECTS

## EMPHASIS ON BIBLICAL COVENANTS RATHER THAN INFERRED COVENANTS

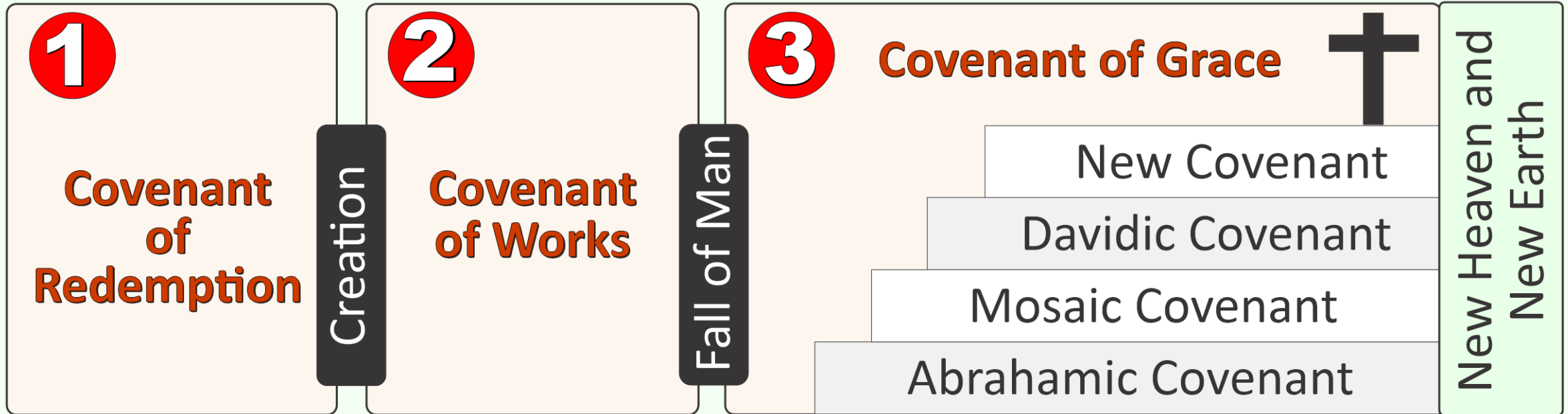
4

- **The historical context of Covenant Theology is the Reformation. CT comes out of Reformed Theology.**
- **The crux of the debate is individual salvation. Is he saved by grace (Christian) or by works (Catholic church)?**
- **While the logic of deduction may be sound at times, prioritizing inferred covenants over Biblical covenants to many is a stretch.**





# COVENANT THEOLOGY



- **These are theological covenants, based on deduction. Ct's method of interpretation is based on these covenants not clearly shown from the Bible.**



# DISPENSATIONAL DISTINGUISHING ASPECTS

**PROMISES MADE BY GOD WILL BE FULFILLED BY ORIGINAL PARTY IN WHICH THEY WERE MADE**

**5**

- **Some teach today that God has abolished all His covenant promises to Israel now spiritually being fulfilled in the church.**
- **Yes, Israel is in unbelief, but that fits into the plan of the sovereignty of God (Ro.9-11).**
- **Paul must defend the fact that God has not cancelled His promises to Israel. How are you going to get any gentile to accept the gospel from a God who cancels His promises?**







# **DISPENSATIONAL THEOLOGY COVENANT**

**PART 2**