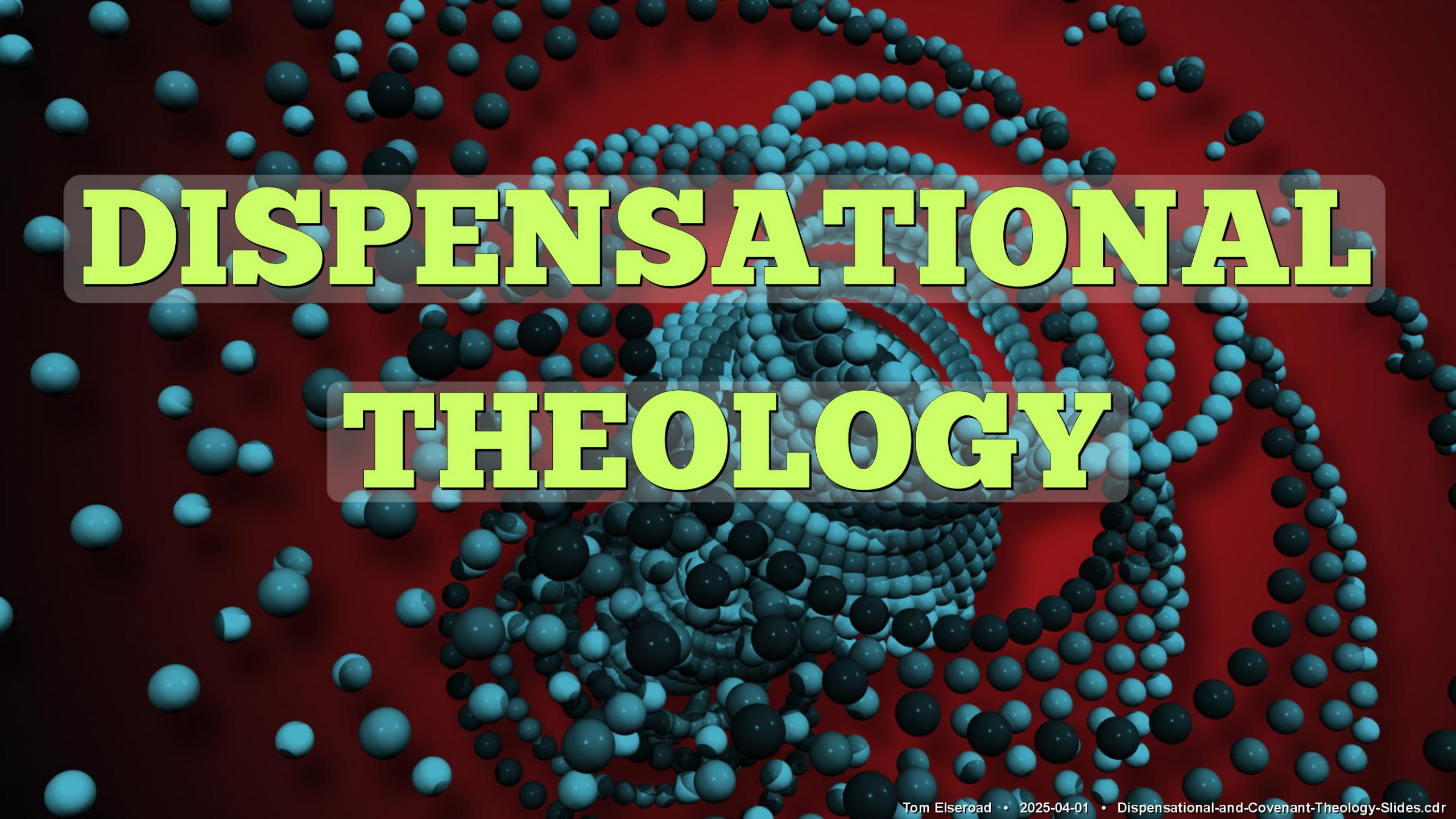




DISPENSATIONAL THEOLOGY COVENANT

PART 1



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.**



¹He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. ²So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

LUKE 16:1-8



“¹He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. ²So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'” (Lk.16:1-2)

- A steward was a trusted servant, usually someone born in the household, who was chief of the management and distribution of household provisions.**
- The unjust steward wasted the goods of his master, and knows this privilege will be taken away from him.**



**For if I do this willingly, I have a
reward; but if against my will, I
have been entrusted with a
stewardship.**

1 CORINTHIANS 9:17



“For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.” (1Co.9:17)

- Paul is saying he had no claim to any special recompense since he was simply discharging the trust committed to him. That is, to preach the gospel.**
- If he preached the gospel willingly, he would receive a reward (pay) from the Lord. If he did so unwillingly, he would not receive a reward but would be simply doing his duty as a steward.**



**that in the dispensation of the fullness
of the times He might gather together
in one all things in Christ, both which
are in heaven and which are on
earth—in Him.**

EPHESIANS 1:10





“that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.” (Ep.1:10)

- God is summing up all the commandments under love.**
- In the Millennium everything will be restored and brought together under Christ.**
- At the end of this world's history, God will gather believers together in the Millennial Kingdom, called here the “dispensation of the fullness of the times.”**
- After that, God will gather everything to Himself in eternity future, and the new heaven and new earth will be created.**



**if indeed you have heard of the
dispensation of the grace of God
which was given to me for you**

EPHESIANS 3:2



“if indeed you have heard of the dispensation of the grace of God which was given to me for you” (Ep.3:2)

- Dispensation means a stewardship, an administration, or management. Paul did not choose the stewardship of his apostleship or ministry.**
- God had sovereignly commissioned him with the calling, spiritual gifts, opportunities, knowledge, and authority to minister as the apostle to the Gentiles (Ro.15:15-16; Ga.2:9).**



**of which I became a minister
according to the stewardship
from God which was given to
me for you, to fulfill the word
of God,**

COLOSSIANS 1:25





“of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God,” (Cl.1:25)



- **A steward was a slave who managed his master's household, supervising the other servants, dispensing resources, and handling business and financial affairs.**
- **Paul viewed his ministry as a stewardship from the Lord.**
- **The church is God's household (1Tm.3:16), and Paul was given the task of caring for, feeding, and leading the churches.**
- **All believers are responsible for managing the abilities and resources God gives them (1Pe.4:10).**



**For a bishop must be
blameless, as a steward
of God, not self-willed,
not quick-tempered, not
given to wine, not violent,
not greedy for money**

TITUS 1:7





“For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money” (Ti.1:7)



- **Steward refers to one who manages someone else's properties.**
- **In this context, one who manages spiritual truths, lives on God's behalf, and is wholly accountable to Him.**
- **The church is God's (Ac.20:28; 1Tm.3:15; 1Pe.5:2-4), and elders or bishops are accountable to him for the way they lead it (He.13:17).**



DISPENSATIONALISM

DISPENSATIONALISM DEFINED

1 Dispensationalism sees God as structuring His relationship with mankind through several stages of revelation which mark off different dispensations, or stewardship arrangements.

- The word, “dispensation” refers to the different human agents God uses to administrate the salvation message to the world.
- The names of the dispensations reflect the evangelistic agency involved.



DISPENSATIONALISM

○ Classically, Seven Dispensations are Distinguished:

- 1. Innocence (before the fall)**
- 2. Conscience (Adam to Noah)**
- 3. Government (Noah to Babel)**
- 4. Promise (Abraham to Moses)**
- 5. Law (Moses to Christ)**
- 6. Grace (Pentecost to the Rapture)**
- 7. The Millennium**

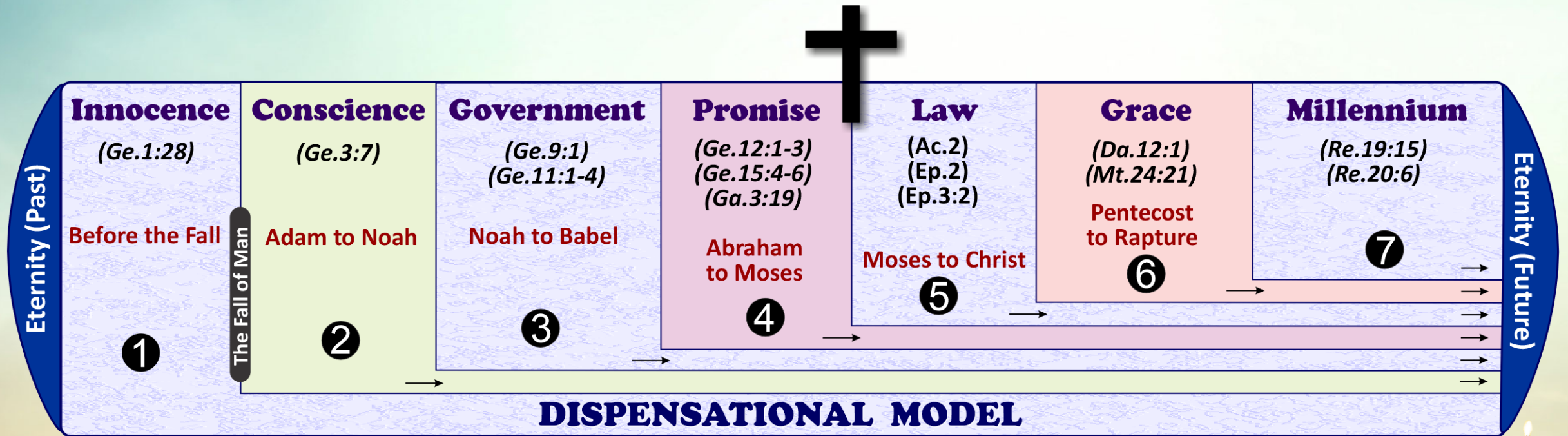
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Stages of Revelation



DISPENSATIONALISM

- Generally, Seven Dispensations are Distinguished:



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Stages of Revelation



DISPENSATIONALISM

CHARLES RYRIE — DISPENSATIONALISM

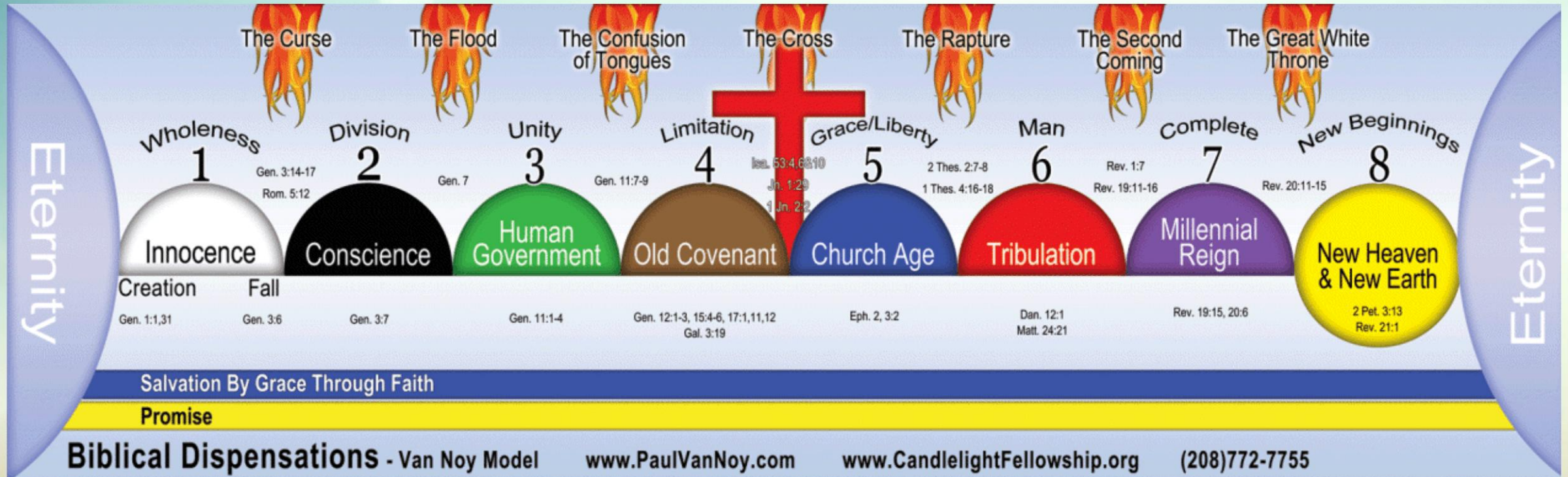
Name	Scripture	Responsibilities	Judgment(s)
Innocency	Genesis 1:3—3:6	Keep Garden. Do not eat one fruit. Fill, subdue earth. Fellowship with God.	Curses, and physical and spiritual death
Conscience	Genesis 3:7—8:14	Do good	Flood
Civil Government	Genesis 8:15—11:9	Fill earth. Capital punishment	Forced 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

1

Stages of Revelation



DISPENSATIONALISM



1

Stages of Revelation



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

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

CHURCH

Church - Kingdom

- Israel rejected the personal presence of the Messiah (Jesus Christ), thus, God rejected them 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

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

DISPENSATIONALISM

DISPENSATIONALISM DESCRIBED

2 Dispensationalism holds to a literal interpretation of Scripture.

- This does not deny the existence of figures of speech and non-literal language in the Bible
- This means that there is a literal meaning behind the figurative passages.



DISPENSATIONALISM

3 As a result of this literal interpretation of Scripture, dispensationalism holds to a distinction between Israel (even believing Israel) and the church.

- The promises made to Israel in the OT were not intended as prophecies about what God would do spiritually for the church, but will literally be fulfilled by Israel itself (largely in the millennium).



DISPENSATIONALISM

- **For example, the promise of the land is interpreted to mean that God will one day fully restore Israel to Canaan.**
- **In contrast, non-dispensationalist see the land promise as intended by God to one day make the entire church, Jews and Gentiles, heirs of the renewed world (Ro.4:13)**



DISPENSATIONALISM

- **Dispensationalism distinguishes between “two peoples of God.”**
- **Although both Jews and Gentiles are saved by Christ through faith, believing Israel will be the recipient of additional “earthly” or land promises during the Millennium.**
- **Earthly or land promises do not apply to believing Gentiles, whose primary inheritance is “heavenly.”**





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 WORKS	2 COVENANT OF GRACE Mankind in Christ (Redeemed Race)						New Heaven & New Earth
	Adamic Covenant	Noahic Covenant	Abrahamic Covenant	Mosaic Covenant	Davidic Covenant	New Covenant	
	The Fall						
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 He.8:13	Revelation 21

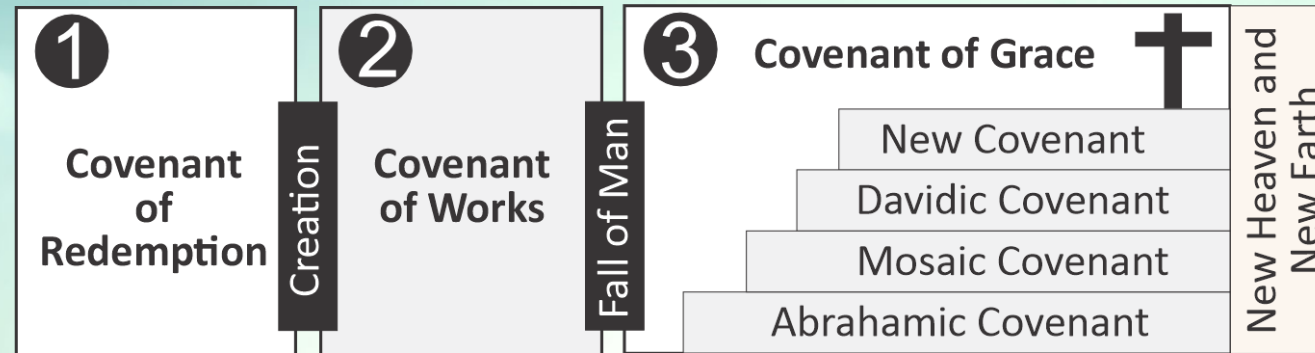
- Before the Fall, God instituted a promise that perfect obedience (WORKS) would be rewarded with eternal life.
- The covenant of GRACE, does not set aside the covenant of WORKS but rather fulfills it.

COVENANT THEOLOGY

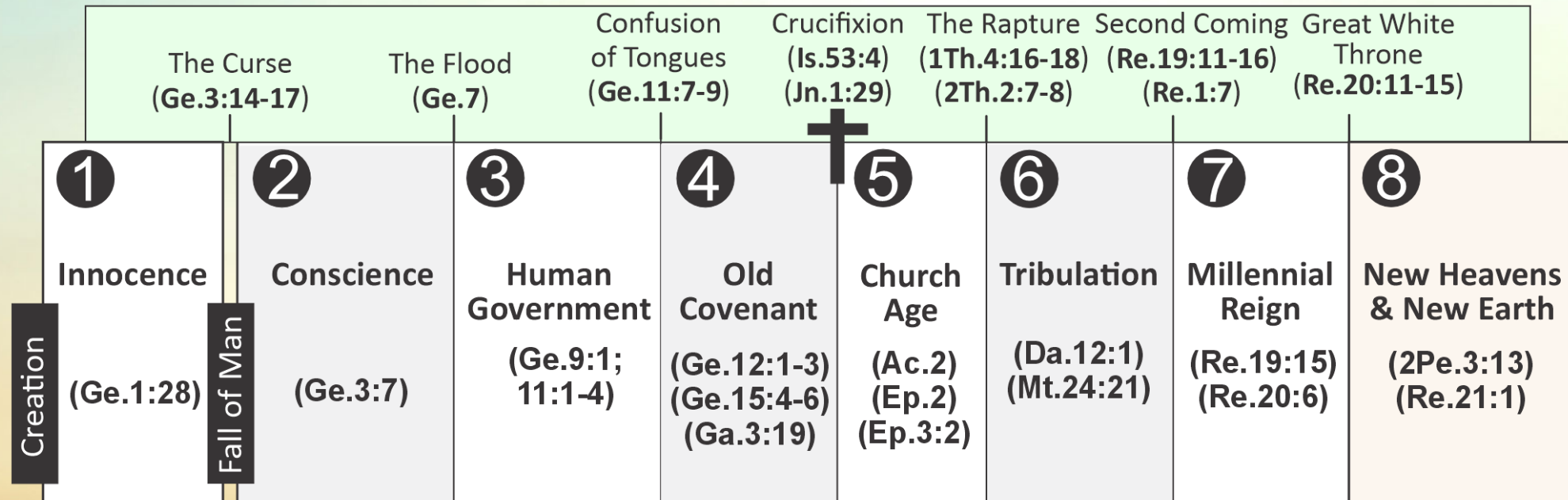
1 COVENANT OF REDEMPTION		2 COVENANT OF WORKS		3 COVENANT OF GRACE Mankind in Christ (Redeemed Race)				New Heaven & New Earth		
Divine Counsel		Covenant of Works		Adamic Covenant	Noahic Covenant	Abrahamic Covenant	Mosaic Covenant		Davidic Covenant	New Covenant
Creation		The Fall								
2Tm.1:9 Jn.17:4-8		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 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

- **The covenant of GRACE is one of 2 or 3 fundamental covenants in Covenant Theology. This covenant of GRACE structures God's post-fall relationship to mankind.**
- **Before the Fall, God structured His relationship by the covenant of WORKS.**
- **The covenant of GRACE is best understood in relation to the covenant of WORKS.**

