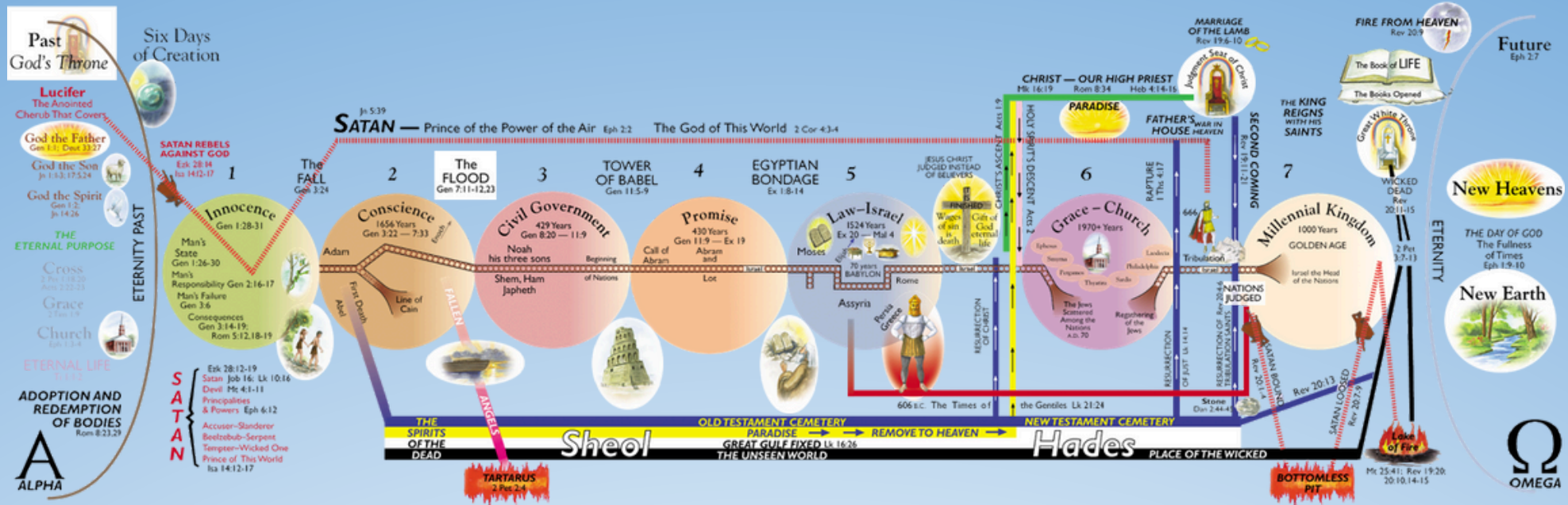


Biblical Dispensationalism



Jim McGowan, MTS, Th.D.

Session 12

Outline

i. Review

ii. Fundamental Aspects of Dispensationalism

- a. Sine Qua Non

- b. Revelation, Responsibility, & Consequences

- c. Divisions in the Epistles

- d. Carryovers

iii. The 8 Biblical Covenants

What We've Covered So Far

Sessions 1-3: Introduction to Biblical Dispensationalism

1. Important Assumptions and Prerequisites

- The Inspiration & Authority of Scripture

2. Definition of Biblical Dispensationalism

Biblical Dispensationalism is a *theological system* that emphasizes a **CONSISTENT** **literal interpretation** of the Bible, (*including prophecy*); recognizes a **distinction between Israel and the church**; and organizes the Bible into different **dispensations, administrations, or economies**.

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. The Early Church

- Justin Martyr – (A.D. 110–165)
- Irenaeus – (A.D. 110–165)
- Clement of Alexandria – (A.D. 150–220)
- Augustine – (A.D. 354–430)

2. The Alexandrian Abdication

- Two schools of opposing hermeneutical thought (*Antiochian and Alexandrian*) developed ~200 years after Christ, that greatly impacted the church for future generations.

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. The Dark Ages

- Lasted from the 4th to the 16th centuries (1200 yrs.)
- Obsolescence of prophetic studies
- Domination of Augustinian Amillennialism
- Only one church: Roman Catholicism
- The Bible is removed from the people
 - Illiteracy
 - Mass read in Latin
- Church in need of rescue

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. Positive Contributions of the Reformers

- Emphasis on “literal” interpretation
- Denunciation of “Allegorization”
- Retrieved “key doctrines”:
 - The “Five Solas”
 - The “Priesthood of all believers”
- Rejection of “Roman Church Tradition” as a guide
- Rejected “celibacy of the priesthood”

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. The Reformers' Incomplete Reforms

- “Selective literalism”
- Dealt with eschatology “Irresponsibly”
- Retained “Augustinian Amillennialism”
- Perpetuated “Roman Catholicism's Errors”
 - Wanted to “reform” not leave the Church
 - Church = the earthly kingdom / Anti-Semitism
 - Infant baptism / Consubstantiation

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. Contemporary Reformation Theology

- Has frozen all theological progress...no further theological progress is to be made.
- Creeds and confessions = authority rather than Scripture.
- Augustinian Amillennialism petrified into RT.
- Eschatological texts are Commonly Allegorized (Zech. 14:4; Rev. 21-22; Ezek. 40-48)
- Inconsistent literal hermeneutic.

What We've Covered So Far

Sessions 4-7: History of Biblical Dispensationalism

1. Dispensationalism's Contribution

- Dispensational Systematized in 19th century
- Key Dispensational Leaders
- Reformers' literal hermeneutic applied “consistently to the whole bible”
- Retrieved “key doctrines”:
 - Israel-Church distinction
 - Pretribulationism
 - Chiliasm (Millennialism)

What We've Covered So Far

Sessions 8-10: 8 False Charges - Biblical Dispensationalism

1. Dispensationalists Teach More Than One Way of Salvation.
2. Dispensationalists are Guilty of Antinomianism
3. Dispensationalists Teach that the Sermon on the Mount is Not for the Church Today – “TRUE” and “FALSE”!
4. Dispensationalists Teach that the Death of Christ was an Afterthought and that the Church is "Plan B" in God's program.

What We've Covered So Far

Sessions 8-10: 8 False Charges - Biblical Dispensationalism

1. Dispensationalism is a 'New' doctrine.
2. Dispensationalism Teaches a 'Secret Rapture'.
3. Dispensationalism falsely claims that God made a bona fide offer of the Kingdom to Israel.
4. Dispensationalists revere C. I. Scofield but he was an immoral man, not qualified to be a spiritual leader.

What We've Covered So Far

Sessions 11: Israel and the Church

1. "Proper" Hermeneutics.
2. Do biblical distinctions such as clarity of Identities & Relationships, 'Really' Matter?
3. Discontinuity Between Israel & the Church – (4 slides)
4. A Comparison & Contrast Between Israel & the Church (6 slides)
5. Lewis Sperry Chafer's 24 contrasts. (4 Slides)

What We've Covered So Far

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“Proper” Hermeneutics

1. Scripture interprets Scripture.

The Bible is a closed volume of literature, having a cohesive historical context that is obviously differentiated from all other writings.

2. The meaning of words is established by their usage.

The Holy Spirit chose human language to convey the Word of God. Thus, an ordinary use of language conveys to us what God wants us to know.





“Proper” Hermeneutics

1. Context must be taken into account.

Words and thoughts must be understood within the setting, the time frame, the mood of the moment, the culture, etc.

2. A grammatico-historical interpretation must be used.

A mastery of the historical setting and of the grammar used is imperative to comprehending the sense of a given sentence or paragraph.





“Proper” Hermeneutics

1. **One must assume literal / normal interpretation unless otherwise indicated.**

Behind the poetry are literal concepts that in turn give meaning to the poetic language, i.e., “the hills skipped like lambs”

2. **Figurative language conveys actual, literal, concepts.**

Use common sense in interpreting figurative language.



“Proper” Hermeneutics

- a **CONSISTENTLY** literal, or normal, interpretive grid which attaches to every word the same meaning that it would have in **normal** usage, whether in speaking, writing, or thinking. Often referred to as the **“Literal, Historical, Grammatical,”** method of interpretation.



“Proper” Hermeneutics

Biblical Dispensationalism is a theological system that emphasizes 1) a CONSISTENT literal interpretation of the Bible, (including prophecy); 2) recognizes a DISTINCTION BETWEEN ISRAEL AND THE CHURCH; and 3) organizes the Bible into different DISPENSATIONS, ADMINISTRATIONS, OR ECONOMIES.



Psalm 147:19-20

“He declares His words to Jacob, His statutes and His ordinances to Israel. **He has not dealt thus with any nation; And as for His ordinances, they have not known them.** Praise the Lord!”



7 Covenantal Contrasts in 2 Corinthians 3:1-11

CHARACTERISTIC	MOSAIC LAW	GRACE	VERSE(S)
1. Economy	(Old)	New	v. 6
2. Type	Letter	Spirit	v. 6
3. Results manward	Death	Life	v. 6
4. Vehicle	Stone	Spirit	v. 7
5. Results Godward	Some Glory	Greater Glory	vv. 7, 8, 10
6. Purpose	Condemnation	Righteousness	v. 9
7. Duration	Temporary	Permanent	v. 11

Constable, T. (2003). Tom Constable's Expository Notes on the Bible (2 Co 3:11). Galaxie Software.

What We've Covered So Far

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Biblical Distinctions – Similar ≠ Same



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Discontinuity Between Israel & the Church

	ISRAEL	CHURCH
1. Governing Principle	Law	NT
2. Relation to HS	Temporary, subsequent	Universal, permanent, at moment of salvation
3. Farewell address	Olivet Discourse	Upper Room Discourse
4. Designation	First Born Son	Bride of Christ
5. Revealed in OT	Yes	No
6. Evangelism	Come & See	Go & Proclaim
7. Blessings	Earthly	Heavenly
8. Composition	Believers & Unbelievers	Believers Only

What We've Covered So Far

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A Comparison and Contrast Between Israel and the Church

ISRAEL	THE CHURCH
Israel is a nation chosen by God and sustained by covenant promises (Deut. 7:6-9). Not all individuals in this chosen nation are saved (Rom. 9:6; 11:28).	The Church is a called out assembly of believers who have been baptized into the body of Christ (1 Cor. 12:13). Every member of the body of Christ is saved, though there are multitudes of professing Christians who may not be saved (2 Tim. 2:19).
Israel traces its origin to Abraham , Isaac and Jacob (Jacob being the father of the twelve tribes).	The Church traces its origin to the day of Pentecost (Acts 2) when believers were first placed into the body of Christ.
In God's program for Israel, His witnesses comprised a nation (Isaiah 43:10).	In God's program for the Church, His witnesses are among all nations (Acts 1:8).
God's program for Israel centered in Jerusalem (Matt. 23:37) and will again be centered in Jerusalem during the Tribulation (Matt. 24:15-20) and during the Millennium (Isa. 2:1-5).	God's program for His Church began in Jerusalem and extended to the uttermost parts of the earth (Luke 24:47; Acts 1:8). The Church is identified with the risen Christ, not with any earthly city.

What We've Covered So Far

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Israel and the Church

Lewis Sperry Chafer's 24 contrasts



CHAFER, LEWIS SPERRY, SYSTEMATIC THEOLOGY, Volume Four, ECCLESIOLOGY •
ESCHATOLOGY

24 contrasts between Israel & the Church

Systematic Theology, Volume 4, Pages 47-53

	Israel	Church
1) The extent of Biblical revelation:		
2) Two Divine purposes:	earthly promises & covenants	heavenly promises & covenants
3) The seed of Abraham, Isaac, and Jacob:	the physical seed , (of whom some become a spiritual seed)	a spiritual seed of Abraham
4) Birth:	physical birth	spiritual birth
5) Headship:	Abraham	Christ
6) Covenants:	Biblical Covenants: Abrahamic to New Covenant	indirectly related to the Abrahamic and New Covenants

Israel and the Church

Are there LEGITIMATE, identifiable, distinctions between Israel and the Church?

YES!



END OF REVIEW



Biblical Dispensationalism

Session 12 The Dispensations



Session 12

Outline

i. Review

ii. Fundamental Aspects of Dispensationalism

a. Sine Qua Non

b. Revelation, Responsibility, & Consequences

c. Divisions in the Epistles

d. Carryovers

iii. The 8 Biblical Covenants

i. Fundamentals Aspects

There are 20 occurrences in various forms, of the word dispensation, in the New Testament:

- **οἰκονομέω** *oikonoméō* (verb-1): be manager; 2. manage, regulate, administer, plan
- **οἰκονομία** *oikonomía* (fem. noun-9): management of a household, direction, office; 2. arrangement, order, plan
- **οἰκονόμος** *oikonómos* (mas. noun-10): (house) steward, manager

As Ryrie points out, “the central idea in the word dispensation is that of managing or administering the affairs of a household.”



i. **Fundamentals Aspects**

“As far as the use of the word in Scripture is concerned, a dispensation may be defined as a stewardship, administration, oversight, or management of others’ property....this involves responsibility, accountability, and faithfulness on the part of the steward...

A concise definition of a dispensation is this: A dispensation is a distinguishable economy in the outworking of God’s purpose....The differentiation of viewpoints in this definition is a helpful distinction. A dispensation is **FROM GOD’S VIEWPOINT** “an economy”; **FROM MAN’S**, “a responsibility”; and in relation to progressive revelation, “a stage in it”.

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a. Sine Qua Non

The *sine qua non* (the absolutely indispensable part) of dispensationalism.

1. A consistent employment of normal or plain or historical-grammatical interpretation (hermeneutics).
2. The distinction between Israel and the Church.
3. The basic purpose of God in all His dealings with mankind is that of glorifying Himself. (doxological purpose)



a. Sine Qua Non

“The third *sine qua non* is that God has introduced these various economies—dispensations—in the history of time so as to bring the most glory to Himself. **God’s major purpose in the world as He implements His sovereign plan is to bring glory to Himself.** Certainly, there are other purposes but dispensationalists have always believed the overriding one is for God to bring glory to Himself....

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a. Revelation, Responsibility, & Consequences

Each dispensation includes:

1. Revelation of God's will
2. Man's responsibility
3. Consequences

In each succeeding dispensation *some features continue* into future dispensations while *other aspects cease* at its conclusion.

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a. Clear Divisions in Epistles

Prior to Church – Past Ages

Colossians 1:25-26

²⁵Of this church I was made a minister according to the **stewardship (oikonomia)** from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, ²⁶*that is*, the mystery which **has been hidden from the past ages and generations**, but has now been manifested to His saints,



a. Clear Divisions in Epistles

Church – Stewardship of Grace

Ephesians 3:1-3

¹ For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles ² if indeed you have heard of the **stewardship (oikonomia) of God's grace** which was given to me for you; ³ that **by revelation** there was made known to me the mystery, as I wrote before in brief.



a. Clear Divisions in Epistles

Kingdom – Fullness of the Times

Ephesians 1:9-10

⁹ He made known to us the mystery of His will, according to His kind intention which He purposed in Him ¹⁰ with a view to an *administration (oikonomia)* suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth.



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a. The Matter of “Carryovers”

The question: Does a dispensation in fact completely end when a new one is inaugurated, or in what sense does it end? Some matters to consider:

- 1. Clearly some promises given in one dispensation are not fulfilled in that same economy.** All the promises about the first coming of our Lord given in the Old Testament were not fulfilled until He came. Promises about the coming millennial kingdom will not be fulfilled until Christ’s second coming (including the land promise of the Abrahamic covenant, Gen. 15:18–21).



a. The Matter of “Carryovers”

1. Some things instituted in one dispensation continue on throughout subsequent history. Man’s creation in the image of God (Gen. 1:26 – Dispensation of Innocence), though terribly marred by sin, continues to this day (James 3:9 - *Dispensation of the Church/Grace thru Dispensation of the Kingdom*). The rainbow as a sign that God will never again bring a worldwide flood on the earth (Gen. 8:21 – Dispensation of Conscience) has assured, and continues to assure, mankind (*Dispensation of the Church/Grace thru Dispensation of the Kingdom*).



a. The Matter of “Carryovers”

1. Something instituted may be elaborated or changed in subsequent dispensations (though always to be interpreted literally). When God instituted capital punishment, it was for murder only (Gen. 9:6 – Dispensation of Conscience). Under the Mosaic Law (Dispensation of Law) it was to be used as punishment for a number of crimes in addition to murder (e.g., adultery, Lev. 20:10; false prophesying, Deut. 13:1–10; rape, Deut. 22:25)...



a. The Matter of “Carryovers”

1. Even though a dispensation ends, certain commands may be reincorporated into a later era. Nine of the Ten Commandments (Dispensation of Law) are restated as part of the economy of Grace. So also is the law to love one’s neighbor as oneself (Lev. 19:18; cf. Rom. 13:8).



a. The Matter of “Carryovers”

1. But some things are completely changed. Mosaic restrictions on foods are lifted under Grace (1 Tim. 4:3). Circumcision, first commanded to Abraham in the Patriarchal age (Gen. 17:9–14) and continued under the Law (Josh. 5:2), is of no benefit today (Gal. 5:2).

What is the answer to the question: “Does a dispensation in fact completely end when a new one is inaugurated, or in what sense does it end?” **The answer**

to the question is





a. The Matter of “Carryovers”

As a code of conduct and a specific revelation from God complete for its time, a dispensation ends. But some things may become part of succeeding codes in one way or another in the dispensations that follow.

That is how, for example, Scripture can say that the law, and specifically the Ten Commandments, have been done away with (2 Cor. 3:7–11) and yet incorporate nine of those Ten Commandments plus other commandments in the law into the code of the dispensation of Grace.

Session 12

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i. Review

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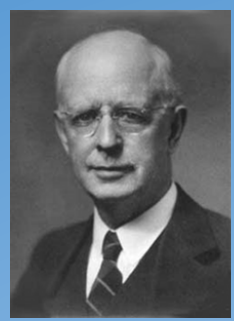
a. Sine Qua Non

b. Revelation, Responsibility, & Consequences

c. Divisions in the Epistles

d. Carryovers

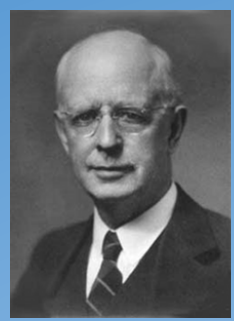
iii. The 8 Biblical Covenants



i. **The Biblical Covenants**

Conditional vs. Unconditional

1. A conditional covenant is one in which God's action is in response to some action on the part of those to whom the covenant is addressed. A conditional covenant guarantees that God will do His part with absolute certainty when the human requirements are met, but if man fails, God is not obligated to fulfill His covenant.



i. **The Biblical Covenants**

Conditional vs. Unconditional

1. An unconditional covenant, *(while it may include certain human contingencies)*, is a declaration of the certain purpose of God. The promises of an unconditional covenant will certainly be fulfilled in God's time and way. ***An unconditional covenant's...ultimate fulfillment is promised by God and depends upon God's power and sovereignty.***



i. **The Biblical Covenants**

Unconditional Covenants

An unconditional covenant can be defined as a sovereign act of God whereby God unconditionally obligates Himself to bring to pass definite promises, blessings, and conditions **for the covenanted people**. It is a unilateral covenant. This type of covenant is characterized by the formula I will which declares God's determination to do exactly as He promised. The blessings are secured by the grace of God.

The 8 Biblical Covenants

COVENANT	SCRIPTURE
1. Edenic	(Gen 1:28-30; 2:15-17; Hos 6:7)
1. Adamic	(Gen 3:14–3:21)
1. Noahic	(Gen. 8:20–9:17)
1. Abrahamic	(Gen. 12:1–3; Chap. 15)
1. Mosaic	(Exo. 20:1–Deut. 28:68)
1. Land (Palestinian)	(Deut. 29:1–30:20)
1. Davidic	(2 Sam. 7:11b-17; 1 Chr. 17:10b-15)
1. New	(Jeremiah 31:31-34)

Fruchtenbaum, A. G. (1994). *Israelology: The Missing Link in Systematic Theology* (Rev. ed., p. 570).
Tustin, CA: Ariel Ministries. / Lewis S. Chafer, *Major Bible Themes* (Rev. 1974., pgs. 139-149: DTS)



i. The Biblical Covenants

Israel's 4 Unconditional Covenants

1. The Abrahamic Covenant (Gen. 12:1–3; Chap. 15)
2. The Land (*Palestinian*) Covenant (Deut. 29:1–30:20; Eze. 16)
3. The Davidic Covenant (2 Sam. 7:12–16)
4. The New Covenant (Jer. 31:31–34; Heb. 8:8-13; 10:16-17)



Fruchtenbaum, A. G. (1994). Israelology: The Missing Link in Systematic Theology (Rev. ed., p. 570). Tustin, CA: Ariel Ministries.



i. The Biblical Covenants

Israel's 4 Unconditional Covenants - 5 Considerations

1. They are **literal** covenants and their contents must be interpreted literally as well.
2. The covenants God made with Israel are **eternal** and are not conditioned by time.
3. Because these covenants are unconditional and totally dependent upon God for fulfillment, they can be expected to have an **ultimate fulfillment in spite of Israel's disobedience**.



i. The Biblical Covenants

Israel's 4 Unconditional Covenants - 5 Considerations

1. These covenants were made with a specific people: **Israel**. This is brought out by Paul in Romans 9:4, which clearly points out that these covenants were made with the covenanted people and are Israel's possession (cf. Eph. 2:11-12).
2. While a covenant is made at a specific point of time, not all of the provisions go immediately into effect. At the time a covenant is signed or sealed, three things happen:
 - **some do go immediately into effect;**
 - **some go into effect in the near future; and**
 - **some go into effect only in the distant or prophetic future.**

i. The Biblical Covenants

Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)

Parties to the Covenant

- God and Adam

Conditional Covenant

- Be fruitful, multiply, fill the earth
- Subdue the Earth
- Rule over the animal kingdom
- Plants are for food (vegetarian)
- Defined roles
- Guard the garden
- Not eat from one tree
- Penalty for violating the commands is death

Token of the Covenant

- Tree of Life

i. The Biblical Covenants

Adamic Covenant (Gen 3:14 – 3:21)

Parties to the Covenant

- God and Adam (as federal head of all mankind)

Unconditional Covenant

- Transformation of the animal kingdom
- Protoevangelium (1st gospel) and promise of Satan's defeat
- Woman cursed in area of assigned duties
- Man cursed in area of assigned duties
- Physical death (return to ground)
- Man remains a vegetarian

Token of the Covenant

- Spiritual death

i. The Biblical Covenants

Noahic Covenant (Genesis 8:20 – 9:17)

Parties to the Covenant

- God and Noah (as the representative for mankind)

Unconditional Covenant

- Be fruitful, multiply and fill the earth
- Man to be feared by animals
- Mankind allowed to eat meat
- Mankind not to eat or drink blood
- Institution of capital punishment
- Never again a universal flood

Token of the Covenant

- Rainbow

i. The Biblical Covenants

Abrahamic Covenant (Genesis 12:1-3)

Parties to the Covenant

- God and Abram as the father of the Jewish race

Unconditional Covenant

- with fourteen provisions including the token of circumcision

Token of the Covenant

- Circumcision



i. The Biblical Covenants

Abrahamic Covenant (Genesis 12:1-3)

Fourteen Provisions of the Abrahamic Covenant (Genesis 12:1-3)

PROMISES TO ISRAEL

3. Possess the Promised

PROMISES TO GENTILES

Israel

PROMISES TO ABRAHAM

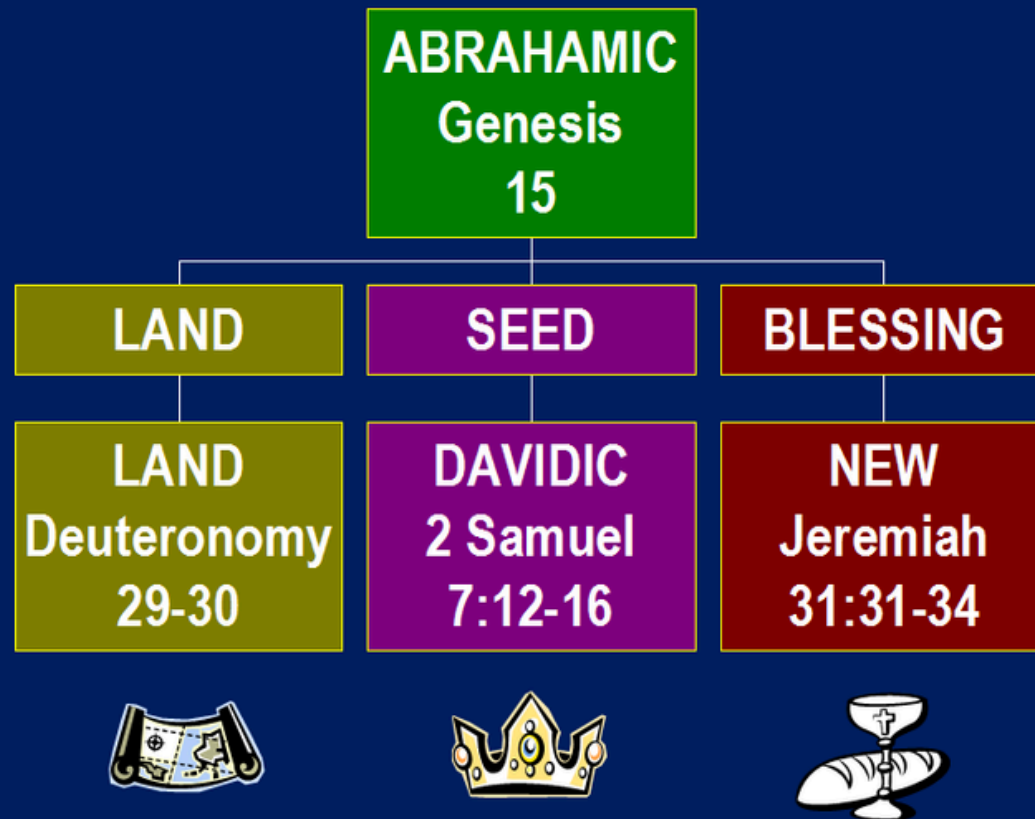
4. Many descendants

Fruchtenbaum, A. G. (2001). *Israelology: The Missing Link in Systematic Theology*. (p. 575). Tustin, CA: Ariel Ministries.

i. The Biblical Covenants

Abrahamic Covenant Developed (Genesis 12:1-3)

Abrahamic Covenant



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

i. The Biblical Covenants

Land (*Palestinian*) Covenant (Deut. 30:1-10; Eze. 16)

Parties to the Covenant

- God and Abraham's seed (National Israel)

Unconditional Covenant

- This is an elaboration of the land aspect of the Abrahamic Covenant which is an unconditional covenant.
- Contains conditional elements for any particular generation including, dispersion for unbelief & disobedience
- National repentance & restoration
- Final regathering & restoration to the land
- National conversion
- National safety and prosperity
- Divine judgement on Israel's enemies

Token of the Covenant

- Circumcision

i. The Biblical Covenants

Mosaic Covenant (Exodus 20:1 – Deuteronomy 28:68)

Parties to the Covenant

- God and Israel (Moses acting as Israel's representative)

Conditional Covenant

- The Law of Moses contained a total of 613 (365 negative /248 positive) commandments and provided **blessings for obedience and curses for disobedience**. (Ex. 15:26) The key element of the entire Mosaic Law was the blood sacrifice. (Lev. 17:11)

Token of the Covenant

- Sabbath (Uniquely instituted for Israel under the Law)

i. The Biblical Covenants

Davidic Covenant (2 Sam. 7:11b-17; 1 Chron. 17:10b-15)

Parties to the Covenant

- God and David as the representative for United Israel

Unconditional Covenant

- Provisions include: 1) **“Promises Related to David,”** which included “Descendants” and “Kingdom” and 2) **“Promises Related to Solomon”** which included: building the “Temple,” a “throne,” that would be established forever, and “punishment,” in that God “reserved the right to chasten Solomon for his sins.”
- Note: It is not Solomon nor Solomon’s seed, **but “the throne of his (Solomon’s) kingdom” (perpetually David’s)** that shall be established forever. This is significant because Christ came from David through Nathan rather than Solomon.

Token of the Covenant

- Circumcision

i. The Biblical Covenants

New Covenant (Jer. 31:31-34; Heb. 8:8-13; 10:16-17)

Parties to the Covenant

- God, the House of Israel and the House of Judah (David as the **representative** for Messiah's line)

Unconditional Covenant

- Distinct from the Mosaic Covenant
- The universal regeneration of Israel
- The forgiveness of sin
- The indwelling of the Holy Spirit
- Israel showered with material blessings
- The sanctuary will be rebuilt
- The Law of Christ written on the heart

Token of the Covenant

- Circumcision of the Heart



i. The Biblical Covenants

New Covenant (Jeremiah 31:31-34)

The New Covenant that was first announced in Jeremiah 31:31-34 was ratified when Christ died. Moreover, the epistles make it clear that the Church participates in at least some of the New Covenant's blessings. However, just because the Church shares in some of the New Covenant's blessings, it should not be concluded that the Church is a party to the New Covenant.

Only through the adoption of an allegorical method of interpretation is it possible to argue that the Church is currently fulfilling these provisions. Dispensationalists believe that Israel will fulfill these provisions during the millennial age.

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CONCLUSION

Session 12

Outline

- i. Review
- ii. Fundamental Aspects of Dispensationalism
 - a. Sine Qua Non
 - b. Revelation, Responsibility, & Consequences
 - c. Divisions in the Epistles
 - d. Carryovers
- iii. The 8 Biblical Covenants

The 8 Biblical Covenants

COVENANT	SCRIPTURE
1. Edenic	(Gen 1:28-30; 2:15-17; Hos 6:7)
1. Adamic	(Gen 3:14–3:21)
1. Noahic	(Gen. 8:20–9:17)
1. Abrahamic	(Gen. 12:1–3; Chap. 15)
1. Mosaic	(Exo. 20:1–Deut. 28:68)
1. Land (Palestinian)	(Deut. 29:1–30:20)
1. Davidic	(2 Sam. 7:11b-17; 1 Chr. 17:10b-15)
1. New	(Jeremiah 31:31-34)

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Biblical Dispensationalism

Session 13 - The Dispensations Innocence - Conscience



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