

THE DISTORTIONS OF DISPENSATIONALISM

1A. ULTRA-DISPENSATIONALISM:

1b. Definition:

It places more than one dispensation between Pentecost and the Rapture.

2b. Development:

Ethelbert Bullinger (1837-1913)

3b. Divisions:

1c. Extreme ultra-dispensationalism:

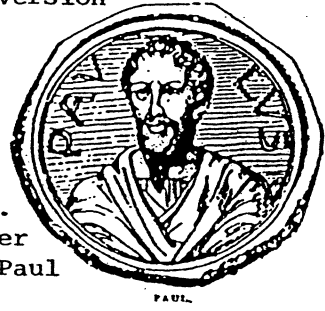
The church began late in Paul's ministry (Bullingerites)

2c. Moderate ultra-dispensationalism:

The Christian church began with Paul's conversion (O'Hare)

3c. Their agreements:

- 1d. Water Baptism is not for this age.
- 2d. The Great Commission is Jewish.
- 3d. The church did not start at Pentecost.
- 4d. Israel is the Bride--started with Peter  
The church is the body--started with Paul



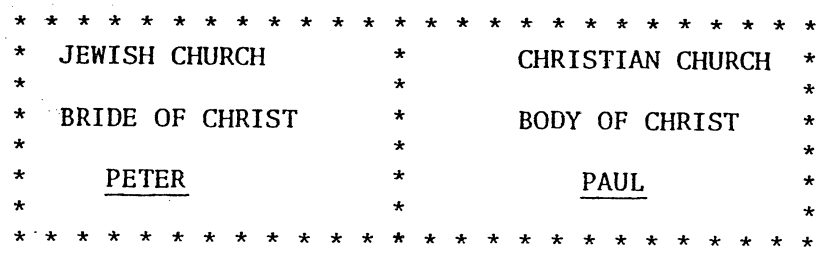
4c. Their disagreements:

- 1d. Extreme Ultra-Dispensationalism also deletes the Lord's Supper.
- 2d. Extreme Ultra-Dispensationalism cannot agree when in Paul's life the church started:

Moderate: Between Acts 9-13  
 Extreme: After Acts 28

PENTECOST

RAPTURE



## 4b. Defects of Ultra-Dispensationalism:

- 1c. There is no discernible difference between the church before and after Acts 9.
- 2c. Ultra-dispensationalism fails to understand the nature of a dispensation. It is "a distinguishable economy in the outworking of God's purpose."
- 3c. Ultra-dispensationalism fails to be obedient in evangelism and the church ordinances.

2A. COVENANT THEOLOGY:

## 1b. The definition of Covenant Theology:

"A system of Biblical interpretation expressed in terms of two or three covenants, of which dispensations are merely sub-categories."

## 2b. The distinctives of Covenant Theology:

## 1c. The biblical covenants:

## 1d. The Covenant of Redemption:

A bargain or agreement entered into by the persons of the Godhead before creation and existence of man, including for Christ a body for the incarnation, support during His life and the reward by exaltation and the giving of the elect to him.

## 2d. The Covenant of Works:

This covenant is made with Adam by God while Adam was innocent. It involved the offer of eternal life for the victorious test and threatened him with death if he failed the trial.

## 3d. The Covenant of Grace:

This covenant was made by God after the fall of man with Christ as the representative of the elect or with the elect. By it God "freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising them the Holy Spirit."

## 2c. The basic condition for Covenant Theology:

1d. Covenant Theology sees a single people of God, the elect.

2d. The Covenant of Grace is all encompassing, all inclusive, involving every scriptural dispensation.

PENTECOST



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JEWISH CHURCH

BRIDE OF CHRIST

PETER

RAPTURE

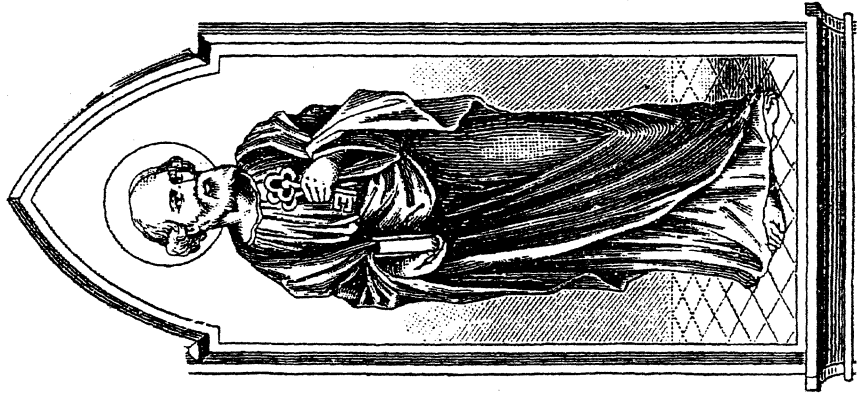


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CHRISTIAN CHURCH

BODY OF CHRIST

PAUL



PAUL

3b. The development of Covenant of Theology:

- 1c. Covenant Theology is mentioned neither by the early church nor by the primary leaders of the reformation. It is first mentioned in a church confession in 1647, the Westminster Confession.
- 2c. Covenant Theology started as a protest to Reformed Theology: Coccius, 1648  
Witsius, 1685

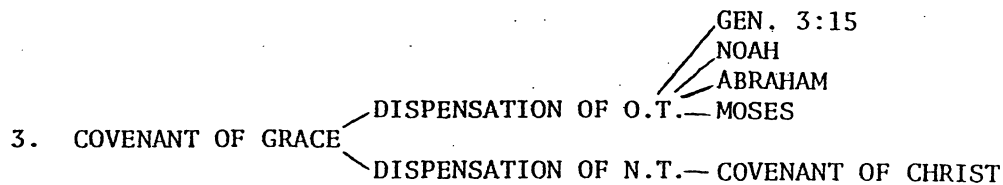
4b. The defects of Covenant Theology:

- 1c. It sees covenants where they are not clearly expressed.
- 2c. It makes the dispensations subservient to the covenant of grace.
- 3c. It confuses the term "covenant" and "dispensation."
- 4c. It is guilty of a reductive error: the attempt to make one aspect of God's purpose (salvation) the sole principle. God's over-all purpose is GLORY, all other purposes are subservient to that.
- 5c. It has not led to a clear understanding of the Bible. Bible institutes were founded primarily by dispensationalists.
- 6c. It reads the New Testament back into the Old Testament, spiritualizing, for instance, Abraham's promised land by making it equivalent to heaven.

## COVENANT THEOLOGY

1. COVENANT OF REDEMPTION

2. COVENANT OF WORKS



1 COVENANT

2 DISPENSATIONS

5 COVENANTS

## GENERAL CONSIDERATIONS

Contrasts between the dispensational and the standard anti-dispensational view.

Dispensational

1. Holds to various tests of man or settings-forth of special responsibilities. However, these tests were not the effective cause of salvation, they ended in failure by man, evincing his utter sinfulness, and each terminated in judgement.
2. Holds to various phases of the "eternal purpose," i.e., the choosing of an elect nation, personal redemption, the calling out of the church, His earthly reign, etc.
3. Holds that, in accordance with declarations of Scripture, the "eternal purpose" as related to this age "was kept secret," "was hid in God," and "not known" in "ages and generations past," and is NOW in "The dispensation of the grace of God" made known to us.
4. Holds that Israel is a chosen nation, especially and eternally.
5. Holds that salvation is always by grace, though tests to prove man utterly depraved and hopeless have changed as the will of God has from time to time determined.
6. Holds to a literal and personal reign of Christ to be set up on this earth at His second coming.
7. Holds with Scripture that "law" and "grace" are contrasting and incompatible principles.
8. Holds that a dispensation is a distinctive responsibility for man in a given period of time ranging from man's creation onward, and that all the dispensations end in man's failure and a judgement from God.

Anti-dispensational

1. Holds to a single responsibility embodied in the Covenant of Grace which they say presents: "always the same promise, the same Redeemer, the same faith, and the same life" as truths fully understood by man before as well as after Christ's coming and death. (A.A.Hodge, p. 395: "faith was the condition of salvation before the advent of Christ in the same sense that it is now.")
2. Apparently interests itself almost wholly in the single purpose of personal redemption.
3. Holds that the so-called "eternal covenant" made as they say between the Persons of the Godhead was extended into time as "the Covenant of Grace," from the fall and ever afterwards, in fullness of purpose and without limitation or intermission.
4. Generally has held and now does hold that Israel has no abiding and distinctive national hope.
5. Slyly, and without foundation or reason, accuses the dispensationalist of teaching more than one way of salvation.
6. Usually and originally denied a millennial reign on this earth and holds only to a spiritual kingdom now in existence and progress.
7. Holds that "law" and "grace" are auxiliary principles and that they always co-exist as principles of approach to God.
8. Holds that a dispensation is merely "a mode of administering" (whatever that meaningless phrase signifies) the Covenant of Grace in different epochs. It appears that nowhere in Scripture are men said to be administrators of a covenant.

9. Holds that there are a number of major covenants, each with a distinct purpose, and that they all refer to the nation Israel.
10. Holds that the terms: Israel, Palestine, Jerusalem, Zion throne of David, the kingdom on earth, etc., are literal and conclusive, and are limited in reference to the chosen nation Israel.
11. Holds that the literal coming of Christ to the earth is for the purpose of setting up a reign of righteousness for 1,000 years on this earth.
12. This view harmonizes with Biblical, apostolic, and age-long teaching of sane and devout Christian leaders and teachers.
13. Emphasizes a full prophetic program as it affects the nation Israel, the Church, the Gentile nations, Satan and his hosts, and is cataclysmic in fulfillment.
14. Holds that the purpose of this age and the ministry of the Spirit through the believer is "to call out an elect people by the preaching of the Gospel."
9. Holds that there is only one covenant operative since man's fall, that it is not specially related or limited to the nation Israel, and that the covenant idea is "a constitutive (essential) principle of theology."
10. Holds that these terms are to be spiritualized, that they are synonymous with the church, and that they are typical or symbolic of heavenly conditions.
11. Holds that the coming of Christ is centered upon a coming general judgement and ushers in eternal situations without an earthly reign.
12. Holds that the dispensational and premillennial interpretation is a perpetuation of "a crass Jewish view."
13. Holds to no prophetic program with Israel as a nation in an earthly kingdom and the Church associated with Christ in that kingdom.
14. It increasingly leans: (a) to a social gospel for the uplift of man in this life, or (b) to the building of a kingdom with the Lord now in heaven, as they say, on "David's throne."