

A Comparison of Dispensational Theology and Covenant Theology

Dispensational Theology	Covenant Theology
May be Arminian or modified Calvinist. Almost never five-point Calvinist.	Always Calvinist. Usually five-point Calvinist.
Usually does not accept the idea of the 'Analogy of Faith.'	Accepts the idea of the 'Analogy of Faith' (allowing Scripture to interpret Scripture) The Baptist Confession, Article 1.9: The infallible rule for the interpretation of Scripture is Scripture itself. Therefore, when there is a question about the true and full sense of any [part of] Scripture (which is not a miscellany, but a unity) it must be understood in the light of other passages that speak more clearly.
'Israel' always means the literal, physical descendants of Jacob.	Depending on the context, 'Israel' may mean either physical descendants of Jacob, or "spiritual Israel" (who are people with faith in Christ like Abraham).
'Israel of God' in Galatians 6:16 means physical Israel alone.	'Israel of God' in Galatians 6:16 means spiritual Israel, parallel to Galatians 3:29 ; Romans 2:28-29 ; 9:6 ; Philippians 3:3 .
God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	God always had only one people, the Church who gradually developed through the ages, in accordance with a Covenant worked out in eternity past between the "Three Persons of the Godhead." (The Cov. of Redemption)
The Church was born at Pentecost.	The Church began in the OT with the OT covenants and reached fulfillment in the NT with the New Covenant. God has one family, one church, one flock, one baptism, one way of salvation whether before the Cross or after - by grace alone through faith alone in Christ alone.
The Church was not prophesied as such in the OT but was a "mystery", hidden until the NT.	There are many OT prophecies of the NT Church.
All OT prophecies for 'Israel' are for the physical nation of Israel, not the Church.	Some OT prophecies are for national Israel, others for spiritual Israel based on context.
God's main purpose in history is national physical Israel.	God's main purpose is His own glory, which is revealed in Christ and then through the Body of Christ - the New Covenant Church.
The Church is a parenthesis in God's program for the ages.	The Church is the culmination of God's saving purpose for the ages.
The main heir to Abraham's covenant was Isaac and literal Israel.	The main heir to Abraham's covenant was Christ, the Seed, and spiritual Israel which is "in Christ" (Galatians 3:16).
God's program in history is mainly through separate dispensations.	God's program in history is mainly through related covenants, but all those covenants were derived from the eternal covenant that the Trinity made in eternity, the Covenant of Redemption.
Most teach that men in the OT were saved by faith in a revelation peculiar to their Dispensation.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.

<p>The Holy Spirit indwells only believers in the Dispensation of Grace, not OT and not after the "Secret Rapture."</p>	<p>The Holy Spirit has indwelt believers in all ages, and He indwells the Body of Christ in a special way in the present NT era as an anointing upon the Church for ministry from the glorified Head of the Church who is established on the Throne in heaven, and the Spirit will not be withdrawn from God's people.</p>
<p>Jesus made an offer of the physical Kingdom to Israel; since Israel rejected it, it is postponed.</p>	<p>Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has been accepted by spiritual Israel who are Jews and Gentiles who believe in Christ (Galatians 3:29).</p>
<p>OT believers were not 'in Christ,' nor part of the Body or Bride of Christ even now.</p>	<p>Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ now.</p>
<p>OT laws are no longer in effect unless repeated in the NT.</p>	<p>OT laws are still in effect unless abrogated in the NT.</p>

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