

A Comparison of Dispensationalism and Covenant Theology

Dispensationalism		Covenant Theology
1	Either Pelagian, Semi Pelagian, Arminian, Evangelical Arminian, rarely a modified Calvinism and even less rarely a five point Calvinist	Augustinian and Calvinistic, Reformed and Presbyterian embraces five points, Lutheran a modified version as well as Anglicans
2	Stresses a 'literal' interpretation of the Bible	Accepts both literal and figurative interpretation
3	Usually does not accept the idea of "Analogy of Faith"	Almost always accepts the idea of "Analogy of Faith"
4	"Israel" always means only the literal, physical descendants of Jacob	"Israel" may be literal, physical descendants of Jacob or figurative, spiritual Israel, based on context
5	"Israel of God" in Galatians 6:16 is physical Israel alone	"Israel of God" in Galatians 6:16 is spiritual Israel, cf Galatians 3:29, Romans 2:28-29, 9:6; Philippians 3:3
6	God has <u>two</u> peoples with <u>two</u> separate destinies: Israel (earthly) and the Church (heavenly)	God always had only <u>one</u> people, which developed from Abraham to the Church
7	The Church was born at Pentecost	The Church began in the Old Testament (Acts 7:38) and reached fulfillment in the New
8	The Church was not prophesied as such in the Old Testament but was a hidden mystery until the New	The Old Testament contains many prophecies of the New Testament Church
9	All Old Testament prophecies for Israel are for literal Israel, not the church	Some Old Testament prophecies were for literal Israel, others are for spiritual Israel
10	God's main purpose in history is literal Israel	God's main purpose is Christ and secondly the Church.
11	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
12	The main heir to Abraham's covenant was Isaac and literal Israel	The main heir to Abraham's covenant was Christ and spiritual Israel
13	There was no eternal "Covenant of Redemption" within the Trinity	The eternal "Covenant of Redemption" was within the Trinity to effect election
14	There was no "Covenant of Works" with Adam in the Garden of Eden	God made a conditional "Covenant of Works" with Adam as representative for all his posterity
15	There was no "Covenant of Grace" concerning Adam	God made a "Covenant of Grace" with Christ and His people, including Adam
16	Israel was rash to accept the Covenant at Mount Sinai	Israel was right to accept the Covenant Mount Sinai
17	The "New Covenant" of Jeremiah 31:31-34 is only for literal Israel and is not the New Covenant of Luke 22:20	The "New Covenant" of Jeremiah 31 is the same as in Luke 22; Hebrews 8, says both are for spiritual Israel
18	God's program in history is mainly through separate dispensations	God's program in history is mainly through related covenants
19	Some Dispensationalists have said that Old Testament sinners were saved by works	No one was ever saved by works, but by grace alone
20	Most Dispensationalists teach that men in the Old Testament, were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.	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.
21	The Old Testament sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect	Old Testament believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies

22	The Holy Spirit indwells believers in the Dispensation of Grace, not in the Old Testament nor after the Rapture	The Holy Spirit indwelt some believers in all ages, and all in the present era, and will never be withdrawn
23	Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel
24	Old Testament believers were not in Christ, nor part of the Body or Bride of Christ.	Believers in all ages are all "in Christ" and part of the Body and Bride of Christ
25	The Law has been abolished	The Moral Law has three uses: <ul style="list-style-type: none"> • to restrain sin in society • to lead to Christ, and • to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws apply only within their general equity; the applicability of the moral laws continues
26	Old Testament laws are no longer in effect unless repeated in the New Testament	Old Testament laws are still in effect unless abrogated in the New Testament
27	Sees the Millennium is the Kingdom of God, are always Pre-Millennial and usually Pre-Tribulation	The Church is the Kingdom of God. Covenanters are usually Amillennial, or Post-Millennial, sometimes Pre-Millennial but never Pre-Tribulational
28	The Old Testament animal sacrifices will be restored in the Millennium	The Old Testament sacrifices were fulfilled and forever abolished in Christ
29	The Millennium will fulfill the Covenant made with Abraham. Israel has a literal future	Christ fulfilled the Covenant made with Abraham. Some believe in a future for literal Israel, most do not
30	David will sit on the Millennial throne in Jerusalem	Christ alone sits on the throne. Saints rule under Him