

THE IMPORTANCE OF A DISPENSATIONAL UNDERSTANDING OF THE BIBLE

- The doctrinal ramifications of failing to rightly divide the Word of God affect every basic area of THEOLOGY, along with having numerous _____ ramifications as well. It affects your:
 - Theology Proper
 - Bibliology
 - Christology
 - Pneumatology
 - Angelology
 - Anthropology
 - Hamartiology
 - Soteriology
 - Israelology
 - Ecclesiology
 - Eschatology
 - Politics
 - View Of Government
 - Etc.

Dispensational understanding does not simply impact individual areas of theology and practice, but is _____ in every area.

Dr. Christopher Cone
President, Calvary Bible College & Theological Seminary

When a person does not arrive at a classic dispensational understanding of the WOG, there are such ramifications as...

1) Regarding the Interpretation of the Bible (used from Dr. C. Cone)

- While CD (Classical Dispensationalism) seeks to *interpret* through the lens of _____, CT (Covenant Theology) *interprets* through the lens of theology (_____), especially in the _____ parts of Scripture
- While CD (Classical Dispensationalism) uses a *consistent*, _____ hermeneutic, CT (Covenant Theology) *sometimes* employs a *non-literal* (_____ – _____) hermeneutic
- While CD (Classical Dispensationalism) *defaults* to _____ over historical theology, RC (Roman Catholic) and sometimes CT (Covenant Theology) *defaults* to _____ **theology** over exegesis (look at all the quotes by Augustine or Calvin).
- While CD (Classical Dispensationalism) *believes the Church* began at _____ *after* the death of Christ, CT (Covenant Theology) believes it began in the _____;
 - Thus, CT (Covenant Theology) views the teachings of the synoptic Gospels as directed to the _____, while CD (Classical Dispensationalism) distinguishes Law / Kingdom teachings from _____ doctrine, though recognizing the trans-dispensational nature of various biblical principles or promises.
- While CD (Classical Dispensationalism) reads the OT as _____ in understanding the plan of God for the ages, setting the theological & historical contexts for the NT, as well as having many permanent principles & character study encouragements for the believer today, CT (Covenant Theology) tends to read NT theology _____ the OT.

2) Regarding the Gospel of the Grace of God.

- There is a failure to understand the *finished work* of Christ as the _____ sacrifice for **sins** (Heb.10:10-14) by still offering _____ sacrifices RC (Roman Catholic).

- The **Gospel of the Kingdom** is supposedly still being preached (JW (Jehovah Witness) – and even now they do not get this Gospel right) instead of the **Gospel of the _____ of God** – compare Matt.10:5-7 with 1 Cor.15:3-4.
- The **Gospel of grace** is now being *replaced* by the _____ LT (Liberation Theology) or the *uniting* of Church and State to promote Christianity like in the Crusades RC (Roman Catholic) though Jesus Christ *will not* _____ the political structures of the world until He _____ and defeats the armies of the world at Armageddon.
- The *preaching* of the **Gospel of grace** is now being _____ or changed by the _____ **gospel**, of holistic redemption as the mission of the church supposedly is to change social structures through social justice efforts. This will not happen till Christ *returns* and _____ with a rod of iron.
- CT (Covenant Theology) - The vicarious **Law-keeping** of Christ during His life is viewed as _____ of the *saving work* of the Gospel – 1 Cor.15:3-4.
- CT (Covenant Theology) normally teaches that Christ *died only for the* _____, instead that He *died for* _____ (1 John 2:2; 1Tim.2:4-6).
- CT (Covenant Theology), which is often wedded with Calvinism, teaches that *regeneration* _____ *faith*, while John 3 makes it clear that you must _____ in Christ in order to have _____.
- _____ (that have ceased) are now viewed as an important part of “power-evangelism”, involving the “**already/not yet**” manifestation of the **Kingdom of God** now on earth.

3) Regarding Positional truth and the Believer’s Sanctification

- There is a _____ to *recognize* the _____ of every believer (1 Pet. 2:9) by having a *select* and *separate* priesthood and laity system RC (Roman Catholic)
- CT (Covenant Theology) - The believer’s **sanctification** now supposedly *involves* _____ practices such as Sabbath-keeping, tithing, fasting, etc. as spiritual disciplines as binding upon Church-age believers today
- CT (Covenant Theology) - There is the *robbing* of the believer’s _____ being the imminent return of Jesus Christ, and the *down play*, or even *disdain*, of prophetic teaching.
- CT (Covenant Theology) / PD (Progressive Dispensationalism) - With placing the **New Covenant** upon the Church (Jer.31) instead of for Israel, there is the _____ of a **sin nature** in the believer (replaced by one-naturism), as well as a denial of the _____ **Christian** (1 Cor.3:1-4), leading to a version of _____ Salvation.
- CT (Covenant Theology) – *falsely accuses* that CD (Classical Dispensationalism) *teaches different* _____ of salvation, or are Arminian or antinomian, instead of *correctly understanding* Romans 5-8 and the **believer’s** _____ from **sin** and **law** in order to live a holy life by _____ in Christ and the **power** of the _____.
- CT (Covenant Theology) – *denies* the *uniqueness* of the _____ **work of the Holy Spirit** (1 Cor.12:12-13) beginning at _____ (Acts 1:5) *placing believers* into the Church since they believe the Church began in the OT

4) Regarding the Beginning, Nature, Mission and Practice of the Church

- CT (Covenant Theology) - The Church is *viewed* as “**spiritual** _____” instead of *distinct* (Eph.2 & 3) and the covenantal promises made to Israel in the OT (though ironically not its punishments) are *allegedly* being *spiritually* _____ in the Church today. (CT (Covenant Theology))
- CT (Covenant Theology) - The Church then *began* with **Adam** or **Abraham** and *not* on the **Day of** _____ (consider Matt.16:18).

- CT (Covenant Theology) - **Infant baptism** has *supposedly replaced* circumcision as the **sign of _____ into the covenanted community**, though there are no examples of **infant baptism** in the Scriptures. This then results in *catechizing* children instead of _____ them.
- HD (Hyper-dispensationalism) - **Water Baptism** (and in some cases even the **Lord's Supper**) are viewed as part of the “_____ Church” but not to be _____ by the Church which is His Body
- The **dietary aspects** of the **Law** are viewed as _____ on the Church (SDA); compare 1Tim.4:1-5; Col. 2:16)
- “**Holy days**” are supposedly now to be *observed* like they were under _____ in *contrast* to the clear NT teachings of Col.2:16 & Gal. 4:9-10
- CT (Covenant Theology) - The purposes of the Church involve *seeking* to *redeem* _____ and *bring the culture under the _____ of Christ* instead of *glorifying* God, *preaching* the Gospel (evangelism), *edifying & equipping* the saints, and *exalting* the Savior in worship, etc.
- CT (Covenant Theology) - The *promised* OT **earthly Kingdom** of God is now *preached* as a _____ **kingdom** that is *present* in the believer's _____.
- CT (Covenant Theology) - The heavenly orientation & blessings of the Church and its pilgrim character is _____ by an **earthly one**.
- CT (Covenant Theology) - Non-biblical ecumenical alliances are now _____ by the Church with _____ in order to bring about **social** and **political changes** in society, *contrary* to the biblical teaching of doctrinal and ministry separation.

5) Regarding the Prophetic Future

- CT (Covenant Theology) - There is no future _____ of the Church & Tribulation period, nor literal, premillennial return of Christ to set up the _____.
- CT (Covenant Theology) - There is no _____ between the **Judgment Seat of Christ** and the **Great White Throne Judgment**, and in some cases there is no _____ between **salvation** and **rewards** (final justification view)
- CT (Covenant Theology) / Preterism *believes* most prophecies were *fulfilled* in _____
P (Preterism)
- CT (Covenant Theology) believes that Christ is *ruling* as King _____ instead of in the future (Rev.19 & 20)
- CT (Covenant Theology) / PD (Progressive Dispensationalism) believes that Christ is *on the throne of David* _____, instead of in the future
- CT (Covenant Theology) / PD (Progressive Dispensationalism) - The belief that the **Kingdom promises** fulfillment have _____ already but are not yet fully _____ (already – not yet)
- CT (Covenant Theology) - There is a *shift* away from a biblical understanding of the place of **nationalism** to _____, which ultimately finds *fulfillment* in the *building* of the **kingdom of the** _____.

6) Regarding the Purpose of God in the Ages

- With CT (Covenant Theology), the purpose of God is solely _____, i.e. the *salvation of the elect* to the *glory of God* vs. CD (Classical Dispensationalism) which views God *glorifying Himself* by having a plan for _____, the _____, all _____
- _____, etc.

In the INTRODUCTION to DISPENSATIONAL TRUTH.

1. The word “dispensation” is a _____ word/term. (Colossians 1:25-29)
2. The need to _____ the Word of God is a biblical concept. (2 Timothy 2:15)
3. The recognition that “all the Bible is _____ us, but not all the Bible is _____ us” is an important principle.
4. The foundation for a dispensational understanding of the Bible is to CONSISTENTLY study the Bible by utilizing a NORMAL, GRAMMATICAL, HISTORICAL, CONTEXTUAL method of interpretation.