

KINGDOM  
BOUND



THE DALLAS  
DISPENSATIONAL  
DÉNOUEMENT

MILES J. STANFORD

# KINGDOM BOUND

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This Paper has primarily to do with Dallas Theological Seminary and her horizontal, earthly kingdom orientation. Chafer-capitulation has caused Dispensationalism to falter, to flounder, and all but founder upon the pink carpet rolled out for Covenant theology, and as a result, inclusivistic Neo-Dispensationalism.

**ISRAEL'S NEW COVENANT** -- Through the years, all but a handful of fundamental/evangelical theologians have to some extent related the Church to Israel's New Covenant. This has in turn related the Church to Israel's Sermon on the Mount, and her Millennial Kingdom--all of which has inevitably produced the present breakdown of Dispensationalism.

**LEWIS SPERRY CHAFER** -- Back in the 1940s [note well the following dates] Dr. Chafer taught that there are two New Covenants--one for Israel, and one for the Church. But at the same time he inexplicably made the Church recipient of Israel's New Covenant "spiritual" blessings.

*Israel's new covenant rests specifically on the sovereign "I will" of Jehovah, while the new covenant for the Church is made in Christ's blood. Everything that Israel will yet have is the present possession of the Church--and infinitely more besides (Systematic Theology VII:99).*

**JOHN F. WALVOORD** -- Without a great deal of conviction, to say nothing of a scriptural basis, Dr. Walvoord wrote in 1959:

*[My] preference was stated earlier in this study for the view advanced by Lewis Sperry Chafer advocating two new covenants, one for the nation of Israel to be fulfilled in the millennium, the other for the Church to be fulfilled in this age.*

*It would be difficult to adjust the ministry of Paul as a minister of the new covenant if, in fact, there is no new covenant for the present age. The concept of two new covenants is a better analysis of the problem and more consistent with premillennialism as a whole (The Millennial Kingdom, pp. 218, 219).*

**CHARLES C. RYRIE** -- It is evident that Dr. Ryrie's convictions concerning two new covenants were no stronger than Dr. Walvoord's. In 1953, in his book, *The Basis of Premillennial Faith*, he wrote:

*The occurrences of the term new covenant in the NT show that there is a wider meaning than to Israel alone. Some of the blessings of the new covenant with Israel are blessings which we enjoy now [emphasis mine] as members of the body of Christ, and on this basis it is concluded that there is a covenant with the church (p. 124).*

**J. DWIGHT PENTECOST** -- Typical of the common teaching that the Church partakes of Israel's New Covenant blessings, in 1958 Dr. Pentecost wrote in his book, *Things To Come*:

*Since the Tribulation, Second Advent, and Millennial Age are yet future, the fulfillment of the [New Covenant] promise must be yet future, and the church cannot now be fulfilling the covenant, though it is obviously partaking [emphasis mine] of some of its blessings (p. 174).*

More recently (1990), in his book, *Thy Kingdom Come*, Dr. Pentecost wrote:

*A more acceptable understanding is that while the New Covenant was made with the house of Israel and Judah, there are benefits from the enactment of that covenant of which the church (comprising both Jews and Gentiles) partakes [emphasis mine] (p. 175).*

**ZANE C. HODGES** -- In 1983 Dr. Hodges wrote in the Walvoord and Zuck Bible Knowledge Commentary (p. 800):

*Though the new covenant is specifically focused on Israel ("house of Israel and house of Judah" in Jeremiah 31:31), it is clear that Christians of this present time also stand under its blessings [emphasis mine] (Lu. 22:20; 1 Cor. 11:25; 2 Cor. 3:6). This perception does not lead to an inappropriate confusion between Israel and the Church. [It doesn't? It has!]*

**SURRENDER** -- But Dr. Walvoord and Dr. Ryrie were unable to sustain their [Dr. Chafer's] two-covenant claim. In the Fall 1985 issue of *Grace Theological Journal* (p. 298), Dr. Homer Kent, then president of Grace, commented:

*Dr. Ryrie, who at an earlier time preferred the two-covenant view, appears to have come to this conclusion of the one new covenant of Israel.*

**CRAIG A. BLAISING** -- Several years later Dr. Blasing, associate professor of Systematic Theology at Dallas, wrote in *Bib Sac*, July-Sept. 1988 (p. 166):

*It is interesting to read Ryrie's belabored efforts in The Basis of Premillennial Faith to defend the view [of the two new covenants]. It is doubtful that anyone could have done a better job. However, it is really a defenceless position, and both Ryrie and Walvoord eventually surrendered it. This writer knows of no dispensational scholar who holds it today [1988].*

**WALTER C. KAISER** -- Dr. Kaiser, Academic Dean at Trinity Evangelical Divinity School, writing in the Bock-Blasing book, *Dispensationalism, Israel and the Church*, revealed the following:

*An enormous amount of water has gone under the bridge in more than a quarter of a century since Dr. Ryrie's Dispensationalism Today was published in 1965 by Moody Press. In fact, somewhere in the decade of the 1960s, one of the most significant developments in dispensationalism took place.*

*It happened so quietly, but so swiftly, that it is difficult to document, even to this day. This is what changed the whole course of dispensationalism: the view that there were two new covenants, one for Israel and one for the church, was decisively dropped [emphasis mine]. The implications of such a move are enormous, as the events that followed duly testified.*

*The new covenant was made with "the house of Israel and the house of Judah," yet the church was obviously enjoying the benefits of this same covenant. They drank the "blood of the covenant" in the Lord's Supper, and they had "ministers of the new covenant."*

*But when Israel and the church were viewed as sharing one and the same covenant, the possibilities for major rapprochement between Covenant theology*

*and Dispensationalism [emphasis mine] became immediately obvious. Moreover, that one factor ended the major roadblock in a key hermeneutical rule that dispensationalism had repeatedly stressed in the past: keep Israel's mail separate from the mail that was written for the church.*

*Thus, 2 Chronicles 7:14 ("If my people, which are called by my name, shall humble themselves...."), for example, did not need to be restricted, as had been taught, solely to Israel but could now be addressed to the whole church. On the same basis, the Sermon on the Mount was released from its future kingdom setting for use by the whole body of Christ now (p. 369).*

The two-covenant defection by these key Dallas leaders paved the way for the present Dallas progressive dispensationalism, as introduced recently by the Bock and Blaising book, *Dispensationalism, Israel and the Church*. This presentation relates the Church to Israel's New Covenant, her Sermon, and her Millennial Kingdom, with the Lord Jesus now ruling over the Church as King from David's throne in heaven! The purpose of this Neo-Dispensationalism, progressivism, is to break down vital distinctions in order to produce "the one people of God."

**DONALD K. CAMPBELL** -- As president of Dallas, in his official letter to the Dallas Alumni/Alumnae, of May 28, 1992, Dr. Campbell stated:

*Some alumni have expressed concern about the teachings of Dr. Bock and Dr. Blaising. They are offering a modified definition of dispensationalism, but it is not in conflict [emphasis mine] with the Doctrinal Statement of the Seminary.*

— In a letter to me dated July 20, 1992, Dr. Campbell said:

*I am enclosing a copy of the Seminary's Doctrinal Statement which includes a 300-word statement on The Dispensations (Article V). In addition, Article XIII on The Church begins, "We believe that all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel" [emphasis mine].*

Dr. Campbell insists that the Bock and Blaising book is within the bounds of the Dallas Doctrinal Statement!

**DALLAS FACULTY** -- Members of the Dallas faculty annually sign the Doctrinal Statement, which includes the Church as "completely distinct from Israel." In assessing the Bock-Blaising book prior to its publication, the faculty overwhelmingly accepted its progressive view as dispensational.

In a recent Paper, "They Have Taken Away My Church," I stated that the entire faculty, with the exception of two professors, accepted the book. Dr. Robert Lightner, professor of Systematic Theology, kindly informed me that he, and Dr. J. Dwight Pentecost (Distinguished Professor of Bible Exposition, Emeritus) were not present at said meeting; and that they, and "members of the Bible Department, and other faculty members" have "serious differences" about, and "objections" to, progressive dispensationalism. To each professor I sincerely apologize.

— And to each of these professors I would suggest that the Church needs more than your serious differences and objections. All we have heard thus far is the

progressive side of the matter, but from those of you who disagree, not word one that I know of.

With you being annual co-signers of the Doctrinal Statement along with these progressive professors, and their long-time faculty colleagues, what are we to think? Those men make it clear as to where they stand (or fall), but who knows where you objectors stand? Had the Dallas faculty, all of you, and Administration, prevented this defection from developing in your midst, and thereby protected the Church, as is your bounden duty, Dispensationalism would not be in its present dire straits.

At least John Whitcomb stepped outside the ivory environs and publicly said something about Grace--and the rest of the Seminaries. At least he is presently doing something about it all.

For all I know, you may be working on a book or journal article regarding the Dallas problem. I trust that is the case. But, if your statement should fall short of doctrinally clean dispensationalism with the Church truly free from Israel --a no-question refutation of progressive dispensationalism--we out here have neither need nor stomach for it.

**BACK TO DR. WALVOORD** -- Dr. Walvoord has produced another comprehensive and well-crafted book titled *Major Bible Prophecies* (Zondervan, 1991, 450 pages).

In it Dr. Walvoord makes a strong stand against the Bock-Blaising contention that the Lord Jesus is now ruling over the Church as King, from David's throne in heaven:

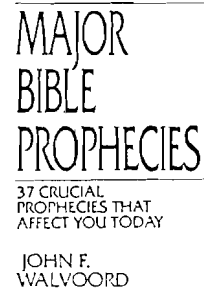
*The OT states and then confirms repeatedly that the promises given to David are valid promises that will be fulfilled in connection with Christ's second coming. There is no hint in any of these passages that the promise was intended to extend beyond the people of Israel or beyond the Davidic throne to God's heavenly throne (p. 104,105).*

*Jesus Christ is the designated King to sit on David's throne, but He is not exercising this power now (p. 109).*

**PLEASANT SURPRISE!** -- One of the progressive dispensationalists writing in the Bock-Blaising book is Dr. Bruce A. Ware, professor of Biblical and Systematic Theology at Trinity Evangelical Divinity School. His essay is titled "The New Covenant and the People(s) of God" (pp. 68-97). He states the progressive theme of one new covenant [emphasis mine]:

*Between the two extremes of a strict distinction between Israel and the Church (two new covenants and hence two distinct peoples of God) there is a middle position that would suggest that Israel and the church share theologically rich and important elements of commonality while at the same time maintaining distinct identities. [Nothing in the universe has anything in common with His Bride!]*

*One of these elements of theologically rich commonality is their coparticipation in the one new covenant, and the basis upon which they are united as one people of God. And yet, their distinct identities should be maintained insofar as we can legitimately distinguish clearly different manners by which that one covenant is fulfilled (p. 92,93).*



**THE NEW COVENANT** -- First of all, in his chapter titled "The New Covenant" (pp. 176-191), Dr. Walvoord stands up and insists that there is no relationship between Israel's New Covenant and the Church.

*The provisions of the [Israel's] new covenant are so detailed that it should be apparent to any careful observer that this covenant has never been fulfilled in the past and is not being fulfilled in the present. It therefore becomes a major cornerstone of a belief in a millennial kingdom to follow the second coming of Christ (p. 182).*

*It should be obvious that there is no literal fulfillment of this [New Covenant] prophecy at the present time, for it includes too many elements that are not true in the world today. At the present time Israel has not been regathered, the nation Israel has not been restored to one kingdom, David has not been resurrected to be king over them, not everyone knows the Lord, and the people of Israel are not clearly identified as the people of God. The time of Israel's trouble which precedes these events has not yet taken place (p.184).*

**ONE COVENANT - MANY APPLICATIONS** -- Here we have Dr. Walvoord's current solution to his long-standing New Covenant problem:

*For years I struggled with the problem of how to relate the new covenant in the NT to the new covenant for Israel. Finally, I arrived at a relatively simple solution. Because the new covenant for Israel as well as the new covenant for the church both stem from the death of Christ, his death on the cross is the single event that becomes determinative in grace.*

*This one covenant of grace, however, has a wide application. This grace extends to Israel and to the church and to any others who may partake of the grace of God. Accordingly, the concept of one covenant of grace with many applications serves to provide an intelligent understanding of the various provisions of the covenant in both the Old and New Testaments and preserves the distinction that should be observed between God's purpose and plan for Israel and God's purpose and plan for the church (p. 189).*

In setting forth one covenant with many applications, it is difficult to maintain the absolute distinction between Israel's New Covenant and that of the Church. Dr. Walvoord's chapter conclusion gives the two a certain unjustified commonality, which true Dispensationalism neither deserves nor can afford:

*Because the new covenant has a wide application to all the human race from Adam to the last human being in the future, it affords salvation by grace through faith as a work of God.*

*Salvation by its nature is a new birth, a new creation, and a new spiritual resurrection. In the nature of these aspects of salvation, salvation becomes a work that cannot be changed by humans; and humans, once saved, are rendered secure forever by the grace of God.*

*A proper understanding of the new covenant is therefore essential in understanding God's purposes both for the church and for Israel. It is founded on the basic fact that Christ died for our sins on the cross and that God is therefore free to redeem, to reconcile, and to transform quite apart from human merit or worthiness. The new covenant is a covenant of grace, a*

covenant that will be observed by God without end throughout eternity (pp. 190, 191).

**TRI-COVENANT** -- We would suggest a further step, not in contradiction or refutation, but for clarification, in order to accentuate the vast difference between Israel's New Covenant and the Church's New Covenant, both of which are based upon the Everlasting Covenant between God and His Son--three in all. See our Chart on the final page.

**THE SERMON ON THE MOUNT** -- In his chapter titled "The Sermon on the Mount," Dr. Walvoord does not do so well. He is unable to keep the Church clear of Israel's earthly kingdom ethic:

*The extreme view should not be followed that the Sermon on the Mount is exclusively eschatological--that is, that it refers only to the millennial kingdom. Though basic rules of life differ in different dispensations, there also are similarities, and where the application is made of an ethical principle relating the future kingdom to the present situation, it is because these qualities are broader than those confined to one dispensation.*

*In brief, though the Sermon on the Mount does not declare the way of salvation, it does declare the ethical evidences of salvation for the children of the kingdom. This kingdom will have its ultimate revelation in the future millennial kingdom, but it has present applications to the ethical character of the Christian life even in the present age (p. 194).*

Dr. Walvoord might have heeded more carefully the teaching of his old-time mentor, Dr. Chafer, re the Sermon (and a lot else!):

The Bible provides three complete and wholly independent rules of human conduct: (1) one for the past dispensation which is known as the Mosaic Law and is crystallized in the Decalogue; (2) one for the future dispensation which is crystallized in the Sermon on the Mount; (3) and one for the present dispensation which appears in the Gospel of John, the Acts, and the Epistles of the NT (*Systematic Theology* V:98).

It will be found that the teachings of the kingdom presented in Matthew 5-7 [the Sermon on the Mount] are in exact accord with the OT predictions regarding the kingdom, and are almost wholly in disagreement with the teachings of grace (*Ibid.*, IV:214).

**"THE LORD'S PRAYER"** -- Dr. Walvoord's teaching concerning the Disciples' Prayer is surprising--but then, take on Israel's Sermon, and you get what it contains.

*Jesus gave us what is commonly called "The Lord's Prayer" as a model for how we should pray (p. 198).*

*The prayer should be primarily concerned about bringing in the kingdom of God so that all on earth will worship God as he is worshiped in heaven (p. 199).*

*Children of the kingdom are encouraged to pray for answers to prayers now even before the blessings of the kingdom are realized in the future (p. 201).*

Are you, by chance, a child of the kingdom?

Hear, with thankful heart, Dr. Chafer re kingdom prayer:

There is no word of the cross, or of grace, in the kingdom teachings. The whole basis of appeal in this prayer, as in Matthew 7:7-11, is the faithfulness of the Father to His children in the kingdom. The basis of appeal in prayer during the days before Christ, or under Moses, was the faithfulness of Jehovah to His covenants.

The basis of appeal under grace is that of the believer's present union and identification [emphasis mine] with Christ. Long after He had taught His disciples the kingdom form of prayer, and after He had turned to the teaching of pure grace He said: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). The kingdom form of prayer omits every feature of the essential note of prevailing prayer under grace (*Ibid.*, IV:222).

**TONGUE SLIPPAGE** -- In his chapter titled "The New Program for the Church" (pp. 229-248), Dr. Walvoord says concerning spiritual gifts:

*Members of the body are also endowed with special spiritual gifts. Some of the miraculous gifts given in the early church declined once the NT was written and the special purposes of these gifts ceased. 1 Corinthians 13:8 also states that tongues will cease, though it is not clear when this will occur.*

*In the early church the exercise of tongues in public depended on an interpreter being present (1 Cor. 12:10; 14:26-28). In view of the fact that no one can demonstrate that he has the gift of interpreting tongues today, the gift if exercised at all, should be exercised in private [emphasis mine] (p. 244).*

Our brother might well have exercised that erroneous deduction in private.

**DISINTEGRATING DISTINCTIONS** -- Since the prime factor in progressive dispensationalism is to eliminate enough distinctions to produce "one people of God," one need not be too surprised at the following statement by Bock and Blasing in the final pages of their book:

*The fact that God works through distinct institutions [Israel, and the Church] in distinct time frames [dispensations] need not mean that God's people are kept distinct. Millennial saints will be Christians, and their identity in Christ will transcend their racial distinctions, just as it should be in the current era of the church [emphasis mine] (p. 387).*

But the real surprise came to find this same thing expressed by Dr. Walvoord!

*Christians in the present age who are looking forward to the Rapture are assured that they will be delivered from the day of wrath (1 Thess. 5:9). In contrast, in the period preceding the Second Coming [Tribulation] the wrath of God will be poured out on the Christians as well as non-Christians (Rev. 6:12-17) (p. 286).*

*In addition to the fact that every Christian will be indwelt by the Holy Spirit in the Millennium, there is evidence that there will be many more Christians filled with the Spirit than is common in our present age (Isa. 32:15; 44:3; Ezek. 39:29; Joel 2:28,29) (p. 394).*

Whatever happend to His all-glorious, co-reigning Bride?! It would seem that there is more than just a breakdown of distinctions here.

**SALVATION SLIGHTED** -- In his chapter titled "The Death and Resurrection of Christ" (pp. 219-228), Dr. Walvoord faithfully and scripturally sets forth the Saviour's death and resurrection for our justification and future resurrection.

*The death and resurrection of Christ are also declared to be the basis of our reconciliation (Rom. 5:10). Paul continued to refer to the resurrection of Christ as essential to our salvation (Rom. 6:9,10; 8:11,34; 10:9). In Colossians 2:12, because of the baptism of the Holy Spirit and identification of the believer with Christ, believers are considered as "having been buried with him in baptism and raised with him from the dead." In 1 Thessalonians 4:14 the certainty of the death and resurrection of Christ, now an historical fact, is the basis for the believer's faith and trust in his coming again for them at the Rapture (pp. 226,227).*

Throughout this chapter Dr. Walvoord cites nearly every reference in the Word concerning Christ's death and resurrection as substitution for our justification and ultimate resurrection. He includes the single reference above, Colossians 2:12, concerning our identification with Him in His death and resurrection, passing on without comment.

**EARTH-BOUND -- KINGDOM-BOUND** -- Hence this is the earthly, legal plight of the Church today. A preponderance of preaching and teaching concerning His substitutionary work for our justification, while rarely, if ever, a word extolling our positional identification with Him in His death unto sin, and ascension to the right hand of the Father--where we abide and grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ (2 Peter 3:18).

The Church is left on the ground of sins forgiven, with heaven (or the kingdom), assured. It is the same earthly level as Israel's New Covenant, Covenant theology, and Neo-Dispensationalism. Hence the Church is at home with Israel's New Covenant, her Sermon, and her Kingdom--she is but a commonality, which is fatal to rightly dividing the Word of truth, and hence spiritual growth.

**SUBSTITUTION IS NO SUBSTITUTE FOR IDENTIFICATION** -- The Christian needs to be taught his identification with the Lord Jesus Christ in His death, burial, resurrection and ascension to the right hand of the Father, via the Pauline Church Epistles. Such truth will establish him in his heavenly position in Christ, far above the earthly and legal level of that which would drag him down.

From that heavenly position he and his dispensationalism will no longer be vulnerable to the influence of earthly Israel, earthly Covenantism, and earthly Neo-Dispensationalism. He will abide above where these earthly and kingdom bound elements will not, and cannot, come--their law will not allow that--that which grace has already accomplished.

**"CHAFERIAN" DALLAS** -- "A prophet is not without honor, but in his own country [Dallas] and among his own kin [faculty], and in his own house [Seminary]" (Mark 6:4).

The question is, How much of the following positional truth is being taught in and coming out of Dallas Theological Seminary? This is not to infer that it is not there; but if it were given its central place, how could earthly Neo-Dispensationalism be spawned from such a heavenly position--as Dr. Chafer held and taught?:

Much of divine blessing is determined for Israel, all of which is anticipated in her covenants and prophecies; but no covenant or prophecy brings that nation into heavenly citizenship or into marriage union with the Lord Jesus Christ (*Systematic Theology IV:142*).

The heavenly people obtain immediately by faith unto a standing as perfect as that of Christ, which standing is secured by a *spiritual* birth and all the saving operations of God which accompany it. They are individually redeemed by the Blood of Christ; born of the Spirit into a relationship in which God becomes their Father and they become His legitimate sons and heirs--even joint-heirs with Christ.

Through the regenerating work of the Spirit they have Christ begotten in them (Col. 1:27), and receive the divine nature which is eternal life (Rom. 6:23). They are forgiven all trespasses to such a degree that they will never come into condemnation (Col. 2:13; John 3:18), and are justified forever (Rom. 3:21-5:11).

They died in Christ's death unto sin (Rom. 6:1-10); they rose in Christ's resurrection (Col. 3:1-3); and they are seated with Christ in the heavenlies (Eph. 2:6). By the baptising work of the Spirit they are "joined to the Lord" (Rom. 6:1-7; 1 Cor. 12:13; Gal. 3:27) and, being thus in Christ, their position before God is no less than the perfection of Christ in whom they are accepted (2 Cor. 5:21; Eph. 1:6).

Being in Christ, they are one with each other in a mystic union which is both incomparable and incomprehensible--a unity like that within the blessed Trinity (John 17:21-23). Not one of these distinctive characteristics of a Christian, a member of the Body of Christ--and the list here presented could be greatly expanded--is ever said to belong to Israel as such, either as individuals or nationally (*Ibid.*, p. 16).

Finally, J. Butler Stoney adds a heavenly word: "Christians are earthly minded because they have not been brought into the consciousness of their living association with Christ in heaven. If believers see that they belong to the Lord Jesus Christ in heaven consequent on His rejection on earth, and see Him there as the Head of the New Creation, who has sanctified Himself in the heavenly position for us (John 17:19), how can they fail to be occupied with Christ and the things of Christ? What we need to see is that it is the most blessed place to be raised up together, and made to sit together in heavenly places in Christ. And then what are the things of the earth, or the kingdom?

Without these positional and identification truths of the Pauline Epistles, both Dispensationalism and the Christian life are horizontal, flat, bound to earth--yea, kingdom-bound!

# "The God of peace, that brought again from the dead our Lord Jesus, the Great Shepherd of the Sheep, through the Blood of the Everlasting Covenant"

(Hebrews 13:20).

## ISRAEL'S NEW COVENANT

(via Heb. 13:20)

ISRAEL'S NEW COVENANT -- New, as replacing the old Mosaic (Heb. 8:13).

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31:31).

THE BLOOD OF THE CROSS -- "For I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). "For this is My covenant unto them, when I shall take away their sins" (Rom. 11:27).

THE SPIRIT -- "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My ordinances, and do them" (Ezek. 36:27).

THE LIFE -- "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

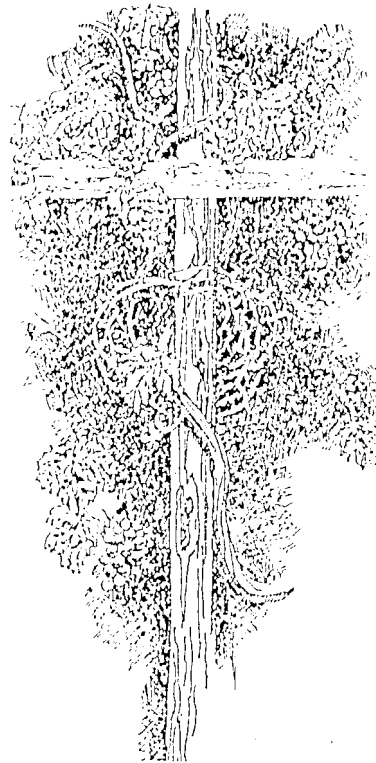
THE LAW -- "I will put My law in their inward parts, and write it in their hearts" (Jer. 31:33).

THE LAND -- "And ye shall dwell in the land that I gave to your fathers" (Ezek. 36:28).

"And they shall dwell in the land that I have given to Jacob, My servant, in which your fathers have dwelt; and they shall dwell in it, even they, and their children, and their children's children forever; and My servant, David, shall be their prince forever" (Ezek. 37:25).

"With the death, resurrection, and ascension of Christ, and the descent of the Spirit, the door of Gospel privilege was opened unto the Gentiles (Acts 10:45; 11:17,18; 13:47,48), and out of them God is now calling an elect company (Acts 15:14).

"Their new proffered blessings in this dispensation do not consist in being permitted to share in Israel's earthly covenants, which even Israel is not now enjoying; but rather, through riches of grace in Christ Jesus, they are privileged to be partakers of a heavenly citizenship and glory." --Lewis Sperry Chafer (Systematic Theology IV:5).



## THE CHURCH'S NEW COVENANT

(via Heb. 13:20)

THE CHURCH'S NEW COVENANT -- New, in the sense of recent; *diutheke* new.

"To Jesus, the Mediator of the new covenant, and to the Blood of sprinkling" (Heb. 12:24). "This cup is the new covenant in My Blood: this do, as often as ye drink it, in remembrance of Me" (1 Cor. 11:25). "Who also hath made us able ministers of the new covenant" (2 Cor. 3:6).

THE BLOOD OF THE CROSS -- Redeemed by "the precious Blood of Christ" (1 Pet. 1:19). "Elect...unto obedience and sprinkling of the Blood of Jesus" (1 Pet. 1:2). "The Blood of Christ...purge your conscience" (Heb. 9:14). "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). "Sanctify the people with His own Blood" (Heb. 13:12). "Made nigh by the Blood of Christ" (Eph. 2:13). "Holiness to enter into the Holiest by the Blood of Jesus" (Heb. 10:19). "They overcame him [Satan] by the Blood of the Lamb" (Rev. 12:11). "Having made peace through the Blood of His Cross" (Col. 1:20).

THE SPIRIT -- "He saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5-7). "Ye were sealed with that Holy Spirit of promise, who is the earnest of our inheritance" (Eph. 1:13,14). "The first fruits of the Spirit" (Rom. 8:23). "Ye have received the Spirit of adoption" (Rom. 8:15). "Sanctification of the Spirit" (1 Pet. 1:2). "When He the Spirit of truth, is come, He will guide you into all truth" (John 16:13). "He [the Spirit] shall glorify Me; for He shall receive of Mine, and shall show it unto you" (John 16:14). "Changed...from glory to glory, even as by the Spirit" (2 Cor. 3:18). "The Spirit Himself maketh intercession for us" (Rom. 8:26). "Gifts of the Spirit" (Eph. 4:11,12). "The Fruit of the Spirit" (Gal. 5:22,23).

THE LIFE -- "For to me to live is Christ" (Phil. 1:21). "Christ, who is our life" (Col. 3:4). "If any man be in Christ, he is a new creation" (2 Cor. 5:17). "The law of the Spirit of life in Christ Jesus" (Rom. 8:2). "Hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "Complete in Him" (Col. 2:10). "Heirs of God, and joint heirs with Christ" (Rom. 8:17). "Crucified with Christ" (Gal. 2:20). "Buried with Him" (Rom. 6:4). "Risen with Christ" (Col. 3:1). "Hidden with Christ in God" (Col. 3:3). "Dead...unto sin" (Rom. 6:11). "Dead to the law" (Gal. 2:19). "Crucified...to the world" (Gal. 6:14).

THE LAW -- "But now we are delivered from the law" (Rom. 7:6). "For I, through the law, am dead to the law" (Gal. 2:19). "For ye are not under the law but under grace" (Rom. 6:14).

THE HEAVENLIES -- "Hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). "In My Father's house are many mansions... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14:2,3).