



My New Covenant Life

A personal look at the New Covenant
and the practical dispensational
truth which flows from it.

Reader's Guide

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That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. 1:17,18

Do You Live in a Covenant Protected Neighborhood?

We can be saddened by the frustrated efforts of our friends in pursuit of spiritual reality. There are the cliché'd "name it and claim it" folks who make prosperity a spiritual end in itself. Then, there are chanters beckoning who assure us that quoting the right promise at the right time or enough times, will break through our spiritual barriers.

Other biblical pills appear in the form of promise laden books that hawk newly discovered Jabez type verses buried in obscure passages, "confessing" these much akin to the way witches confess their spells. Close by are the feather finders who are fully convinced that molting angels are on hand, and the miracle peepers who find fresh evidence of the supernatural under every pebble they kick over. They are joined by waves of sincere but silly folks who carry on their imaginary conversations with Jesus in the same manner in which schoolgirls talk to their imaginary friends, only with Jesus talking back to them!

The deeper life clubbers advocate the discipline of prayer for the sake of prayer alone and fasting for the sake of fasting alone. They travel well with the contemplative Christian mystics, or may be found engaging "Christian" Yoga. In the end they are left even more empty and vulnerable to temptation after their spiritual catharsis than before they jumped on their spiritual treadmills. All of these well meaning believers share a common need. They have lost sight of the God ordained way of connecting with Him.

In contrast, there is a quiet core of believers who know exactly who they are and where they are in the march of time. They have discovered that the promises of God are uniquely related to each other and that there is a wireframe of promises upon which the whole Word of God is fabricated. They have learned where they fit in God's covenant protected neighborhood and how the promises of God actually work.

Because these believers are blessed with a biblical understanding of how God's promises are presented in His Word, they are enriched with the true grace, true freedom, and the true fulfillment these promises actually effect.

We humbly dedicate this study to hungry souls who seek the fullness of the Spirit of God in preference to vain pursuits for religious experience. It is for those who desire to come to God on His terms and worship Him in His prescribed way only.

Jim's Biblical World View

God exists as a Triunity. He is unique, holy, and entirely separate from His creation. He is unchanging. He has chosen to create men and to communicate with us. Because He is holy and unchanging we may rightfully believe that His communication with us will be both understandable and unchanging. In these things, God is separate from all the imagined gods of men. God has further chosen to communicate His purpose to us through His word and His promises. No man has ever approached God except through a promise. The promises of God are made in general to men and their seed or their households. The great foundational promises of God are called covenants. Because these covenants are made to men and their seed or households over time, they often require administrations or stewardships. Ultimately, all of the promises of God consummate in one Man, Jesus Christ, the originator and ultimate Steward of the New Covenant.

My New Covenant Life

A personal look at the New Covenant and the practical Dispensational truth which flows from it.

READER'S GUIDE

(Not keyed for grading purposes)

HeartStarts are inserted ahead of each chapter.

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How to Use These Materials

The following materials are freely available on the My New Covenant Life website. It is important to understand that these materials are most beneficial when used together.

- **My New Covenant Life - Reader.**
- **My New Covenant Life - Instructor's Guide. (KEYED FOR GRADING)**
- **My New Covenant Life - Student.**
- **A PowerPoint slide set for each chapter, titled respectively:**
My New Covenant Life, Chapters 1 through 14.
- **Corresponding Audio files in MP3 format for each chapter, titled respectively:**
My New Covenant Life, Chapters 1 through 14.
- **Check back at www.MyNewCovenantLife.com for additional media at a later time.**

How to Use these Resources

For groups:

Students

The material is designed to cover approximately one hour of solid Bible study for each chapter.

Students should be encouraged to read the Heart Start devotional on the day of the class.

Students are encouraged to review materials from the previous session before attending the next session.

Students will probably not benefit from reading the Student Manual in advance of the class session.

Instructors

Instructors are encouraged to review all materials in advance of the class, especially any audio files which may be available.

Handouts are best distributed weekly and added to the student's notebook binder.

Instructors are welcome to contact the author at any time for clarification or guidance.

For individuals:

You are free to use these materials in any way which will edify you or your family.

You are welcome to contact the author at any time for clarification and guidance.

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Heart Start

Before studying this lesson...

Why God Behaves the Way He Does

God is a Person

Scripture: Isaiah 40:6-25

Has your capacity to react ever surprised you? Personally, I am among those who go stark raving mad at the sound of fingernails running down a chalkboard. Thank the Lord for the age of white boards. We respond and react because we are *persons*. Our personalities make us unique.

God, of course, is the ultimate Person, and it is His *personality* that makes Him so completely unique. Interestingly, in order to understand how God works we must begin right here, with His personality. He is uniquely unique, He is unchanging, He is unequivocal in truth, and He is unconditional in love. I really have to stop this alliteration thing. It has become ingrained in my "personality."

God is uniquely unique, (Is that redundant?) When we say something is unique we usually mean that it is one of a kind. It is not simply that God is one of a kind. It is that He is *the kind*. There is nothing about Him that is like anything. Men have been made in God's image, but God has not been made in anyone's image. When I am trying to understand why God behaves the way He does, it helps me to know this.

The fact that God is so unlike us means that we must meet Him on His terms, not in terms of *our* personalities. This goes against the grain of our human natures. Men would forever be molding a god into an image made like unto other men or four footed beasts. Men have been defining God in their terms rather than accepting God on His terms since the days of Cain. Every effort has ended in failure.

What are His terms? Men may only approach God today on the basis of His Son, Jesus Christ, (John 14:1-6) and God will not accept worship through any other means than through His Son. God in Christ is our starting point.

How these truths change the way I think and act.

Try counting the number of times you observe someone trying to reshape God into his or her image of Him during this week. Be on guard against the tendency of your own heart to do the same.

Things I want to reflect upon or remember....

My New Covenant Life

PART ONE - THE GLORIOUS COVENANTS

Chapter 1 - Beginning At The Beginning

Introduction:

Dispensationalism is Under Unprecedented Attack:

Attacks from without:

Attacks from within:

Why it matters:

First, last, and always, Dispensationalism is about the knowledge of God.

If we would understand God's Word properly, we must begin with a proper knowledge of God. In this chapter we will briefly summarize: 1. God Himself, 2. His Word and His Works, 3. His Way with Men, and 4. His Program.

Our failure to understand God's will and program is because we have failed to begin with a proper understanding of God Himself.

How does this affect the way I think and behave?

God Himself

God is unlike. *Isaiah 40:18-25*

God is unchanging. *Hebrews 1:10,12; James 1:17; Psalm 102:26-28*

God is up close and personal. *John 3:16; Isaiah 55:6-7*

His Word and Works

God is self-revealing. *He speaks...*
 Through the creation: *2 Peter 3:5-7; Romans 1:18-20*
 Through His Word: *2 Peter 1:20-21; 2 Timothy 3:14-17*
 Through His Son: *Hebrews 1:1-2, Acts 17:30-31*

God is personally active. *2 Chronicles 16:9; Daniel 2:21; Psalm 139:14-16*

God's works are His witness to us. *Psalm 105:1-5*

His Way with Men

God has only dealt with men on the basis of His promises.

Biblical faith is always based upon the promises of God.

His Will and His Program

A Dispensationalist is one who takes the promises of God literally.

In our next chapter we will be provided with two important keys we need in order to properly understand the promises of God.

Things I want to reflect upon or remember....

Am I biased in my study and worship?

The Golden Key

Scripture: Luke 24:44-48

There is a thievery taking place within our own church doors and its consequences are horrendous. We have convinced the average believer that the pure and sweet doctrines of God's Word are irrelevant to everyday life. Even our pastors have been derelict in their duties to teach and feed the flock as they exchange superficial worship experiences for in-depth Bible exposition. It's time to burst the myth that it is all about us and our experience.

But, we need a Key in order to maintain balance. We do not need a college degree or even a high school diploma in order to make our way down a path of life-changing discovery in God's Word, but we do need a Key. We need to change the way we approach the Bible. Of course, we take the Bible literally. That is a given. That is the Golden Rule of Bible interpretation. We are talking about what we are looking for when we study the Bible. We're talking about how we connect the dots. In today's scripture reading the Lord Jesus gave us the Key. He told us that wherever we look in the Bible we will find a unifying theme. While this theme is more noticeable in some places than others, it is always present. The theme is a Person. The theme is Jesus Christ. Jesus Christ is the Key.

This Christ is not hidden in the scriptures like placer gold in a river. We do not look for little unrelated nuggets here and there. Jesus Christ is the river. He is the theme. For forty days the risen Savior led His disciples down this path, teaching them how to discover Him wherever they went in God's Word and how it all connected! Could these uneducated fishermen grasp what He was teaching? The proof is in their messages and teaching in the book of Acts! They learned how to find Christ. They learned how He was to suffer, be raised, and reign – all from the Old Testament scriptures. But that is just the tip of the iceberg. Maybe it's time we begin our journey into the heart of Christ. We may just discover an entirely different Savior than the One we have been singing about on Sunday mornings!

How these facts change the way I think and act.

Consider refreshing the way you think about Bible interpretation. Remember, "It's not all about me." It's all about Christ. When we make Him central in our Bible meditation He becomes central to our thoughts and actions.

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 2 - Rules of Context

A Quick Review:

What was the whole purpose of our first chapter? We begin at the beginning. We reason our way from God.

The First Truth - God is Self-Revealing

- Through the creation
- Through His Word
- Through His Son

Today we will learn that God expects us to interpret His Word through His Son.

The Second Truth - God is Unchanging

- He deals with men on the basis of His unchanging promises.

Today we will learn that God has ordered or organized His promises.

The Basic Rule of Context - Pay attention to *all* that God is saying.

We must not mix and match statements in the Bible. Ask your Bible questions.

"It shall greatly help thee to understand scripture, if thou mark not only of what is spoken or written, but of whom, and to whom, with what words at what time, where, to what intent, with what circumstances; considering what goeth before and what followeth." - John Wycliffe

Here is an advanced example of the rule of context. Romans 10:9-13, when compared with the passage it quotes in Joel 2 is requiring us to acknowledge Jesus as Jehovah. It has nothing to do with the supposed doctrine of Lordship salvation.

The *Lost* Rule of Context - Our Bible is about Jesus Christ!

Our Lord taught the disciples how to interpret the scriptures after His resurrection. He taught them how to find Him in the Old Testament scriptures and how to apply that truth to their lives. This became their ministry "modus operandi." Notice:

- The disciples on the road to Emmaus. Luke 24:25-27
- The disciples in the upper room. Luke 24:44-48
- The disciples after Pentecost. Acts 13:46-48, Acts 15:13-18.

The Basic Rule of Covenants - God's covenants are God's super promises.

Pointers for recognizing these super promises.

- These promises are specifically called covenants in the Bible.
- These covenants have clear terms.
- These covenants extend over long periods of time. Covenants are made to men and their seed. (See sidebar)
- Some covenants require *household administration*.

The Seed model in creation. Genesis 1:11 – Day 3

The Seed promise initiated. Genesis 3:15

Seed promises associated with each of the covenants. Ex.: Gen. 9:9; 15:18; 17:19.

The *Lost* Rule of Covenants - Jesus Christ is the key to continuity. He makes the covenants fit! *We will soon learn:*

- All covenants are about Christ.
- Dispensations are "place markers" for the beginnings of new covenants.
- History is united in the Person, the plan, the passion, and the program of Jesus Christ. Jesus Christ is the key to making sense out of the great covenants of God.

Things I want to reflect upon or remember....

Why God Requires Faith

Promises, Promises!

Scripture: Hebrews 11:1-15

No man has ever approached God, except on the basis of the promises of God. Take a few seconds and understand how this works. First, notice Hebrews 12:6:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb 11:6)

What are we actually doing when we claim a promise? There is a lot of misunderstanding about faith today. In the world's vocabulary the exercise of faith does not require a logical starting or ending point. In the optimistic spirit of humanism, there simply must be some person or principle out there, or within us, upon which we can draw. This muddy nonsense is found nowhere in the Bible. The Bible says that faith is the substance of things hoped for, the evidence of things not seen. (Heb 11:1) Faith is substantive. It is evidence. Even the root meaning of the word faith affirms this fact:

G4102 πιστις, pistis *pis'-tis*

From G3982; *persuasion*, that is, *credence*; *moral conviction* (of *religious truth*, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstractly *constancy* in such profession; by extension the system of religious (Gospel) *truth* itself: - assurance, belief, believe, faith, fidelity.

Faith is not wishing, faith is resting. Faith is absolute confidence in your expectation. One has absolute confidence because his opinion is based on substance and evidence, real evidence. There are no "I hope's" involved. And how may I be so certain that God will honor His promise? I am certain because He is an unchanging God who has never once failed to deliver at any point in time.

How these facts change the way I think and act.

When was the last time you actually claimed a written promise of God in your prayer time? Nothing delights God more than when we take Him at His Word and act upon it. Take a look at the prayer requests in your prayer journal and match a few of them with God's promises. He loves being reminded of His promises!

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 3 - The Covenants

A Quick Review: What have we learned so far...

The First Truth - God is Self-Revealing

- God has revealed Himself through creation, His Word, and His Son.
- We can take God's Word literally, but we must always respect context.
- Jesus Christ is the lost key to understanding context. We interpret all scripture in the context of Christ.

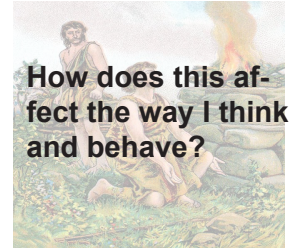
The Second Truth - God is Unchanging

- God communicates with men through unchanging promises.
- The super promises of God's Word are called covenants.
- Covenants may be recognized because
 - 1.) They are called such;
 - 2.) They are stated in clear terms;
 - 3.) They extend to men and their seed over generations;
 - 4.) Some require household administrations or priesthoods.

In this chapter, we begin our study of the covenants themselves.

The Edenic and Adamic Covenants

- Technically, we cannot prove that these two covenants existed because they are not called covenants [ברית beriyth ber-eeth'] in the Bible.
- If the Edenic Covenant existed it would simply have related to the instructions God gave Adam and Eve in the garden prior to their fall. Genesis 2:8-17.
- God most likely established the Adamic Covenant with Adam and his seed (post fall).
- Please list a few reasons why your teacher "infers" that there was an Adamic Covenant based on Genesis 3:15, 4:5, and 14:18-20.

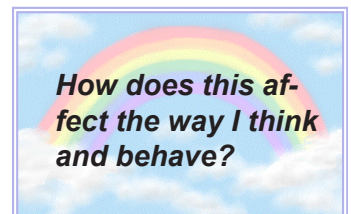


Adamic Covenant - Principles of sacrifice, prophets and priests, and God's promise to and through seed are unveiled. The dynamics of this covenant are evidenced in future covenants. This is not a heavily debated matter.

Eden The Fall Noah Abraham Moses Christ The Millennium

The Noahic Covenant - The Universal Covenant made with ALL seed of men and animals. (Genesis 9:1-17)

- **Administration:** Universally administered though governmental administration is often inferred.
- **Purpose:** This is the "Landlord" covenant between God and all earth dwellers – men or beasts.
- **Qualities:** While this covenant does not directly picture our salvation, some of the principles later found in the doctrine of the Kinsman Redeemer, and the role of blood as it relates to land are found in this covenant.
- **Key Point:** This is an everlasting covenant. It is not negated by law, grace, or any other economy and is tokenized with the rainbow.



Noahic Covenant - Principles of landlord obligation, blood required, and promise extended through seed. Many argue that authority for human government arises from this covenant. **Gen. 9:1-17**

Adamic Covenant - Principles of sacrifice, prophets and priests, and God's promise to and through seed are unveiled. The dynamics of this covenant are evidenced in future covenants. This is not a heavily debated matter.

Eden The Fall Noah Abraham Moses Christ The Millennium

How does this affect the way I think and behave?

The Abrahamic Covenant - Made with Abraham and his Seed (Gen. 12:2-8; 15:18-21; 17:1-8, and others.)

Administrations: This comprehensive covenant was appropriated by faith and, as such was the basis of Abram's justification (**Read all of Genesis 15.**) This covenant was, is, and shall be administered in three phases:

- **First, through Abraham.** First mediated and administered (priestly) by Abraham through his household, and then, through succeeding fathers. Note Genesis 18:19.
- **Later, through Moses.** The Old Covenant was later based upon it. Exodus 2:24
- **Finally, it is administered through Christ personally under the New Covenant.**

This covenant is foundational to all succeeding covenants. All future covenants make their foundation in the Abrahamic Covenant. Your salvation is the direct result of this covenant!



Abrahamic Covenant - Principles of land ownership and blessings through Abraham and his Seed through Isaac for the blessing of many nations. This is an everlasting covenant to Abraham and his seed. **Gen. 17:1ff.**

- **The Land Aspect** for Israel is amplified in the *Palestinian Covenant (**Deut. 29:1-4; 30:3**).
- **The Throne Aspect** of this Covenant is amplified in the *Davidic Covenant (**2 Samuel 7:16 / cp. all of Psalm 89.**).
- This covenant was *tokenized* with circumcision. **Gen. 17:11**

*These amplify Abraham's Covenant and do not require separate priesthoods or administration

Noahic Covenant - Principles of landlord obligation, blood required, and promise extended through seed. Many argue that authority for human government arises from this covenant. **Gen. 9:1-17**

Adamic Covenant - Principles of sacrifice, prophets and priests, and God's promise to and through seed are unveiled. *The dynamics* of this covenant are evidenced in future covenants. This is not a heavily debated matter.

Eden **The Fall** Noah Abraham Moses Christ The Millennium

The Old Covenant -The Ten Commandments / The Law of Moses

Administration: The Old Covenant, or the Law was initially given by God, ordained by angels, and administered by Moses through the Aaronic priesthood primarily to the children of Jacob (Israel.) **Exo. 24:12,ff; 28:1,ff; 2:24,ff;**

1.) This covenant was an administration of the Abrahamic Covenant. Exo. 2:24. Unlike the Abrahamic Covenant, it was conditioned on obedience. **Exo. 19:1ff.**

2.) This Covenant was:

- Initiated by Christ but ordained by Angels – **Gal. 3:19**
- Mediated by Moses' household administration – Stewardship aspect - **Heb. 3:5,6**
- Co-Mediated by Aaron - Priestly aspect – **Note: Heb. 7:11ff**

3.) This covenant was limited in:

- Purpose. It was to shut us up unto Christ. Gal 3:23ff
- Duration. It was temporary and to be abolished by the New Covenant. Jer. 31:31-34, 2 Cor. 3:1ff

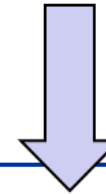


The Old Covenant Cont...

In our next chapter we will....

Learn about the all important New Covenant, and;

Learn exactly how the Dispensations fit into the covenants.



Sidebar

The token of *circumcision* links the Abrahamic Covenant and the Mosaic (Old) Covenant.

We will later see how circumcision relates to the New Covenant.

Mosaic Covenant

- Administers the Abrahamic
- Tables of Stone
- Temporary Purpose
- Was abolished

Abrahamic Covenant - Principles of land ownership and blessings through Abraham and his Seed through Isaac for the blessing of many nations. This is an *everlasting* covenant. Its *land aspect* is amplified in the **Palestinian Covenant** and *throne aspect* in the **Davidic Covenant**.

Noahic Covenant - Principles of landlord obligation, blood required, and promise extended through seed. Incumbent upon all, but many argue that authority for human government arises from this covenant.

Adamic Covenant - Principles of sacrifice, prophets and priests, and God's promise to and through seed are unveiled. Its dynamics are seen in future covenants.

The Fall

Noah

Abraham

Moses

Christ

The Millennium

Things I want to reflect upon or remember....

Heart Start

Before studying this lesson...

Jesus Christ is the New Covenant!

The Power Source

Scripture: Romans 8:1-17

Ripe with the wisdom of a four year old, our son announced that a rubber band, wound tightly on a stick, turned the wheels on our car. For a four year old he was to be commended for his conceptual ability. Now, he enjoys correcting me regarding my own technical misconceptions.

Unfortunately, this is exactly what we have done with the New Covenant. It is called *new* in contrast to the Old Covenant written in tables of stone that it nullified and replaced (2 Cor. 3:6-12), but we think it is powered just like the Old one! As wonderful as the Old Covenant was, it did not provide God's people with the *heart* to obey it and they soon failed (Deut. 29:4). So God also revealed that a heart transplant was going to take place. Instead of tables of stone governing the heart from the outside, God's laws would be in their inward parts and in their hearts. Here's why! This New Covenant would appear in the form of a *Person*, God's Servant who is God's Messiah.

This New Covenant would not be available to Israel only; it would come to pass that *whosoever (meaning both Jews and Gentiles)* would call upon the name of the Lord would be saved! And, equally as important, because we are now new creations in Christ, sin no longer needs to have power over us. What the law (the Old Covenant) failed to do, we can do in Christ. Our *sufficiency* is now in Him! (Compare Joel 2:28-32 with Acts 2:21. See also Romans 6:12-14; 8:1-4; 10:11-12, 2 Corinthians 5:17.)

When we deny that we are under this New Covenant we are cutting ourselves off from a whole new supply of power and enablement for living the Christian life. Friend, if you are feeling powerless in your Christian life and witness, it may just be that you have not tapped the power source! Old habits are hard to break. We must stop thinking in terms of rubber band technology. We must stop being driven by the expectations of the law. Instead, we must teach ourselves to become sensitive to the gentle, quiet moving of the Holy Spirit. He is the one who brings the New Covenant dynamics alive in our hearts!

How these facts change the way I think and act.

I will refresh my understanding of how I think and live under the New Covenant. I will begin each day with an awareness of my in-Christ position of acceptance, and I learn about the special ministries of the Holy Spirit under the New Covenant - my baptism, and adoption, and priesthood - just to name a few!

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 4 - The New Covenant

A Quick Review: What have we learned so far...

The First Truth - God is Self-Revealing

- God has revealed Himself through creation, His Word, and His Son.
- We can take God's Word literally, but we must always respect context.
- Jesus Christ is the lost key to understanding context. We interpret all scripture in the context of Christ.

The Second Truth - God is Unchanging

- God communicates with men through unchanging promises.
- The super promises of God's Word are called covenants.
- Covenants may be recognized because 1.) They are called such; 2.) They are stated in clear terms; 3.) They extend to men and their seed over generations; 4.) Some require household administrations or priesthoods.

In chapter 3 we discussed the Edenic, Adamic, Noahic, Abrahamic, Mosaic, Palestinian, and Davidic Covenants.

In this chapter, we begin our study of the all-important New Covenant.

A. The New Covenant Needed

Moses remonstrates: You don't have the heart! Deut. 29:4.

B. The New Covenant Promised

Ezekiel 11:19-20 and Jeremiah 31:31 define this covenant and promise a radical heart transplant.

C. This New Covenant *Personalized* It is expressed in a Person.

Isaiah 42:6 gives Messiah as a covenant for the people, a light to the Gentiles.

This **principle of full identification** is illustrated in [Isaiah 53:10,11](#). We will expand this when we look at [Isaiah 49:8](#) in a later study. The soul of the Lord Jesus Christ, not simply His blood, was the offering, the holocaust, for sin. Jesus Christ *was* the sacrifice. He *was* the New Covenant.

This chart is included from the presentation slide set.

THIS COVENANT IS FULFILLED IN A PERSON!

Administration: Unlike the Tables of Stone, this Covenant is written on the fleshly tables of the heart. Unlike the Mosaic Covenant, this Covenant consummates all the promises made in and as a result of the Abrahamic Covenant. It is permanent, unrescindable, and unconditional because it is based *in Christ*. (2 Cor. 3:1-18, Rom. 4:11-13)



1.) Because this Covenant is *in a Person* we *cannot* understand how it works unless we know the Person, plan and program of Messiah. He is both the recipient of this New Covenant promise and its administrator. (Heb. 12:24)

(One did not have to know Moses to be under his covenant. Are you in Christ?)



2.) Just as Messiah has a twofold task, so too, His Covenant is administered in two phases.

a. The Suffering Servant Phase – The mystery phase.

b. The Reigning King Phase – The Millennial phase.

The suffering and reigning aspects of Messiah are taught in Isaiah 42-53. The fact that they would be separate is seen in Isaiah 49:3-7.



3.) Because this promise was made specifically to Abraham's Seed you must be placed **in Christ** to benefit directly from it. Remember, God only deals with men through covenants and this is the only covenant which will save you. There are *no* future covenants yet to come! (Rom. 4:9,13; Gal. 3:29*)

D. The New Covenant Prioritized This is the work of the Holy Spirit

1. The Holy Spirit was prophesied to be the *key identifier* of this coming Messiah. Isaiah 11:1-2. This passage helps us identify false messiahs and false manifestations of the Holy Spirit. Isaiah 42:1 cements this truth; God's Spirit is Messiah's key identifier.

2. The Holy Spirit would also be the *key identifier* of Messiah's actual New Covenant. In addition to having their detestable hearts replaced, God was going to put a new Spirit in their hearts. Hold on to that verse momentarily. See also Ezekiel 36:27. The Holy Spirit's indwelling of every heart will be the key identifier of Messiah's New Covenant.

Now, read Joel 2:28 and 29 in tandem with Acts 2:17. Here we see the apostles acknowledging that the Holy Spirit has *begun* to certify the implementation of the New Covenant. This prophecy is fulfilled in *two phases*.

3. The Holy Spirit is also the Agent of the New Covenant. Matthew 3:11,12. (Note this prophecy is fulfilled in *two phases*, verse 10 and then verse 11.)

When and how does this baptism occur? 1 Corinthians 12:12 and 13. Spirit baptism is a part of the process of implementing this New Covenant.

Now, for the big surprise:

E. The New Covenant Phased It is being *administered* in two phases.

Don't become confused here. Even though the Apostles clearly identified Pentecost with the implementation of the New Covenant, they had not yet taught that this Covenant would be administered in *two phases*.

For example: We have only see a *partial fulfillment* of Joel 2 at Pentecost. The Holy Spirit has not yet been fully poured out upon all flesh in accordance with the New Covenant promise. There is good reason for this.

Jesus Christ is the KEY to understanding how the New Covenant is administered. He is administering this New Covenant program in phase with His own ministry.

First: He administers this Covenant among the nations. (Acts 13:46-47)

After this: He will fully administer the New Covenant among the Jews. (Acts 15:14-17).

Because Christ has a two-fold task, His Covenant is administered in two phases.

An important technical distinction: As Messiah, He carries out a two-fold task of administering this covenant. *Is this Covenant fully implemented?* The answer is *yes*. It is fully in effect, but it has not yet been fully experienced or administered. It is fully in force even though it is not yet performing all the things that it will perform.

The New Covenant is very much in place and it is far superior to the old ox cart of the law. How do we know it is in place?

He *enacted* it with our baptism according to Romans 6. He has *enabled* the New Covenant minister or priest. Later, we will see why this New Covenant ministry is so vital to our spiritual ministry!

How does this affect the way I think and behave?

I must see that I am a *steward* of this wonderful New Covenant mystery. This is my IDENTITY.

Because I am *in Christ* I am carrying out the Messianic charge given to Him.

I must learn the *nature* of my New Covenant ministry. At its core, the New Covenant ministry is nothing more or less than a priesthood. This is my AUTHORITY.

I must understand that I have been *equipped* for this ministry and the secret of my spiritual success lies in my understanding. The New Covenant provides my ABILITY.

I must discern that Satan *hates this* New Covenant ministry with great passion. The New Covenant has a great ENEMY.

A summary for advanced students:

The reason why so many Old Testament prophecies are fulfilled in phases in the New Testament is because the New Covenant itself is implemented in two phases. The New Covenant is implemented in phases because Christ's task is being carried out in two phases (Gentile and Jewish.) It is incorrect to simply construe this as "Near and Far" fulfillment.


✓The New Covenant is administered in *two phases*. During this first phase, Messiah or Christ carries out His charge as the Suffering Servant of Isaiah.

✓This period or phase is what we commonly call the church age. The fact that Messiah would minister in the **absence** of His *physical* body through His body, the church was the mystery hidden from all past ages! Col. 1:25-29

✓This period or phase is what we commonly call the Kingdom age. The fact that Messiah would minister in His *physical* body on David's throne consummates God's plan for Israel.

Now, it's time to dig into those "Dispensations"

Note: All of these time periods begin with the placing of a covenant. It is helpful to try to memorize their order.

	Conscience	Human Government	Promise	Law Israel – God's Witness	Grace (Church – God's Witness)	Kingdom Israel Again
I N N O C E N C E					 (The Lord Jesus Christ administers this New Covenant in two phases.)	
				Mosaic Covenant – 2 Cor. 3 <ul style="list-style-type: none"> • Administers the Abrahamic • Tables of Stone • Temporary Purpose • Was abolished 	N.C. The Suffering Servant Phase – Jer. 31:31 <ul style="list-style-type: none"> • A Light to the Gentiles – Isa. 49:6 • Messiah ministers through His body (temple) in His physical absence. - Col. 1:24-29) 	N.C. The Reigning King Phase - Isa 49:7-8 <ul style="list-style-type: none"> • Messiah's justice thru Israel's throne.
				Abrahamic Covenant - Principles of land ownership and blessings through Abraham and his Seed through Isaac for the blessing of many nations. This is an <i>everlasting</i> covenant. Genesis 12, 15, & 17:1-8. Its <i>land aspect</i> is amplified in the Palestinian Covenant and <i>throne aspect</i> in the Davidic Covenant.		
				Noahic Covenant - Principles of landlord obligation, blood required, and promise extended through seed. Incumbent upon all, but many argue that authority for human government arises from this covenant. Gen. 9:1-17		
	Adamic Covenant - Principles of sacrifice, prophets and priests, and God's promise to and through seed are unveiled. Its dynamics are seen in future covenants. (Inferred from Gen. 4:5, etc.)					
	<i>The Fall</i>	<i>Noah</i>	<i>Abraham</i>	<i>Moses</i>	<i>Christ</i>	<i>The Millennium</i>

Essentially, we are viewing time periods vertically and covenantal administrations horizontally!

Things I want to reflect upon or remember....

We Can Never Exhaust Christ's Centrality in the Bible.

Using Your Golden Key

Scripture: Matthew 2:13-23

A few years ago one of our Bible school students encountered a couple of New York Jews as she served food in a local restaurant near the school. The men were quick to engage her in a congenial biblical conversation. They expected our student to fire off a list of fulfilled prophecies showing that Jesus is Messiah. They were stunned when she, a Gentile, reminded them that they would never understand their own Bibles unless they stopped reasoning like Gentiles!

Jews requires a sign while the Gentiles seek after wisdom, (1 Cor.1:22.) After citing thirty or forty places where prophecies have "come true," a Gentile jubilantly concludes that the mathematical odds of so many prophecies being fulfilled simultaneously in one person are about ten million to one. Voila! Jesus certainly must be Messiah! This may impress a Gentile, but it wouldn't carry as much water with the Jewish mind.

The Jew is phenomenon oriented. He is theme oriented. He expects to see much more in a prophetic fulfillment than the fact that something has "come true." He wants to see completion of a thought or a theme. He wants to see the consummation of an idea.

This is why the Gospel of Matthew, for example, uses the Greek word *pleroo* so often when it speaks of Christ fulfilling the scriptures: This word not only signals that something has come true, it speaks to a filling up or consummation of an idea. For starters, look closely at the first dozen times the word fulfilled is recorded in Matthew. In each case, the serious Bible student will discover a rich Old Testament theme behind the simple historical fulfillment being shown by the verse. This provides a marvelous treasure hunt.

We leave you to discover those themes, (though we can help if needed). Instead, we respectfully invite you to turn this *golden Key* for yourself. Discover a new way to examine the scriptures.

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

All things must come true *and* come to a complete fruition in Jesus Christ. He really is the Key to understanding Bible prophecy in particular and all of the Word of God in general!

How these facts change the way I think and act.

I will replace my bad habit of always asking "How does this relate to me?" with the question "How does this relate me to Christ and His program?"

Things I want to reflect upon or remember....

My New Covenant Life

A Quick Review: What have we learned so far...

The First Truth - God is Self-Revealing

- God has revealed Himself through creation, His Word, and His Son.
- We can take God's Word literally, but we must always respect context.
- Jesus Christ is the lost key to understanding context. We interpret all scripture in the context of Christ.

The Second Truth - God is Unchanging

- God communicates with men through unchanging promises.
- The super promises of God's Word are called covenants.
- Covenants may be recognized because 1.) They are called such; 2.) They are stated in clear terms; 3.) They extend to men and their seed over generations; 4.) Some require household administrations or priesthoods.

In chapter 3 we discussed the Edenic, Adamic, Noahic, Abrahamic, Mosaic, Palestinian, and Davidic Covenants. In chapter 4 we discussed the Old Testament prophecies about the New Covenant and stressed the role of the Holy Spirit.

In this chapter we tackle our toughest problem: Exactly what is a dispensation?

Exactly what is a dispensation? The traditional definition of a dispensation reads something like this:

"A Dispensation is a period of time during which God tests man with respect to some aspect of His will. This period usually begins with the evidence of God's grace and ends with evidence of His judgment."

While this definition may be acceptable for general use it is not all that "workable" in a serious discussion. In this study we will see the problem addressed, where the problem lies, and how to clear the air.

A. The Problem Addressed: Will the Real Dispensation Please Stand Up?

What All Dispensationalists Agree Upon

The Word of God must be interpreted literally.

The separate roles of Israel and the Church in God's program.

What Most Dispensationalists Agree Upon

A Dispensation is a period of time.

This period corresponds roughly to an administration or stewardship.

Our present dispensation was a mystery - hidden from Old Testament believers. (Col. 1)

The covenants are our baseline for understanding the dispensations.

B. Where Our Problem Lies

What actually is being administered or stewarded? Are we stewarding a time period or a covenant?

The idea of administration or stewardship comes from the Greek *oikonomia* and refers to the administration of a household or estate. (1 Cor. 4:12)

At this point we must decide to settle for the generic Roman description of household administration, or look to the Old Testament to learn more about household administration. (Compare 2 Samuel 7:1-16 with Hebrews 3:1-6.)

Never once in scripture do we see men made accountable to steward time periods. Stewardship always relates to God's promises or covenants and the stewardship extends as long as the covenant is in effect.

What actually defines a time period?

The giving of each new covenant is an easy place to observe the beginning of a new dispensational time period and the end of a previous one. This is easily observable on our chart.

What actually is the mystery about which we speak?

Definition: A mystery is simply “a hitherto unrevealed secret.” New Testament mysteries are so because they had been hidden from the Old Testament saints. What is the actual mystery of which Paul speaks?

The mystery is the fact that Christ would work through His body, the church. Ephesians 1:9,10 and Colossians 1:25-27.

Because of this, the New Covenant administration would actually occur over two time periods.

In the first, Christ works in and through His body the church.

In the second, He works through His physical body in executing the events of the Day of the Lord and the Millennium. We spoke of this in previous chapters.

C. How to Clear the Air

A consistent way to respect both ages (time periods) and covenantal administrations is to label them separately.

The term *period* or *age* should be used to define the *historical* time periods which are separated at the beginning of each covenant.

The term *dispensation* should be understood as the priestly household administration of the covenant which is in focus.

When we use the term dispensation to speak to both time periods and covenantal administrations, we confuse our listeners.

D. What is a Dispensation?

Conclusion: To define dispensationalism biblically we must include two aspects:

A Dispensation is the priestly household administration of a covenant made to men and their seed.

A Dispensational Time Period is marked by the period of time intervening between the giving of any two covenants. Because the New Covenant is administered in two phases we typically associate two dispensational time periods with it.

How does this affect the way I think and behave?

A summary for advanced students:


The singularly most ignored truth in modern Bible teaching relates to the role of Jesus Christ in administering the New Covenant in and through us in our age.

To serve Christ without a proper knowledge of the New Covenant is like trying to ride a horse without a saddle. It can be done, but it is both uncomfortable and risky!

Here is a Better Way to Explain our Position:

The term **period** or **age** should be used to define the historical time periods which are separated at the beginning of each covenant.

The term **dispensation** should be understood as the priestly household administration of the covenant which is in focus.

	Period or Age of Conscience	Period or Age of Human Government	Period or Age of Promise	Period or Age of Law Israel – God’s Witness	Period or Age of Grace (Church – God’s Witness)	Period or Age of Kingdom Israel Again
P E R I O D O F I N N O C E N C E	▼	▼	▼	▼	 (The Lord Jesus Christ administers this New Covenant in two phases.)	▼
				Mosaic Covenant – 2 Cor. 3 <ul style="list-style-type: none"> • Administers the Abrahamic • Tables of Stone • Temporary Purpose • Was abolished 	N.C. The Suffering Servant Phase – Jer. 31:31 <ul style="list-style-type: none"> • A Light to the Gentiles – Isa. 49:6 • Messiah ministers through His body (temple) in His physical absence. - Col. 1:24-29) 	N.C. The Reigning King Phase - Isa 49:7-8 <ul style="list-style-type: none"> • Messiah’s justice thru Israel’s throne.
				Abrahamic Covenant - Principles of land ownership and blessings through Abraham and his Seed through Isaac for the blessing of many nations. This is an <i>everlasting</i> covenant. Genesis 12, 15, & 17:1-8. Its <i>land aspect</i> is amplified in the Palestinian Covenant and <i>throne aspect</i> in the Davidic Covenant.		
		Noahic Covenant - Principles of landlord obligation, blood required, and promise extended through seed. Incumbent upon all, but many argue that authority for human government arises from this covenant. Gen. 9:1-17				
	Adamic Covenant - Principles of sacrifice, prophets and priests, and God’s promise to and through seed are unveiled. Its dynamics are seen in future covenants. (Inferred from Gen. 4:5, etc.).					
	<i>The Fall</i>	<i>Noah</i>	<i>Abraham</i>	<i>Moses</i>	<i>Christ</i>	<i>The Millennium</i>

When we use the term **dispensation** to speak to both time periods and covenantal administrations, we confuse our listeners.

Things I want to reflect upon or remember....

You've Got Rights!

Show Me Your Keys!

Matthew 28:18-20

Years ago, a church where we pastored was being burglarized so we did a stake-out in order to catch the culprits. However, before we caught them, the police caught us and wanted to know what we were doing. We told them our story and that I was the pastor of the church. Instead of accepting our word, the officer wisely asked me to produce keys for the church in order to prove that I had the *authority* I said I had.

Biblical and spiritual authority can be misunderstood among believers who may remain powerless in their life and witness as a result. We can miss the sources of true biblical authority.

The aforementioned officer was concerned with my *legal* authority. Every believer has been vested with legal authority, handed directly to us from the Lord Jesus Christ. When Jesus said "All power is given unto me..." in Matthew 28:18, He was referring specifically to authority. Just as the Father gave Christ authority to carry out His program on earth, so our Lord Jesus has vested us with that same charge. The charge which our Father gave to the Son has, in turn, been delegated to you and me.

Responsibility should always be commensurate with authority. Because our responsibility is to go into all the world preaching the gospel, teaching others to observe (come under the discipline of) these same truths, we are duty bound to test our lives and actions in light of our *first priority*.

Authority also brings privilege. No matter where we go in the Word of God, we find the same pattern. When God commissions a man with a task, He not only gives Him the authority he needs to get the job done, He also leaves that man with the very same promise: "I am with you." We have all been charged with tasks only to discover that we were not empowered to do them. Not only does our Lord support us in this great commission task, He rolls up His sleeves and works with us in it. And, here is the best part:

The more deeply involved one gets in actively serving Christ, the more he becomes aware of that special sense of God's presence and blessing in his endeavors. He never wants to return to the mediocrity of everyday existence without a cause and without passion. Few experiences in life are sweeter than actually experiencing Christ's own promise "I am with you," as we exercise our legal authority to carry out His commission!

How these facts change the way I think and act.

I will manage my everyday pursuits in life in order to be more effective in carrying out my commission. I will assume my authority and responsibility gladly, and enjoy a greater awareness of the presence of Christ as a result.

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 6 - The Role Of The Shekinah Glory

A Quick Review: What have we learned so far...

In chapter 5 we discussed the *key words* which are included in most definitions of a Dispensation. (Note: Eph. 1:9-10)

Mystery	A hitherto unrevealed secret.	Core truth: Christ would be working through <i>His body</i> the church. Col. 1:24-26
Times	Time as a period or as segmented. Gr. (Either “kairos” or “chronos”)	Dispensational <i>time periods</i> are marked by the beginnings of each covenant. God’s grace and our failures are easily observed in each historical period.
Dispensation	A household stewardship. (Gr. <i>oikonomos</i> = house parcel or house law.)	Dispensational <i>economies</i> are associated with <i>covenants</i> , not time periods. Covenants are stewarded through priesthoods. Christ is the priestly steward of the New Covenant in contrast to Moses.

In this chapter we learn about the glorious nature of our New Covenant ministry as we learn of our hidden treasure.

A. The Shekinah Glory in the Old Covenant Ministry

1. Some of the first manifestations of the Shekinah glory may be seen (at least) as far back as the burning bush in Exodus 3:2-4. The place whereon Moses stood became holy ground. This authenticated God’s presence and His new messenger, Moses.
2. The most striking of all evidences of the Shekinah glory may be seen in the giving (and re-giving) of the Old Covenant. Exodus 19:9-19, 20:18-22, 34:29-33. Again, this authenticated God’s presence and the giving of His Covenant.
3. The Shekinah glory was seen in the cloud and the pillar of fire which led Israel through the wilderness. It authenticated the presence of Christ.
4. This same glory was associated with the Holy of Holies in the tabernacle (particularly in reference to the ark of the covenant). It authenticated God’s presence and the administration of His covenant and its priesthood. Exodus 40:34,35
5. The Shekinah glory is seen demonstrably at the dedication of the temple. II Chronicles 7:1-3, 16. Again, it authenticated God’s presence and the administration of His covenant and its priesthood.
6. In one of the most tragic passages in all of the Word of God we trace the departure of the Shekinah glory from the holy place to the threshold, the door of the east gate, and ultimately from the Mount of Olives. Ezekiel 9:3, 10:4, 10:18-19, and 11:22-23. God no longer associated His presence with this defiled temple. Ichabod! The glory had departed! (Note: It will ultimately return to Messiah’s temple. Ezekiel 43.)

Please keep this core truth in mind: The Shekinah glory authenticated the presence of God in the giving of the messenger, the giving of the covenant, and its priestly administration.

This same glory was seen (though veiled in flesh) in the person of Christ. John 1:14. This glory affirmed our Lord’s heavenly origin and His priestly rights. Jesus Christ, however, has ascended. He will one day return in power and great glory. (Matt. 24:30).

The burning question: Where is the glory now?

The Answer: It is right where it belongs. In the temple! It is still authenticating God's presence, His messenger, His Covenant and its priestly administration!

2 Corinthians 3 and 4 should be as important to the New Covenant believer as Exodus 19 and 34 were to the Old Covenant believer! We are the *tables!*

B. The Shekinah Glory in the New Covenant Ministry.

1. The Old Covenant Eliminated.

- a. By virtue of the vessel. It was written in stone. 3:3-5
- b. By virtue of its usefulness. It was *insufficient*:
 1. Its letter is lethal. The Spirit gives life. 3:6
 2. Its glory was to be done away. 3:7
 3. Its glory is exceeded by the ministration of righteousness. 3:8-9
 4. Its longevity was temporary and done away and would not remain. 3:10-11.
 5. Its application was limited by the "veil." 3:12-18

2. The New Covenant Liberated

- a. It has done away with the veil. 3:13-16
- b. It is driven by the Spirit, not fleshly intention. 3:17
- c. It liberates the minister. 3:17
- d. It transforms the minister. 3:18

The New Covenant Administrated

- a. Its ministry is personal (Most believers don't know they have it.) 4:1
- b. Its ministry is transparent. 4:1
- c. Its ministry is veiled in unbelievers. 4:1-4
- d. Its ministry unveiled through the mortification of the servant's flesh. 5:1-18

How does this affect the way I think and behave?

A summary for advanced students:

There is no justification for saying that we are merely under a New Covenant "kind of ministry" based on the anarthrous structure found in 2 Cor. 4:1. Paul is merely saying that a ministry of this kind needs a response in kind. The fact that we are under the New Covenant is clearly asserted in 3:6. Many revised dispensationalists are grossly misled in this respect.

Have You Confused Prophecy With Your Appendix?

The Spirit of Prophecy

Revelation 19:1-21

Like the automobile, but on a much greater scale, the human body is made up of systems which function independently, and yet in perfect cadence with the rest of the body. Even a basic knowledge of these systems helps us live a more healthy and productive life.

Like the human body, and on an even greater scale, the Bible itself is made up of systems which function independently, and yet in perfect cadence with the rest of scriptures. The most apparent of these systems is prophecy which occupies more of the scriptures than any other.

Sadly, many believers treat prophecy like appendixes, apparently useless organs which lie in the background waiting to cause problems! At best prophecy is an impractical plaything, religious brain candy, so to speak. At worst, it divides us.

There is not a single system of truth in the body of scripture (the study of God, the study of man, the study of angels, the study of salvation, the study of sin, the study of the church, etc.) that can be understood *outside* of the context of prophecy. Not one. To be willingly ignorant of prophecy, is to doom oneself to poor spiritual health. In that spirit we offer the sincere believer *two keys* to help us in our pursuit of prophecy.

First, prophecy is the key to understanding Christ. This is not mere religious talk. This is core truth. The man who does not know and love Bible prophecy does not know and love Christ. It is that simple. The nature of our Lord, His past, present, and future activities, what He is doing at this very moment, and what He expects of us are all found in the prophetic pages.

Secondly, Christ is the key to understanding prophecy. Satan would discourage us with myriads of prophetic schemes, generally put forth with varying combinations of allegorical and literal interpretations, and seasoned large scoops of personal opinion. When one pushes all that aside, takes the Bible literally, and simply asks where Jesus Christ is and what He is doing in the context of any Bible prophecy, God's prophetic program becomes simple and clear. No human creativity is needed or welcomed.

These keys are not platitudes. Satan hates Christ and what He is doing. The believer who loves Christ must love Bible prophecy. We would do well to have a heart check up. If I love the things Christ loves I love Bible prophecy.

How these facts change the way I think and act.

I will keep guard on my heart and its attitudes toward Bible prophecy. I will embrace Bible prophecy with the same love and enthusiasm with which I embrace my Savior!

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 7 - A Prophetic Overview

We have concluded Section One of our study.

We are one third of the way through the DNA of Dispensationalism.

A. Let's take a broad look at where we have been.

To date, our goals in this series have been:

1. To help us understand the Bible that we must reason from the character and Person of God.
2. To help us understand that Dispensationalists build their entire belief system based on a literal interpretation of God's covenants.
3. To help us understand what it means to be under the economy of the New Covenant. In our last chapter, we introduced the New Covenant and showed its relationship to the Shekinah glory.

B. Before we continue our look at the New Covenant we want to devote a single chapter to the prophetic timeline of Dispensationalists.

By doing this we will better understand how the New Covenant relates to our present age.

First, we will look at a **Timeline of Bible Prophecy** on the next page. You will need to fill in the blanks as we do a quick review of the basic Dispensational timeline.

We will then take a look at a subsequent chart in order to briefly explain where the New Covenant fits in our timeline.

C. Our next chapter (#8) will begin Section Two of our study. In it we will be exploring our precious New Covenant treasures. Only then will we properly understand how this "Church Age" functions.

D. If time allows: After completing our charts we will return to the chart and try to complete the following:

Your Rapture Position:

If you believe the rapture will occur before the tribulation you are a pre-tribulation rapturist.

If you believe the rapture will occur around the breaking of the sixth seal you are a mid-tribulation rapturist.

If you believe the rapture will occur somewhat simultaneously with the second coming of Christ you are a post-tribulation rapturist.

Your Millennial Position:

If you believe Christ returns and establishes His own rule you are a premillennialist.

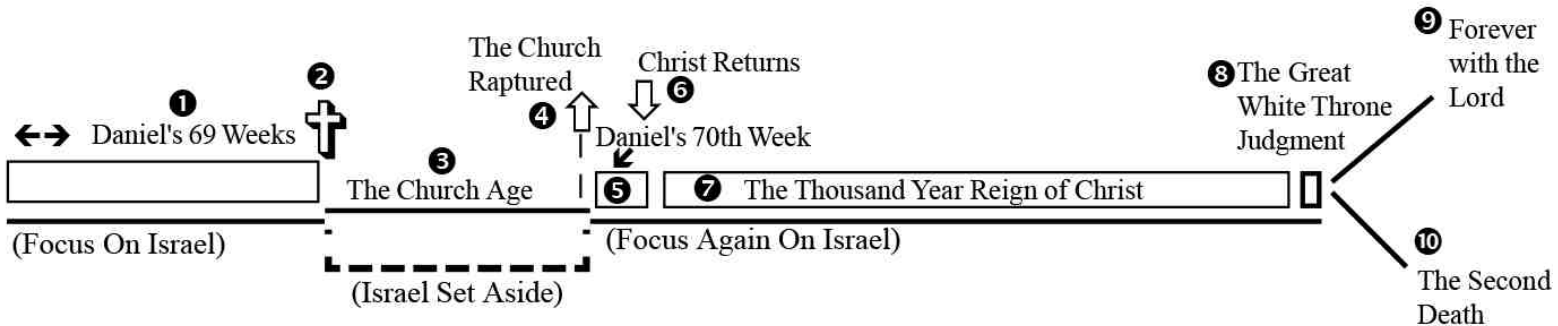
If you believe the church establishes kingdom rule over the earth and then Christ returns you are a post millennialist.

If you believe Christ reigns only within the hearts of His own you are an amillennialist.

A Basic Prophetic Timeline for Dispensationalists

Those who interpret the scriptures *literally* teach that the **KEY** to understanding Bible prophecy is to *always* understand the distinctions which God has made between Israel and the Church in His program. This position is often called the *dispensational* position.

The Timeline of Bible Prophecy



1 An important key for understanding Biblical prophecy is found in Daniel 9:24-27. It is referred to as Daniel's 70 weeks. (A prophetic week is a period of seven years.) Daniel indicated exactly when the 70 week period would begin, how we would recognize the first seven weeks, the next sixty two weeks, and finally, the 70th week. The sixty ninth week ended exactly at the time of Christ's crucifixion - when Messiah was cut off - just exactly as Daniel said he would. This represents only a brief summary of what Daniel had to say.

2 The death and resurrection of Christ occurred in 31 A.D., (*depending on your calendar view*.)

3 The age in which we now live is called the Age of Grace, or the Church Age. The amazing fact

about our age is that its existence was kept pretty much as a secret from the Old Testament prophets who knew that something unusual would occur, but could not understand it. See 1 Peter 1:10-12; Romans 16:25,26; Ephesians 3:3-6.

4 The Church Age will end with the *rapture* of the church to be with the Lord. This was another *mystery* kept secret from earlier believers. See 1 Corinthians 15:51, 1 Thessalonians 4:13-17. Believers works will be judged at the Judgment Seat of Christ at this time, 2 Corinthians 5:7.

5 Daniel's yet unfulfilled *seventieth week* is what we commonly call the *tribulation period*. It consists of two 3 and ½ year periods or 7 years. This period, often referred to as the Day of the Lord in our Bibles is the subject of much of the book of Revela-

tion. Dan. 9:24-27, Joel 2, Rev. 5 - 19.

6 The Tribulation Period will end with the return or Second Coming of the Lord Jesus Christ. See Revelation 19 and 20.

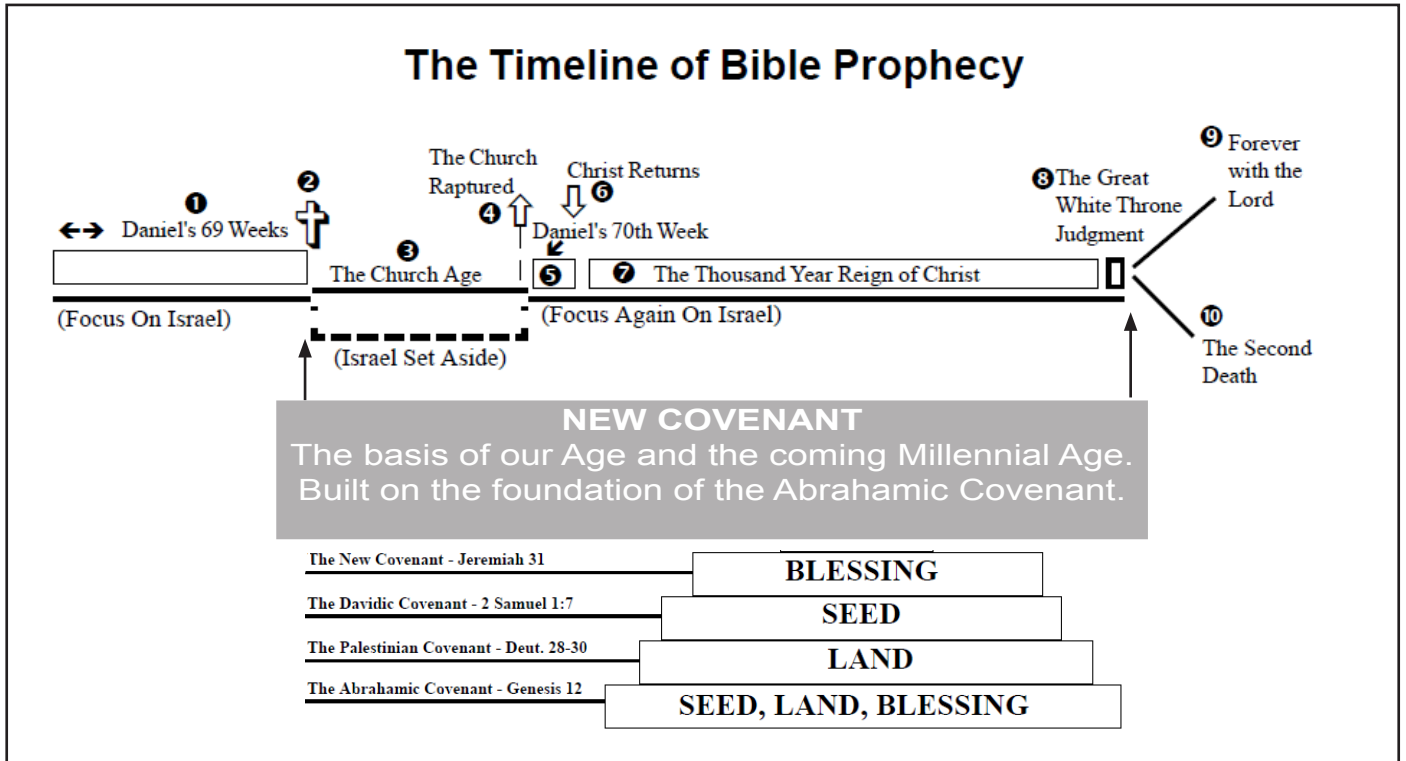
7 The Millennium, or the thousand year reign of Christ on Israel's throne is the subject of many Bible prophecies. A good place to begin reading about it is in Revelation 20.

8 - 10 The Great White Throne Judgment will occur after the reign of Christ. At that time, all unbelieving dead will be resurrected and judged. Read Revelation 20:11-15. Believers will be forever with the Lord. Unbelievers will be forever with the devil and his angels in the Lake of Fire. **Note:** *There are scores of other prophetic events which can be added to this chart.*

How the New Covenant fits into the timeline of Bible prophecy.

New Covenant truth does not need to be “revisited.” It needs to be re-asserted.

After examining the chart below can you identify the two Dispensations governed by the New Covenant?



Notice that the **New Covenant** (area shaded in gray) undergirds the Church Age, Daniel's 70th Week, and the future Millennial Age.

A Foundation for Section Two

Romans 9:1-6 - The Road Map for our Studies in Section Two.

To prepare us for a closer look at the New Covenant let's contrast the *Old Covenant treasures* afforded to Israel and our *New Covenant treasures*. Lest any of us think the Word of God failed the Jewish people, we can find these treasures in Romans 9:1-6. (Please read this in your Bible.) We will now take this short-list of Old Covenant treasures and compare it with a short-list of New Covenant treasures *which we now enjoy*:

Israel's (Old Covenant) Treasures Asserted (Rom 9:1-6)	These Treasures Exceeded in the New Covenant
To whom pertaineth the adoption... Ex. 4:22, Hos. 11:1	N.C. adoption exceeds in both practical privileges and in spiritual inheritance. Gal. 4:1-7. We will see how our new adoption represents a new "First Principle."
And the glory... (The Shekinah glory.) Ps. 63:2	N.C. glory exceeds by virtue of its vessel, its usefulness, its glory, its longevity, its liberty, and its practicality. 2 Cor. 3. (Much of this was covered in chapter 6.) We will cover its <i>liberty</i> at a later point in this series.
And the covenants... (Abrahamic/Palestinian/Davidic/Old)	N.C. scope exceeds by becoming the <i>means</i> for consummating the Abrahamic, Palestinian, and Davidic Covenants. Note: Later, we hope to take a brief look at how we separate the ethnic promises made directly to Israel and the millennial promises made to us all.
And the giving of the law... Given by God in Christ, mediated by angels, administered by Moses!	N.C. implementation exceeds the O.C. because it was given by God in Christ, mediated by the blood of Christ, implemented through the baptism of the Holy Spirit, and freely administered through Him in the church which is the body of Christ.
And the service of God... (latria) The priestly administration of the law through the tabernacle/temple and its sacrifices.	N.C. administration is absolutely and unequivocally temple-based. Our Priest and His service (latria) exceed the old priesthood in every way. We are all priests who are accountable for a range of priestly temple duties in and through our spiritual temple.
And the promises... Both temporal and spiritual, arising from and culminating in their Messiah.	The bejeweled N.C. promises are <i>exceeding great and precious</i> , far surpassing the promises of the Old Covenant. 2 Peter 1:4.
Whose are the fathers... Abraham, Isaac, and Jacob and their unbroken physical heritage – a seed line and a progeny.	The N.C. seed line exceeds Abraham's fleshly line. Whereas Israel gloried in a physical seed line according to the flesh, the N.C. is realized through a spiritual seed line which also descends from Abraham and culminates in Christ. Gal. 3:29
Of whom (according to the flesh) Christ came. As a son of Abraham, of the tribe of Judah, the seed of David, and the son of Mary, <i>He alone</i> qualifies as the God-blessed Messiah. Salvation is of the Jews!	Our N.C. Christ not only occupies Jewish flesh, but indwells <i>all flesh</i> (Jew and Gentile) making us one in Him. As Joel prophesied, now, "whosoever" shall call upon the name of the LORD will be saved. Rom. 10:9-13.

Are You Looking for Kudos?

Are You Among the Foolish?

Galatians 3:1-9

As the grass grew beyond civilized neighborhood standards, we Steel children did our best to ignore the distraction. It was often my lot to be the first to cave, and I would set about finding the mower, mostly out of embarrassment. Then, one day I overheard my mother commenting to someone on how pleased she and my father were because I cared so much about the yard. From that point on, it seemed as though I had no option. I was now bound by love instead of duty. As a matter of fact, I grew to enjoy yard work.

There is a difference between a child who does something because he loves his mother, and a child who does something to gain his mother's attention and approval. The first *understands* his position, the younger child is still *seeking* it.

There is an old cliché which helps us understand the difference between the Old and New Covenants. In the Old, we read "*Do and be blessed.*" We see this amplified in the final chapters of Deuteronomy where Moses rehearses the blessings and the cursings associated with this covenant. Under the New Covenant, however, we see "*Be blessed, and do.*" Grace produces obedience and the end result is more blessing.

Truly born again Christians do not seem to have trouble with beginning in the Spirit. That is, they know that salvation is by grace, through faith in Christ alone and that the law brings bondage. The problem comes after the point of salvation, when the temptation returns to want to perfect or mature ourselves through fleshly effort.

We are wiser to begin each day with a fresh awareness that we have been graced in Christ, not just for our salvation but *in our daily walk*. We start from a point of blessing and acceptance. We do not work to be approved. We work because we are approved.

This appropriation of the grace of Christ is not always so easy in our daily walk because our fleshly nature remains. Like little children, we sometimes perform for the sake of "parental" approval, for kudos. God understands this, but it is not His desire that we think simply in those terms.

How these facts change the way I think and act.

The next time I mow God's grass for Him, I want to do it out of the bonds of love and not the like a law thinker who is looking for a heavenly nod. I already have the nod!

Things I want to reflect upon or remember....

My New Covenant Life

Chapter 8 - The Old And New Covenants Contrasted

The Old and New Covenants Contrasted

Romans 9:1-6 Sets the stage for our studies in Section Two.

To prepare us for a closer look at the New Covenant let's contrast the Old Covenant treasures afforded to Israel and our New Covenant treasures. Lest any of us think the Word of God failed the Jewish people, we can find these treasures in Romans 9:1-6. Please read this in your Bible. Israel was rightfully proud of her heritage and her treasures (Psalm 105).

Three egregious (outstandingly bad) errors we can make when considering the Old and New Covenants:

1. We make an outstandingly bad error when we underestimate the value and beauties of the Old Covenant, or the law (Pslam 119:8).
2. We make an outstandingly bad error when we underestimate the exceeding value and beauty of the New Covenant.
3. We make an outstandingly bad error when we seek to blend the dynamics of the Old and New Covenants.

To which of the these three errors to you believe we Christians are most prone?

AN INCORRECT VIEW OF THE OLD AND NEW COVENANTS

Never *blend* the teachings of the Old Covenant into the New Covenant.
The Old Covenant will always void the dynamics of the New Covenant.



The Old Covenant

Do and be blessed...

Our non-Dispensational brethren try to use the gospels to "bridge" or blend the dynamics of these two covenants. Some use the gospels to terrorize believers into compliance.



The New Covenant

Be blessed and do!

Any works-based system...
will nullify grace. Gal. 2:21

Rom 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.



Not one single person was ever saved by law keeping.
Not one single person can ever be matured in the faith by lawkeeping.
The dynamics of law and grace cannot be blended.
Law keeping will put you into bondage. Period.

Here's proof:

Gal 2:21-3:18

The Law nullifies grace and makes the death of Christ meaningless.

(21) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

(1) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

(2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

(3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(4) Have ye suffered so many things in vain? if it be yet in vain.

Faith supercedes the law because the Abrahamic covenant was by faith, not works.

(5) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

(6) Even as Abraham believed God, and it was accounted to him for righteousness.

(7) Know ye therefore that they which are of faith, the same are the children of Abraham.

Faith precedes the law. This is why gentiles can be saved too.

(8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(9) So then they which be of faith are blessed with faithful Abraham.

Faith exceeds the law. The law can only curse; never justify.

(10) For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(11) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

(12) And the law is not of faith: but, The man that doeth them shall live in them.

Faith satisfies the law. Christ took its curse upon Himself.

(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Faith preempts the law. The Abrahamic covenant came first and cannot be preempted by a later covenant. (God cannot change His Word.)

(15) Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

(16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

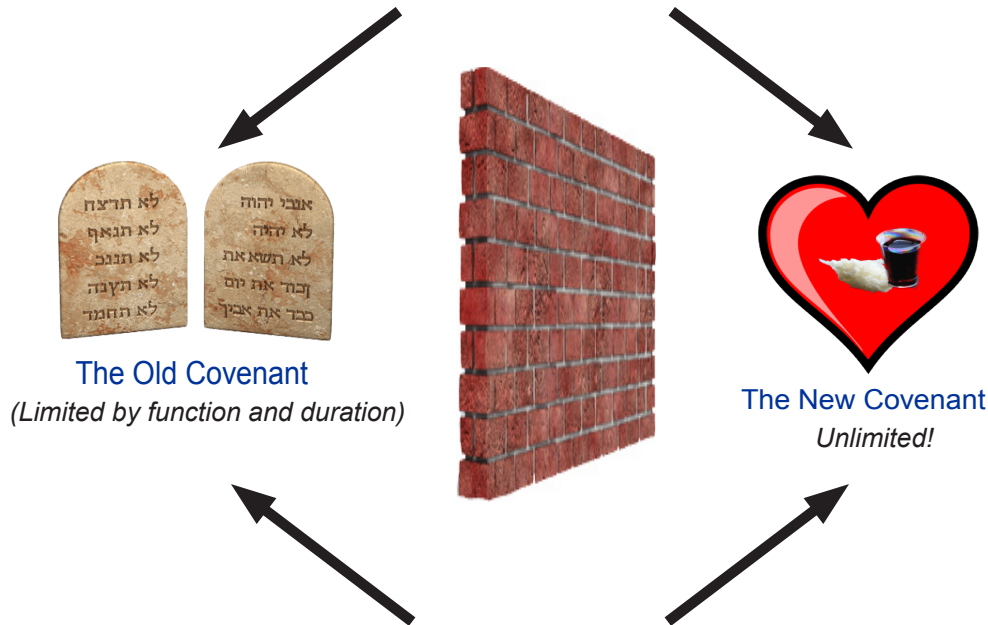
(17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

A BIBLICAL VIEW OF THE OLD AND NEW COVENANTS

1. BOTH COVENANTS REFLECT GOD'S CHARACTER

Understand that the character of God can be seen in both Covenants.
Both covenants are expressions of the Royal Law. (Mark 12:28-31, Jas. 2:8)
This is why the Old Testament saint loved God's law.



2. BOTH COVENANTS ARE BASED ON THE ABRAHAMIC COVENANT

The Old Covenant which was given 400 years after the Abrahamic Covenant cannot disannul the *Abrahamic Covenant. This covenant is still in effect. It cannot be nullified!

3. ONE COVENANT WAS A TEMPORARY COVENANT WITH A TEMPORARY PURPOSE Read 2 Cor. 3 & 4.

Today's Quiz:

Could an Old Testament saint be saved who did not keep the law?

If so, how were Old Testament saints saved?

*Do not fall into the Mormon trap here. The Old Covenant was temporary (until Christ) and was replaced by the New Covenant which is an Everlasting Covenant. The Book of Mormon ("Another Testament of Jesus Christ") claims to be yet another covenant with another set of priesthoods. Hebrews tells us that as long as the New Covenant and its Priest is alive it cannot be replaced. (Heb. 2:3-5, Heb. 13:20. Read all of Hebrews 9!)

Things I want to reflect upon or remember....

How to Drive Your Teenagers Nuts!

A New Position!

Galatians 3:19-4:7

While I have heard that others have told similar stories, be assured that the facts are just as I recall them. One summer evening our older children, who were about to take advantage of the last few hours of daylight, dutifully asked when they should be home. My reply changed their world. I told them that they were to be home when it was reasonable. Though followed by a rush of requests that I simply designate a time, alas, their pleas were to no avail.

What they did not understand was that they were being endowed with both a new responsibility and a new privilege. They were being moved from law to grace. What I did not understand was how comfortable they had been in their law-based world. But we stuck to our guns, and as the years unfolded, we watched the principles of grace play out in our home life.

When children are younger we may say: "When you act responsibly, you will get this privilege." But, the time had come to *change our posture* toward our children and see them in a new light. The new instructions replaced the old. Effectively, we said, "You no longer have to earn adult privileges. We see you in a new light." From that point on we began saying, "You represent yourself, you represent the Steel family, and most of all, you represent Christ. Now go have fun and don't worry about all the petty rules." We are pleased to say that, by God's grace, we had to make very few mid course corrections.

Now, this is exactly what biblical adoption is all about. We have been placed in a position of full sonship, full acceptance. We are no longer children, we are sons with full and complete adult acceptance! This is no novel idea in the Bible. Paul's epistles follow this essential format. First, we are told who we are in Christ and what our wonderful position is about. The second halves of Paul's letters then provide practical guidance for applying this wonderful truth to our lives. It's a wonderful way to live. It is the only way in which we can enjoy the freedom which results from the Holy Spirit guiding our every step.

Perhaps you are resisting this step forward into the life of grace, a life where you assume your full role as a son of God. Don't be tempted to revert to the safety of a rule based, law based system.

How these facts change the way I think and act.

By God's grace I am going to lay hold on the fact that God sees me as having the full rights and privileges of sonship, and through the Holy Spirit, I intend to live a life which represents and reflects my place in His family.

Things I want to reflect upon or remember....

My New Covenant Life
PART TWO - OUR NEW COVENANT TREASURES
Chapter 9 - On the Law, Adoption, and Sonship

Welcome to the Family

In our previous study we learned how to relate the Old and New Covenants in a biblical way. That chapter has been temporarily posted online (in two parts). You may review it by following the address below. We have one more chapter on this theme planned for a later time. You can watch a two part video here:

<http://vimeo.com/37858356>

In today's study we are going to watch some of the precious family truth which unfolds from a proper understanding of the New Covenant. We will work in two general areas. We'll pick up our broad brush once again and stress the importance of observing recurring words in a passage in order to properly understand its context. Our goal is to help you build this valuable habit as you read the scriptures.

We will use two general areas of scripture as we reinforce today's theme: The New Covenant and Family Truth.

1. Firstly, we will examine new covenant family truth in Galatians 3:19-4:18. See visuals on the following pages.

2. Secondly, we will examine new covenant family truth in Hebrews 1 and 2. See visuals on the following pages.

A brief conclusion from our last study...

Interesting facts:

- Only a true dispensationalist can free himself from confusing the law with grace.
- The Reformed/covenant elements must mix in Kingdom truth to gain desired obedience.
- The Arminian/charismatic elements must import Kingdom authority into their systems, again mixing law with grace.

Some Proper Uses:

- To show the unrighteous their sin. 1 Timothy 1:9,10
- To illustrate divine truth. Leviticus 8
- To illustrate divine principles. Ephesians 6:1

On Using the Law

Supplemental Notes—Gal. 2 & 3

FREE OFFER

Accept your free gift of salvation today and God will give you a lifetime of living by grace absolutely free!

Act today!
Titus 3:5, Eph. 2:8,9

Use of Law, Pub (Nutshell Series)

Some Improper Uses:

- To gain our justification (salvation). Gal. 2:16
- To maintain our salvation.
Gal 2:19-21
- To effect our sanctification or enable us in our Christian walk.
Gal. 3:1-3

Note: We fulfill or complete the law as we submit to Christ.

Compare Matthew 5:17 and 18 and Romans 8:4.

Let's consider this matter of recurring words.

Recurring words help *paint the landscape* behind a passage and even shed light on the author's broad purpose and his state of mind. Imagine a man is carrying on a conversation with a friend while using the following words: micrometer, inside diameter, tool and die, bit, lathe, calipre, and tolerance. Where might we suspect his interests lie? Clearly, the man is conversant as a machinist or a metal worker. If we add the words phlange, coupling, elbow, and nipple to the mix, we would have even more information about his *context*. The man's choice of words and his repetition of those words gave us a broad insight into his interests.

Now, we will carry this over to Bible interpretation as we look at our key passages, and draw some conclusions about their broad backgrounds.

Have you bonded with your family?

GALATIANS 3:19-4:18



You were children, with no more rights than the slave children. Now, you have been appointed sons with all of the rights and privileges of sonship! Gal 3:23-4:18

Compare Ezekiel 36:26 & 27 with 1 Cor. 12.

The Nuts and Bolts of Spirit Baptism & Spirit Adoption

2. SPIRIT BAPTISM

PROVIDES EQUAL ACCESS TO THE PROMISE OF THE ABRAHAMIC COVENANT.

Galatians 3:22-26 (See also Romans 6)

This baptism assures

- (1) our identity in Christ,
- (2) our position in Christ,
- (3) our reciprocal union with Christ,
- (4) and our equal access to the promises!

Note: Observe the subtle switch in emphasis from seeing the church as "family and body of Christ" to seeing the church as "community" in contemporary evangelicalism.

1. Operative Words

Faith—Scan chs. 3 & 4

Promise—Scan chs. 3 & 4

TODAY'S EMPHASIS:

Spirit—3:2,5,14; 4:6,29; 5:5,16,17,18,22,25; 6:8,18

Spirit BAPTISM accesses the promise and activates Spirit Adoption.

3.

SPIRIT ADOPTION

Galatians 4:1-14

- (1) Frees us from bondage to the elements of the world. (stoicheion) 4:1-4
- (2) Redeems us unto the adoption of sons. 4:5
- (3) Frees the Holy Spirit to administer the Father-son relationship in us. 4:6
- (4) Gives us immediate access to the inheritance. 4:7
- (5) Demonstrates the insanity of returning to the bondage of the elements (stoicheion). Note: Col. 2:8,20

Stoicheion

(Fundamental Premises, or A,B,C's)

Philosophical stoicheion are based on Gnosticism, Platonism & Aristotle.

Political stoicheion descend from Babylon, Medo-Persia, Greece, & Rome. (Daniel 2.)

Religious stoicheion all descend from works based thinking.

Recurring Words Give Meaning to Context

Exercise: Notice the highlighted words in Hebrews 1:1-3:13. What information can we gather simply by looking at the broad landscape of this passage?

Heb 1:1-3:13 God, who at sundry times and in divers manners spake in time past unto the **fathers** by the prophets, (2) Hath in these last days spoken unto us by his **Son**, whom he hath appointed **heir** of all things, by whom also he made the worlds; (3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (4) Being made so much better than the angels, as he hath by **inheritance** obtained a more excellent name than they. (5) For unto which of the angels said he at any time, Thou art **my Son**, this day have I begotten thee? And again, I will be to him a **Father**, and he shall be to me a **Son**? (6) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (8) But unto **the Son** he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment; (12) And as a vesture shalt thou fold them up, and they shall be changed:

but thou art the same, and thy years shall not fail. (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (14) Are they not all ministering spirits, sent forth to minister for them who shall be **heirs** of salvation?

(2:1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. (2) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; (3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; (4) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (5) For unto the angels hath he not put in subjection the world to come, whereof we speak. (6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the **son of man**, that thou visitest him? (7) Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: (8) Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;

that he by the grace of God should taste death for every man. (10) For it became him, for whom are all things, and by whom are all things, in bringing **many sons** unto glory, to make the captain of their salvation perfect through sufferings. (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**, (12) Saying, I will declare thy name unto **my brethren**, in the midst of the church will I sing praise unto thee. (13) And again, I will put my trust in him. And again, Behold I and the **children** which God hath given me. (14) Forasmuch then as the **children** are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage. (16) For verily he took not on him the nature of angels; but he took on him the **seed** of Abraham. (17) Wherefore in all things it behoved him to be made like unto **his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(3:1) Wherefore, **holy brethren**, partakers of the heavenly calling, consider the Apostle and High Priest

of our profession, Christ Jesus; (2) Who was faithful to him that appointed him, as also Moses was faithful in all his **house**. (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the **house** hath more honour than the **house**. (4) For every **house** is builded by some man; but he that built all things is God. (5) And Moses verily was faithful in all his **house**, as a servant, for a testimony of those things which were to be spoken after; (6) But Christ as a **son** over his own **house**; whose **house** are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (7) Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, (8) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: (9) When **your fathers** tempted me, proved me, and saw my works forty years. (10) Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. (11) So I swore in my wrath, They shall not enter into my rest.) (12) Take heed, **brethren**, lest there be in any of you an evil heart of unbelief, in departing from the living God. (13) But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Things I want to reflect upon or remember....

The Perfect GPS

My Life Goal in Twenty Three Words

Philippians 3:7-14

I chose my life verse over 50 years ago because it packed a dynamite punch! Offering us the perfect GPS, Paul wrote: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;” Philippians 3:10. A peek at the Amplified Bible gives us a taste of the depth and intensity which lies behind this short sentence:

[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [[a]which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope] Philippians 3:10 Amplified Bible

1. Knowing Christ progressively, deeply, and intimately is the highest quest a man can embrace. This pales all other pursuits and the noblest passions of men. In a word, this spells *sufficiency*.

2. Experiencing the tangible power which outflows directly from His resurrection is all one needs for enablement in ministry. This is a daily, tangible, resurrection power effected in our lives as a result of the baptism of the Holy Spirit. In a word, this spells *efficiency*.

3. Sharing in the sufferings of Christ, identifying with His servant posture so carefully and clearly presented in God’s Word, spells out my *identity*. As I share the role of the suffering Servant I share in a marvelous transformation which molds me into His likeness, ironically, by conforming me to His death.

Though I have never attained this goal, some fifty years later, I am a living witness to the fact that one *can* know Christ progressively, and more intimately as he walks down the road of life. I can speak to the power outflowing from that resurrection. And, I can attest that the sufferings of Christ, though always approached with anticipation, have done even more to enrich my walk and shape my character in the direction of Christlike conformity.

I am certainly glad that I have not reached heaven yet, because I have not fully experienced my life verse, but I am far enough along to attest to the dynamics of this powerful little verse, and to invite you to begin your journey down this same highway. Perhaps, by God’s grace, you’ll pass me along the way!

How these facts change the way I think and act.

My greatest pursuit will be the experiential knowledge of Christ. My greatest power will be the result of engaging the resurrection power of Christ. My self image and identity will be imprinted from my suffering Savior!

Things I want to reflect upon or remember....



My New Covenant Life

Family Bonding

We are in section two of our Dispensational series. In section one we laid the covenantal foundations of Dispensationalism. In section two we are simply meditating on our **New Covenant treasures**. In particular, we have contrasted the Old and New Covenants. We will by no means cover all of those treasures.

In our previous chapter:

1. Using the analogy of photography we changed our perspective by viewing scriptures at a different angle, much like an artist does when he wants us to see the same subject from a different perspective. We learned how we can determine our broad context by observing recurring words. We provided an example of this by scanning Hebrews 1-3.

2. Then, we applied this principle while studying that most important New Covenant doctrine, the Baptism of the Holy Spirit as we discovered it in Galatians 3 and 1 Corinthians 12. While we made reference to the New Covenant doctrine of inheritance and adoption which results from our baptism, we did not explore it in detail.

In this chapter we will take a few minutes to expand this technique of observing recurring words. After that, we will look more closely at the New Covenant doctrine of adoption as found in Galatians and Colossians and then Romans.

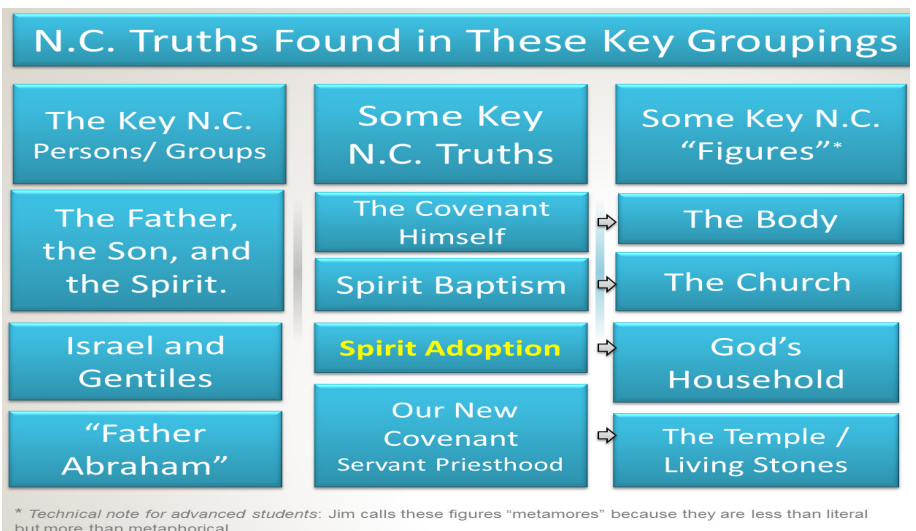
I. Let's work with New Covenant words and terms for a few more minutes.

When I was a child I grew up on a lake in Indiana. When the "dog days" of summer came upon us, the lake would warm up. As local children however, we knew our lake very well. We knew where to find the cold springs that fed the lake and we enjoyed swimming in the cool currents produced by those springs. In our analogy, the Word of God is a lake full of God's truth. There are, however, springs and currents which run through that lake. The New Covenant is the richest and coolest of them all. Find the springs!

A. The words. Prior to this chapter we taught you how to recognize important New Covenant words. Twenty or so of those words are most commonly found repeating themselves in New Covenant passages. They include faith, covenant(s), promise(s), baptism, blood, seed, Spirit, Christ, Father, fathers, son(s), heir(s), adoption, blood, body, bride, temple, family, Abraham, Israel, and Gentiles. Wherever these words begin occurring and recurring, you can be sure New Covenant truth is under discussion.

B. The springs. Those words flow like currents from some strong New Covenant springs of living water. Some examples include Romans 4 (and 5), Romans 8 (and 9-11), 1 Corinthians 12, 2 Corinthians 3 (and 4), Ephesians 1 (2 and 3), Galatians 3 and 4, Colossians 1 (and 2), and Hebrews 1-3 (for that matter, the whole book). In these you will find the richest and coolest streams of New Covenant truth. In those passages, the serious Bible student will find himself literally "swimming" among those New Covenant words we identified earlier. The serious Bible student will also notice that in most cases, these terms expand, extend, and then exceed their prior use in the Old Testament. These are the warp and woof of all scripture.

C. The rich truths which emerge. Finally, when we look at these passages and encounter these recurring words, we discover we can group them into three general categories: The Key New Covenant Persons, Some Key New Covenant Truths, Some Key New Covenant Figures.



II. A Closer Look at Our New Covenant Adoption - Galatians 4:1-14 and Romans 8:14-17,23

A. Adoption as it is taught in Galatians and Colossians.

We are all bound to our first principles or what the Bible calls “elements” or “rudiments” (Gal 4:3,9; Col. 2:8,20). Rudiments are like a keyboard on an instrument. A keyboard limits and enables my performance at the same time. It gives me liberty to perform within its laws. First principles are also premises, that is they are assumed by faith.

Whether good or bad, “_____” are normally passed down through our families. We begin learning them at our mothers’ knees and by our fathers’ instructions. These deeply embedded principles form the basis for all of the rest of our thinking. We would be surprised at the philosophical first-principles we have inherited from the Greeks, and the political first principles we have inherited from Babylon, Medo-Persia, Greece, and Rome. And of course, we know that the entire religious world begins with the same works-based first principle or rudiment.

Both the Jews and the Greeks around them were conversant in this study of first principles, (elements, or rudiments - from the Greek stoicheon.) The Jewish people also fully understood Roman adoption or son-placing.

Gal 3:23-25. In the last part of Galatians 3 Paul is explaining that the family principles, the first principles under which the Jews were operating had been replaced in Christ. The law had served its “childhood” purpose, but its end purpose was to shut the Jewish people up unto Christ.

Third grade was a very good year for me. I have good memories of a godly teacher, of being a member of both the elementary science and astronomy club, and of conspiring on some wonderful pranks. I was secure, fed, and generally tolerated by all. Now, I still love my third grade teacher, but I have never once longed to go back to the bondage of third grade life. It would be even more foolish for me as a believer, to try to get back under the teaching of the law. In fact, it would be destructive. What I have now is far better.

Gal 4:3. Until the appointed time the Jews were in bondage to their first principle. If you do good, you will be blessed. If you do evil, you will experience the consequence. In actuality, however, it was a very worldly idea. And, in reality, all the law did was show the Jews that they never could fulfill it. But that was then.

In the fulness of times, God sent forth His Son to free us from bondage to those first principles. Because Christ came, and because we have been placed in Christ, we have inherited His position. We now share the same privilege as Christ. This is the doctrine of adoption, or son-placing. We have received the full rights and privileges of sonship, full rights and responsibilities as an adult family member, and we are no longer in bondage to the childhood laws which were in place.

Gal 4:6. Being freed from bondage to the first principles of the world is only the beginning. On the positive side, the Holy Spirit has now been freed to administer the Father-son relationship in us.

Gal 4:7. Being adopted also gives us immediate access to the family assets! Our “inheritance” is not just a future promise. Yes, we have a future inheritance, but we have access to the families riches right now! You may read about these treasures and learn how to access them by studying the book of Ephesians!

Gal 4:8ff. Why would you go back? You no longer need your parents to keep your bedroom in place. You no longer need a helicopter mom. You no longer need or desire the family rules which were in place to protect you. Hopefully, you will share the family values, but not the family dictates. Yet, this is exactly what folks do when they seek to re-import the law into the New Covenant.

Col. 2:8,20 Consider the insanity of returning to the bondage of these rudiments! Learn to experience and appropriate all the fulness of Christ which is now available to you. **Note:** The adoption truth presented in Colossians relates more to the Greek or gnostic mindset while the same truth in Galatians relates more to the Jewish context.

B. Adoption as it is taught in Romans 8.

We are in the general section of Romans discussing justification. This excerpt contains some of the information on adoption. (Our emancipation through justification is covered earlier in verses 8-13.)

Many Bible teachers miss the point that the entire eighth chapter is about adoption. Adoption is not incidental to our New Covenant privileges, it is fundamental!

8 Our main purpose for including this outline is to encourage the listener to take this it home and read it along with Romans 8. We will only cover it briefly in class.

D. Our Adoption Guarantees our Justification! 8:14-16

1. Adoption Means Sonship or Son-Placement 8:14, 15

Adoption - Its Use in History

Adoption - The Greek Word

Adoption - Its Roman Use

Adoption - Its Biblical Application

Adoption - Its Biblical Definition

Adoption - Its Testimony to God's Prenatal Love

2. Adoption - Means Participation 8:16-39

a. Adoption - Our Participation With Christ 8:16-25

b. Adoption teaches us who we are - 16

c. Adoption teaches us why we suffer - 17

d. Adoption teaches us why the creation suffers - 19- 22

e. Adoption teaches us to wait for its consummation 23- 25

3. Adoption - Our Participation With the Spirit 8:26-27

a. Adoption teaches us what the Holy Spirit does for us 26a

b. Adoption teaches us how the Holy Spirit does it 26b

c. Adoption teaches us why the Holy Spirit succeeds 27

4. Adoption - Our Participation With the Father 8:28-39

a. Adoption teaches us what the Father purposes. 28

b. Adoption teaches us how the Father proceeds 29, 30

1.) The first step is foreknowledge 29

2.) The second step is predestination 29

3.) The third step is calling 30

4.) The fourth step is justification 30

5.) The final step is glorification 30

c. Adoption teaches us why the Father protects us 31-34

1.) There is no greater defender 31

2.) There is no greater defense 32

3.) There are no rightful accusers 33, 34

d. Adoption teaches us what causes the father to preserve us 35-39

*Note: The above outline excerpt is from Jim's Teacher's Manual on Romans. It is freely available for download. Just let Jim know what format you need.

Things I want to reflect upon or remember....

Remember Those "Good News, Bad News" Jokes?

The Bad News Which is Good News

Scripture: 2 Corinthians 4:1-19

The manager walks up to the mound and tells the pitcher, "I have good news and bad news." He then summarily retires the pitcher. The pitcher replies, "What is the good news?" The manager answers, "I just saved \$200 on my insurance!" Clearly, in this TV ad, the manager and the pitcher have different conceptions of what good news should be. You and I have the same problems when trying to understand what our Savior is doing today. We know He cares for us incessantly. That is the good news. But there is also some bad news.

Our Servant Messiah is carrying out the first phase of His two phase program. He *is presently* being a light to the Gentiles. He is *still* doing this as the *suffering* Servant. We share this role with Christ. Paul puts his shoes and his gloves on and applies this truth in a real life context. Read Colossians 1:24:

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

At first glance it sounds arrogant to assume that we can make up in any way for what is left behind in Christ's afflictions for His own. The fact is, no one can add anything to what Christ did *on the cross*. The good news is that work was finished once for all and that work was sufficient for all, (Heb. 10:7). This is the bad news: As members of Messiah's body Christ continues to carry out His task as the *suffering Servant* who is *reaching the nations*. To align oneself with what one's Messiah is doing is to willingly and purposely accept His own path of sorrow and suffering and to accept His passion for the lost. There are no alternate paths.

This, of course, does not set the tone for most church prayer meetings. Our normal prayer path is down Deliverance Avenue, not up Gethsemane Way. We pray that Aunt Jane will be free from the gout in her toe, and that journey mercies will be given to Uncle Fred and Aunt Sara who shouldn't be driving anyway. We rarely, if ever, pray that we will be able to share in the sufferings and rejection of our Christ in some new and fruitful way!

The bad news which is really *good* news is that the *authenticating power* of the New Covenant is released in our lives as we assume the role of *suffering servants* along with Christ.

How these facts change the way I think and act.

As a part of Messiah's body I will gladly give my body to share in the sufferings of Christ. I know that this "light affliction" which is very minor in light of eternity, actually authenticates and empowers my witness to a lost world!

Things I want to reflect upon or remember....

The Blood of the New Covenant

Our "recurring word" passage: Hebrews 9

Distant Review: The keystone covenants are made by God to men and their seed over extended periods of time.

The Abrahamic Covenant lays the foundation.

When we focus on God's program in general, and the plan of salvation in particular, we must begin with a clear understanding of the Abrahamic Covenant.

1. The Abrahamic Covenant is then expanded in the Palestinian Covenant, the Davidic Covenant.
2. The Mosaic Covenant was added to the Abrahamic temporarily (Gal. 3:19-25) until Christ.
3. The New Covenant was made with Israel, Jer. 31:31-34 (and elsewhere). This raises the question, how may I, a gentile participate in it? Answer:

The New Covenant is fulfilled in a Person!

1. Because it is in a Person, I cannot understand or experience it unless I am in that Person. (Heb. 12:24).
2. Just as Messiah has a twofold task, so His covenant is administered in two phases, the suffering servant phase and the reigning king phase. (Isaiah 42-53. Read Isaiah 49:3-7).
3. Remember, because this promise was made specifically to Abraham's Seed you must be placed in Christ to benefit directly from it. There are no future covenants yet to come! (Rom. 4:9,13; Gal. 3:29)

Recent Review: In section two of our study of the DNA of Dispensationalism we have been meditating on the wonderful treasures of the New Covenant. In particular, we have stressed Spirit baptism and Spirit adoption. Today, we explore the most wonderful asset of all: The blood of Christ.

How do we know the New Covenant has been effected?

*See additional chart in Supplements.

The blood of the New Covenant witnesses to the fact that it has been effected through sprinkling. 1 Peter 1:1-2 & Hebrews 10:19-22; 12:24

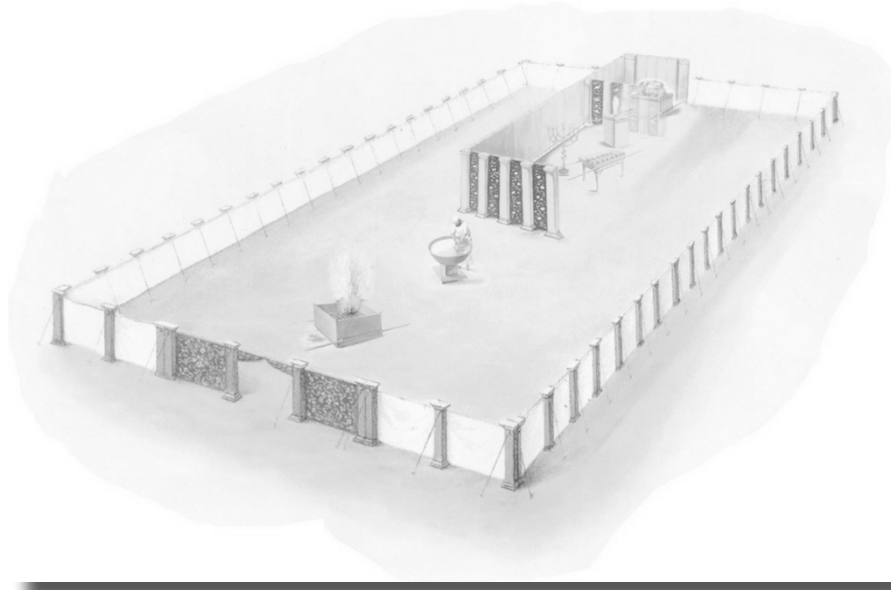
The blood of the Old Covenant - Provided many times by many priests.

1. By studying Hebrews 9:1-5 we understand there are two aspects of the blood-work of Christ.
2. The blood sacrifice was provided outside the Holy Place (many times or annually, by many priests.)
3. The blood was sprinkled along the way and upon the Mercy Seat (many times or annually, by many priests.)

Under the Old Covenant, Moses was instructed to build the tabernacle after the pattern of the real Tabernacle of Testimony in heaven. Hebrews 8:1-5, 9-15. This was to be a temporary shadow of the real tabernacle in the heavenlies.

The Blood of the New Covenant - Provided one time by one Priest.

1. The New Covenant was consummated in two phases just as the Old Covenant demonstrated.
2. The blood of the sacrifice was applied inside on the mercy seat in the Tabernacle of Testimony in heaven. This was done once, for all, by the Lord Jesus Christ. Hebrews 9:24-28
3. Christ provided Himself as an offering on the cross, outside of the Holy place. Hebrews 10:14, 13:11.



WRONG THINKING ABOUT THE BLOOD OF THE COVENANT

#1. COMBINE THE TWO ASPECTS OF CHRIST'S SACRIFICE

A. When we see *both* aspects of our salvation combined at the cross, we must ask the question - For whom did Christ die?

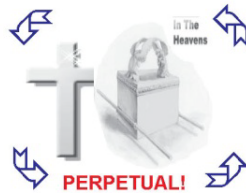


A. We must either conclude:

- 1.) He died for the elect only - Reformed Limited Atonement
- 2.) Christ's death and blood was applied for all men. - Universalist

#2. MAKE EITHER OF THESE EVENTS OCCUR MORE THAN ONCE

Rome believes both the sacrifice of the blood and the application of the blood occur at every Mass. This must occur *over and over*.



"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb 9:26 AV)

Adventists believe Christ began applying His blood in 1844 for those who keep all the law!



"For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:" (Heb 9:24 AV)

Arminians are hopelessly confused because they believe the sacrifice of Christ can only cover *so much sin* - an amount they cannot determine. The sacrificial work of Christ is limited. Some Arminians think it can be applied more than once.

“Flockers” Rarely Flock to the Truth

Girding the Loins with Truth

Ephesians 6:10-20

He was a nice enough fellow, a member of our church who loved to play chess. He kept insisting that I come over and play a game. I kept insisting that I knew little or nothing beyond the basic moves, but it was to no avail. I was doomed to meet him on the field of battle. When the fateful hour arrived, I was able to make fully three moves on the board before the outburst came. He rose from the table exclaiming “I could never play chess with someone like you! You are ruining my game!” Nor did he ever play again, and I have remained forever scarred and intimidated by chess. In reality, though, it was his fault. I begged ignorance, and he ignored it.

I fear that we dispensationalists have behaved in much the same manner. We treat others as though they are ruining our game, when, in reality, most are ignorant of what we are really saying. For example, most of our Reformed brethren see dispensationalists as folks who simply break history up into seven (non contiguous) time periods, with little justification. Frankly, if that is the best we can do, we are the ones who deserve the ridicule.

In reality, those “time periods” that we describe are *incidental* to the real substance of what Dispensationalism is about. Dispensationalism is the doctrine which arises from taking the covenants literally, seriously, and consistently. Dispensationalism is not about time periods, it is about covenants. Our understanding of the covenants leads to our understanding of the time periods involved. This understanding, in turn, helps us understand exactly what God is doing right now.

Perhaps some do not think Dispensationalism should be subject matter for a devotional. It very much is. If one truly loves Christ, if he loves His people Israel, if he longs for the rapture, he will set his hearts on these truths. Conversely, if present trends continue and the Lord tarries, Dispensationalism will soon disappear from evangelical Christianity and a great deal will be lost.

Let’s hope and pray that we are not contributing to Dispensationalism’s demise by our own bad tempers and failure to explain what we really believe. Are you prepared to learn the basics? Is your ignorance helping to make Dispensationalism the subject of ridicule?

How these facts change the way I think and act.

Because I love Christ I will love the things He loves, and this means I will set my focus on learning what He is doing and how to communicate it to others. I will not sacrifice Dispensational truth on the altar of pragmatism.

Things I want to reflect upon or remember....

Dispensational Camps

Stuff I may never need to know - but just in case...!

Lincoln reminded us that our great country would never be conquered by those who cross the waves to reach us. Rather, it would be conquered from within. Dispensationalism, the crown jewel of literal interpretation, has become divided by its own weaknesses, from within. The leaven of allegorical interpretation has been mixed into the meal. *It's worth one hour of our time to orient ourselves to these issues in the hopes that we can protect ourselves and the next generation from these errors.*

Understanding the Ingredients of Dispensationalism.

First, take a quick glance at our Dispensational chart once more, and try to answer the following questions:

- 1.) How many dispensational time periods are there?** Ans: There are seven.
- 2.) What marks the beginning of each dispensational time period?** Ans.: In most cases, each begins with the giving of a covenant.
- 3.) Which two dispensational periods are based on the same covenant?** Ans: The dispensational period of the church and the dispensational period of the kingdom are both grouped under the New Covenant.
- 4. Why are the last two dispensational periods based on the same covenant?** Ans: Because covenants are being administered, not time periods. The New Covenant is administered in two phases - by Christ the suffering servant, through His body, the church) and by Christ, the reigning king in His own body. The tribulation period or Day of Jehovah marks this transition. In short, we have two dispensational periods under one covenant, because Christ is carrying out His work in two phases. All of history is keyed on what Christ is doing.

Understanding the Issues that Divide Us.

There are four *well known* classes of Dispensationalists. They are Classical, Typical, Revised, and Progressive / Charismatic Dispensationalists.

- 1.) Each group boasts a complement of authors, and representatives of these groups are commonly present among us.
- 2.) Each study can become complex in itself. (This class does not address all the issues and rhetoric.)
- 3.) There is a single driving issue which distinguishes each of these groups from the other.
- 4.) Each group may be known and understood by their teaching on this last covenant, the New Covenant.

Chapter 12 - Dispensational Camps, Cont
Dispensational Camps

Your challenge: Match the description on the left with the image on the right. The descriptions are in presentation order, but the images are not.

All wrong thinking leads ultimately to wrong behaviour and wrong consequences. To misunderstand the role of Christ and the New Covenant hinders His cause and His program.

1. The Classic View

There is one New Covenant for the Church.

There is a future New Covenant for Israel.



2. The Typical View

There is one New Covenant for Israel applied in two phases:

1. Church's in-Christ position makes the N.C blessings available.

2. Israel not yet realized all the promises of the Palestinian and Davidic Covenants.



3. The Revised View

There is one New Covenant for Israel Only;

Church not under a specified covenant, just a "New Covenant kind of ministry."



4. Progressive & Charismatic View

Teaches One New Covenant. However, if the New Covenant (which was given to Israel) is in effect, then the Kingdom must be in an "inaugurated phase" of fulfillment in the church.



5. The Christological View

There is one New Covenant for Israel applied in phase with Messiah's two-fold mission.

Challenge for advanced Bible students: Which of the above five views include at least some degree of non-literal (allegorical) interpretation? Why?

Key for cheaters: 1 = C, 2 = B, 3 = D, 4 = A, 5 = E

Are You Having an Identity Crisis?

Put on Your Robe, Please!

1 Peter 2:4-9

When the Mormon arrives at your door, he will size you up and soon decide between one of several tacks. If he senses you might be a Christian, he will most likely get around to asking you “What is your authority?” This is because he believes Jesus Christ removed His authority from the apostate church and vested it in Joseph Smith and the subsequent LDS priesthoods which evolved, (the Aaronic and the Melchizedekan). Boys 12 years old and up are part of the first, and men only are later ordained into the LDS Melchizedekan priesthood. According to Mormons, priesthood holders can be authorized to preach the gospel, administer the ordinances of salvation, and govern the kingdom of God on the earth.

To be sure, *your* authority to preach comes directly from Matthew 28:18-20. The Great Commission was given to all those disciples who were present, not just apostles. But this is not where it ends. You are also a priest who ministers directly under our High Priest of the Melchizedekan order, the Lord Jesus Christ, who administers the everlasting New Covenant, not Mormonism’s imaginary covenant which supposedly replaces it. Enough about cults; let’s talk about us.

The part we must not ignore is that we now have priestly privileges and duties that are very carefully delineated in God’s Word. To name a few, we have sacrifices to make (Romans 12:1-2), we have prayers of petition and thanksgiving to offer (Heb. 13:15), the souls we bring to Christ (Romans 15:16), and even the giving of our material gifts are priestly offerings (2 Cor. 8).

Furthermore, as priests, we will be called upon to answer directly to Christ Himself regarding how we built upon Christ’s temple (the church) and how we kept it pure (2 Corinthians 3).

Sadly, very few Christians view their priesthoods as little more than a flowery metaphor. They have no idea that priestly *dynamics* come into play when we begin to carry out our priestly functions. In the end, they are powerless and fruitless. Give up on the empty pursuit of “Kingdom Authority” (which belongs to a future age) and begin experiencing the dynamics of your own priesthood priestly authority! Your priesthood is one of your New Covenant treasures. Enjoy it!

How these facts change the way I think and act.

I will begin investigating all that is involved in my holy priesthood, learn its dynamics, and present the kinds of offerings which please my God. I will build for eternity by building on Christ’s temple, now!

Things I want to reflect upon or remember....

Dispensational Realities (Definitions)

The Role of the Church in this Dispensation

Our previous chapter was a simple generalization of various dispensational views. *You're not going to die if you didn't understand all those nuances. You're just better off if you do. Our purpose in this chapter is to look at *our present Dispensation* much in the way that God looks at it.

His Great Cause

First, we'll just *munch* on some of the riches of Ephesians for a few minutes (noticing those recurring words!) This is for our hearts. We'll see God's purpose in our family position, in the grand scheme of history, in overcoming principalities and powers, in filling all things, and in making us His temple.

His Glorious Church

Today's culture hates two things equally. We hate to give a direct answer to a direct question, and we hate being definitive. These tendencies represent the spirit of antichrist. It is extremely important that we understand the words, *church, baptism, body, and temple*. We will not be discussing the term bride of Christ at this time.

It's time to work a little with our accompanying charts... Don't get lost in the detail. We will talk about the word *kingdom* first (slide only), and then the words *church, baptism, and body*. Remember, just reach for the big picture. Here is what we want to conclude:

Firstly: Now that you have looked at the chart, notice all the *unique things* which *combine* to make what we call the church today. **1.** It is uniquely founded upon Christ (Matt. 16:18.) **2.** It is uniquely unified and empowered through the baptism of the Spirit. **3.** It is uniquely the mystery form of Christ's spiritual body through which He works exclusively in our day. **4.** It is uniquely Christ's temple through which He carries out His priestly ministries. ***These four elements combine to make this church unique in this age.*** Remove or alter any of these elements and we are no longer dealing with the church which Paul describes. These *define* the church as we know it.

Secondly: These *uniquely combined* aspects of the church were *not* existent in the Old Testament, and will *not* be existent in the tribulation or the millennium.

My Constant Challenge

As a New Covenant correspondent, I am a fully vested SON. I am a fully vested SERVANT sharing Christ's tasks. I am a fully vested PRIEST, with all the duties of a priest.

Because I am a member of Christ's church I share His perspective. I will love His church and remember that it is both holy and catholic (Not Roman Catholic - which is neither). Eph. 5:22-23.

Because I have been *baptised into Christ* I have a new persona or identity. I am being changed (metamorphosised) into His image (2 Cor. 3:18). Specifically, I have been freed to share in the servant tasks of Christ.

Because I am a part of *Christ's body* I have a new partnership (fellowship) in ministry. 1 Cor. 10 Esp. vs. 16,17

Because I am a part of *Christ's temple*, I have a new priority. I will keep it pure and faithfully execute my temple (priestly) duties. (The subject of our next chapter.)

*BTW: Students who would like to step deeper into the discussion are invited to ask for additional resources.

Dispensational Realities Definitions

Note: Each of these terms is treated chronologically relative to the ages of the **Law** (left column), **Grace** (center column), and the **Kingdom** (on the right).

Chapter 13

<h3 style="margin: 0;">1. CHURCH</h3> <p style="margin: 0;">The word church simply means “called out ones” and can refer to any group of people in any time called out for any purpose. In this broadest sense, all of God’s people in every age can be seen as His church.</p> <p style="text-align: center; margin: 10px 0;">O.T. Acts 7:38</p>	<p style="text-align: center; margin: 0;">Matt. 16:18 Church Age</p> <p style="margin: 10px 0;"> + Note: Because Jesus spoke of building a future church on a new foundation (Himself) we know that the church in this age is more than just a generic grouping of His people in all ages. </p>	<p style="text-align: center; margin: 0;">Matt. 18:17 Kingdom</p> <p style="margin: 10px 0;"> ↕ Yes - but in a broad sense only. There will be no local churches as we know them. </p>
<p style="margin: 0;">Yes - but in a broad sense only.</p>	<p style="margin: 0;">No. Pre-Christian believers were credited with the righteousness of Christ but could not enjoy the practical benefits of the baptism of the Spirit which are only made available through the resurrection of Christ.</p>	<p style="text-align: center; margin: 0;">Romans 6 and I Cor 12:12,13</p> <p style="margin: 10px 0;"> + Yes. New Covenant ministry initiated the outward manifestation of the Baptism of the Spirit, first spread geographically, beginning in Acts 2. It results in the indwelling Christ, and indwelling Holy Spirit. </p>
<p style="margin: 0;">Yes - but in a broad sense only.</p>	<p style="text-align: center; margin: 0;">Joel 2, Acts 2:16-21</p> <p style="margin: 10px 0;"> ↕ Yes, but...unlike the present manifestation of the Baptism of the Spirit, its manifestation will relate to the administration of the Kingdom. Scripture says little regarding how this plays out. <u>Therefore we do not speculate.</u> </p>	<h3 style="margin: 0;">3. BODY of Christ</h3> <p style="margin: 0;">No. This concept was a mystery and absolutely foreign to the Old Testament believer.</p> <p style="text-align: center; margin: 10px 0;">Romans 6 and I Cor. 12:12,13 See Ephesians 3 & 4, Col. 1</p> <p style="margin: 10px 0;"> + Body doctrine is closely linked to both of the previous terms. <i>We alone are the church which is His body.</i> This designation belongs to this age alone. More than a “metaphor,” Christ lives and works through us. </p>
<h3 style="margin: 0;">4. TEMPLE</h3> <p style="text-align: center; margin: 10px 0;"><i>PHYSICAL TEMPLE</i></p> <p style="margin: 0;">God allowed His name and His Shekinah presence to be associated with the tabernacle and Solomon’s temple. The Mosaic priesthood was also administered through the temple.</p> <p style="text-align: center; margin: 10px 0;">2 Samuel 7:13</p>	<p style="margin: 0;">Temples are not simply the place where God places His name or dwells, they are the means through which the priesthood is administered. Temples and priests go together.</p> <p style="text-align: center; margin: 10px 0;"><i>SPIRITUAL TEMPLE</i></p> <p style="margin: 0;"> 1. Christ indwells His temple and His Shekinah glory emanates from us. 2. We are a household of priests through whom our Priest ministers. </p> <p style="text-align: center; margin: 10px 0;">Ephesians 2:19-22</p>	<p style="text-align: center; margin: 10px 0;"><i>PHYSICAL TEMPLE</i></p> <p style="margin: 0;"> 1. Christ’s presence will once again be associated with the physical temple from which He reigns. 2. His priesthood will be administered from there. </p> <p style="text-align: center; margin: 10px 0;">Zech. 6:12, Ezek. 42-43</p>

One Last Glimpse at the New Covenant Treasury.

Extreme Servanthood

Scripture: 1 Corinthians 4:1, Colossians 1:25-29

The most common New Testament word for servant is the Greek *doulos*, meaning slave or bondslave. However, there are two other kinds of servants which are both mentioned in the first verse of 1 Corinthians 4: “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”

The first designation is in the word *minister*. It is the Greek *huperetes* and is in reference to the lowest class of slave, the galley rower. When we think of ourselves as common galley rowers it removes any idea that we would act as lords over God’s heritage, or seek to elevate ourselves above our brethren in any way. We share a common bond. Now, the plot thickens.

In the second half of the verse we see the steward, the steward of the mysteries of Christ. The steward (oy-kon-om’-os), is the *household administrator*. This steward represented the highest order of slavery. Stewards were often true professionals who vested and invested, supervised children, hired, fired, did the banking, and provided a host of other family services. They were fully empowered as estate administrators. The Bible’s unjust steward was likely such an administrator. As New Covenant stewards we want to be sure we know exactly what we are to administer.

The New Covenant steward administers the mysteries of God. We do not need to wonder what they are. The New Covenant names seven of these mysteries specifically. These mysteries are not mysterious. These are simply “hitherto unrevealed secrets” that were not known to Old Covenant believers. They are what separate us from the ways of the Old Covenant and help us understand exactly who we are and what we are doing in this age. One cannot know where he is in God’s program without knowing them! Herein lies the tragedy, the average Christian does not know these mysteries exist, much less can he name even a few of them!

If I *am* a highly vested steward of the mysteries of Christ and I will be held personally accountable one day for how I administered them, it only makes sense that I know *what* they are, and the core truths they represent. In the final analysis, a Dispensationalist is simply one who believes these mysteries and applies them literally. Do you know them?

How these facts change the way I think and act.

I will share the common bond of the galley rower with all my brethren in Christ. I will also assume my cherished high position as a steward of the mysteries of Christ by learning them and teaching them to others.

Things I want to reflect upon or remember....

A Dispensational View of The Day of the Lord

We will be showcasing an important concept in Bible interpretation while we study this truth

Our starter text is 1 Thess. 5:1-9 and this is a good time to read it. There was then, and always has been a group of believers (and cultists) who have insisted they are in the Day of the Lord. You are probably well aware, for example, that Jehovah's Witnesses have been insisting that we are in the Day of the Lord since at least 1914! That's one long 7 year stretch! To avoid being *deceived* by this error (2 Thess. 2:3) we need to understand what the Day of the Lord is really about. We will be taking a definitive look, an interpretive look, a chronological look, and a spiritual look at the Day of the Lord.

A Definitive Look at the Day of the Lord.

We find a very good definition of the Day of the Lord in the Scofield Study Bible (cf. Notes on Joel 1:15 or Rev. 19:19). In this instructor's opinion, the very best contemporary book on the subject is Renald Showers' Maranatha, Our Lord Come! published by Friends of Israel. This book is an absolute must for the library of true literal interpreters. Showers says:

"The Day of the Lord refers to God's special intervention into the course of world events to judge His enemies, accomplish His purpose for history, and thereby demonstrate who He is - the sovereign God of the universe (Isa. 2:10-22, Ezek. 13:5,9,14,21,23,30:3,8,19,25-16)." - Renald Showers

By now, you should also know that chapters 4-19 of the book of Revelation supply rich *details* about the events of this time period. We base our chronology for the events surrounding the coming Day of the Lord on the book of Daniel, especially chapter 9. *Advanced note:* Because the Day of the Lord is interventional (it is phenomenal interrupting the laws of God in nature) its terminology is generally both military and apocalyptic.

An Interpretive Look at the Day of the Lord

A. The Thematic Principle.

As with all prophecy, the Day of the Lord first represents a *theme*. Then it represents an *event*. This is a very important matter for interpretation. Seasoned Bible students inside dispensational circles have heard a variety of terms tossed around in order to help us understand scripture. These include terms such as *near and far fulfillment*, *multiple fulfillment*, and *partial fulfillment*, and what I personally like to call *cameo fulfillment*. These terms are less confusing when we understand a little bit about biblical themes.

Before tackling any prophecy we need to step back far enough to see its *underlying theme*. This Bible interpreter is not only a literal interpreter, he is a *thematic* interpreter. In practice, this means he always looks at the broad context first. He considers all passages on a given subject before analyzing any particular passage. But this is just the starting point in thematic interpretation.

Thematic interpretation begins with the understanding that God is a person, not a computer. As a person, He has personality and mood as He reveals Himself. He is not bound by time as we are, and sees beginning, end, and all that is in-between as a single event. He is not bound to reveal Himself from our perspective of time. This can be challenging to the New Testament Gentile whose first principles stem more from Greek philosophy than Jewish history. The Jews had less difficulty with this because they themselves are sign and mood oriented. Perhaps we could say that the Jew moves from mood (emotion and pathos) to detail, while the Gentile examines details (definitions and chronology) and moves toward mood. Regardless, God reveals His truth *thematically*. Just keep in mind that mood and theme generally precede detail in the Bible.

1. The Thematic Principle illustrated.

a. When is Christmas? As Gentiles we would say Christmas is on December 25. But that is really Christmas day. Christmas would include 12 days for some. For others Advent season includes the whole month. For Walmart, even longer! Christmas is both a theme *and* an event. We might say that Christmas is a single *event* which occurs in phases and finally consummates in a single *day*.

b. Consider the resurrection. The resurrection unto life is first a theme. As an event descending from this theme, it has multiple expressions before it comes to completion or fulfillment. At the time of Christ's resurrection we had a small pre-fulfillment of the resurrection in Jerusalem, we will yet experience the rapture (a resurrection in its own right), and ultimately, all saints will be resurrected unto life. To be absolutely correct, we would say the resurrection is a theme from which we see a single event which results in phases.

c. Consider the Advent (or coming) of Christ. It has multiple expressions. He *came* at the incarnation, He is actually in the *process of coming* in the flesh at this very moment (1 John 4:3). He will *come* for His own at the rapture and He will *come* in power and great glory at the end of the tribulation (Mat. 24:30). The theme is the fact that God *comes to man*. The event itself occurs in *phases*. It may seem ever so technical, but there is actually one second coming which occurs in two phases, the rapture and return of Christ. There are not two second comings.

Our point is this: In each of these cases, the event descends from a theme and the event is realized in phases. The Day of the Lord is a prime example of this.

2. The Thematic Principle demonstrated by Peter.

The Day of the Lord is both a theme and an event. We begin with an easy example in Acts 2:15 where Peter provides an explanation for the outpouring of the Spirit at Pentecost. [Read Acts 2:15-21 at this time.](#)

How has Peter *interpreted* Pentecost? He sees it as part of a much larger theme. He has gone right to Joel 2 and lifted these six verses right out of Joel's prophecy regarding the Day of the Lord, boldly declaring "this is that." He is arguing that these folks have seen the mighty intervention of God in the affairs of men as He moves His program forward. The theme and the mood of the Day of the Lord were being fulfilled right before their eyes.

B. The Theocratic Principle. We do not want to miss what God is showing us about Himself:

1. His intention. God has an exquisite plan and program for the history of the world. He purposed this event.

2. His intervention. First, last, and always, this term indicates those times when God *intervenes* in the events of mankind. Just as we see miracles as interventions in the natural laws of the universe, the Day of the Lord is always an intervention in the natural outworking of history.

3. His compassion. God uses two universal analogies or metaphors to lovingly warn us and assure us that this will happen.

a. The analogy of night and day. It is Day which begins with night and ends in light. It is gloomy and dark (at least during the night, or tribulation period.) It will ultimately burst into the millennial light. Amos 5:18-20, Joel 2:1-3.

b. The analogy of travailing and birthing. There could be no better analogy to describe the events of the Day of the Lord. The ideas of gestation, birth pangs, and ultimate (sudden birth) help us understand the mood, purpose, and progress of this event. As dark and painful as labor is, it opens the way for a

grand and glorious future. The travail itself speaks of the unspeakable pain the world in general will experience, and Israel in particular will experience. It will be abrupt and unstoppable. Zephaniah 1:14-18

A Chronological Look at the Day of the Lord

The Day of the Lord is an event which descends from the general theme of God's purposeful intervention in the affairs of men. As an event the Day of the Lord has multiple expressions before it comes to fulfillment or completion. **Now, please see our chart for this discussion.**

A Spiritual Look at the Day of the Lord.

Attitudes toward the Day of the Lord are as wide and varied as the churches which pepper our streets.

1. *The future Day of the Lord is a Jewish event.* It is Israel's travail. The Bible says it is the time of Jacob's trouble (Jere. 30:7). The holocaust, real as it was, represented nothing more than Braxton Hicks contractions. While many of the world's religions embrace a future apocalypse, only Dispensationalists understand the engine which will drive this event.

2. *We are not in this Day.* We may comfort ourselves with this fact and avoid being deceived. We must never think we can locate this day on our calendars. The man of sin has not had his *unveiling*.

3. *We should be watching for the approach of this Day.* Do not use Acts 1:6-8 as an excuse to ignore 1 Thess. 5:1. We are *expected* to be aware of the times and seasons, just not the ones the Father has kept under His own administration.

While we will not go through this Day, it is a mistake to think that we cannot see the day approaching. In particular the more we see the spirit of antichrist and his "lie" manifested, the more gripped we should be with a sense of *urgency* (not obsession).

4. *We are NOT of the night.* 1 Thess. 5:4-9. We should behave as children of the light.

5. *"By all means" learn to use this truth in your witness.* To do this, we must be equipped to teach it and discuss it. Today is not the Day of the Lord, but it is the day of salvation! 2 Cor. 6:1-2.

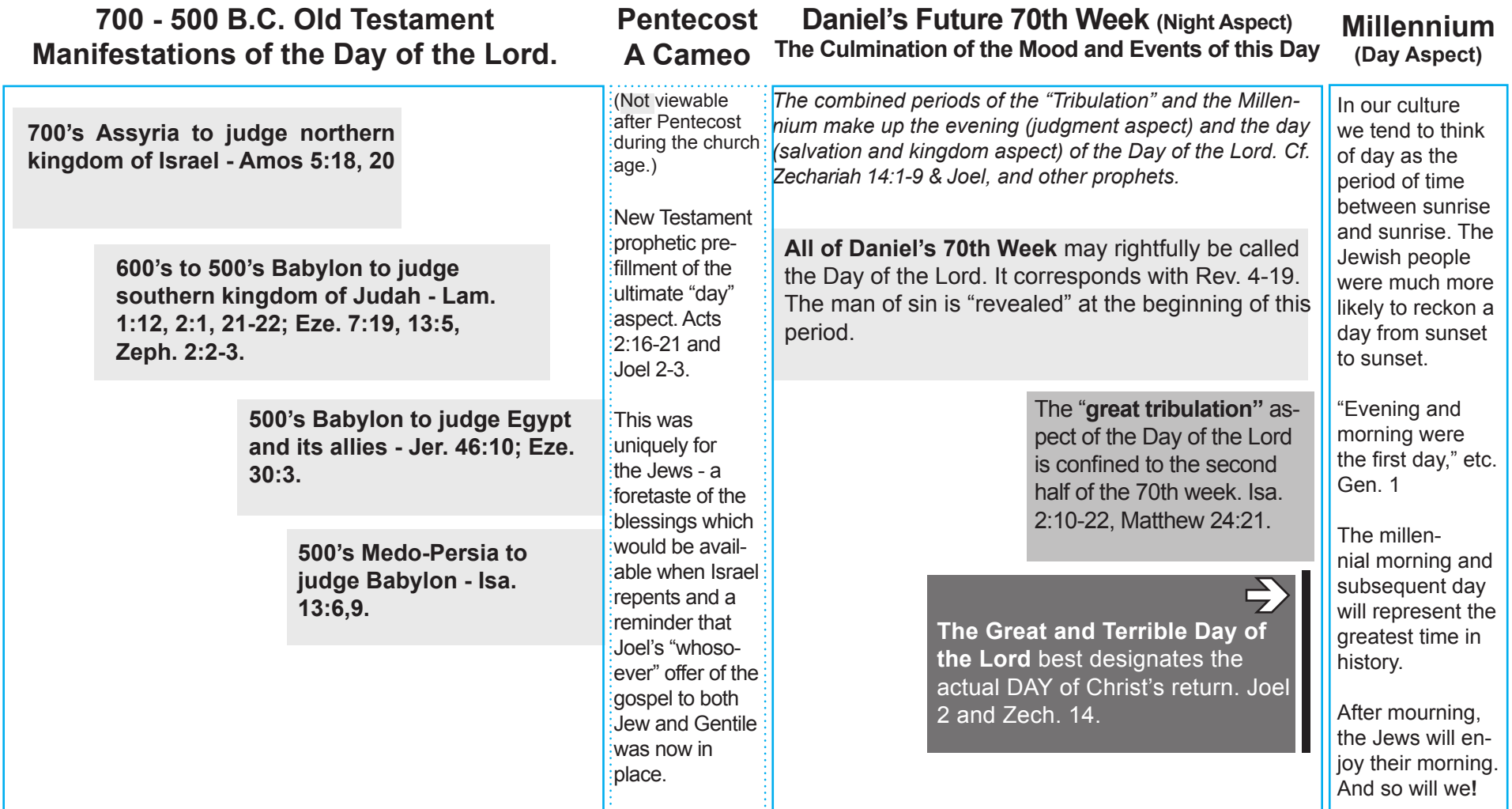
6. *Ask: Have I been overtaken by the spirit of antichrist?*

Can you list any current events which seem to be posturing the world for antichrist?

The Day of the Lord

In the most general sense, the Day of the Lord includes all of the interventions of God in the affairs of man in order to effect His program. These interventions combine and *culminate* under this theme. The “night” aspects of this Day are negative, military, and apocalyptic in character.

Our timeline below is obviously not to scale. The shaded boxes represent the relative intensivity of the night aspect of the Day of the Lord.



The short of it: In a word, the Day of the Lord is about *redemption*. We may rightfully say that the Day of the Lord, in general, is a measured response to all the sins of mankind which have defiled the land or the earth. It is also a response for the mistreatment of Israel in particular. For Israel, it is the travailing which will birth the new and glorious millennial Day. It consummates the doctrine of the *Kinsman Redeemer* (Rev. 4 & 5).

For a thorough treatment of the Day of the Lord, read *Maranatha! Our Lord Cometh*, by Renald Showers. It is published by Friends of Israel.

SUPPLEMENTS FOR USE AS TIME ALLOWS



God's Kingdom

How to avoid doctrinal misunderstanding when considering God's Kingdom

** Colossians 1:13, 4:11 **

Kingdom doctrine and kingdom terminology require serious study on the part of God's children. The word kingdom is used in many contexts, (such as the kingdom, the kingdom of God, and the kingdom of heaven) and it conveys many important ideas. The following are just a few essential points to keep in mind.

A. The Lord Jesus Christ *is* our eternal King and we are a part of His eternal Kingdom.

Dispensationalists often over react to the abuse of kingdom truth and, in so doing, make ourselves vulnerable to our critics. *Romans 14:17, 1 Cor. 4:20, 1 Cor. 15:24, Hebrews 12:28, 2 Thess. 1:5.*

B. Presently, this kingdom of the Lord Jesus Christ is not of this world.

John 18:36; Hebrews 12:28. This kingdom is neither temporal nor theocratic. (See C. below.) During this age the *priestly* aspect of Christ's ministry is being underscored in and through His temple, His body. After a period during which the *Servant* Christ calls out a people for His name from *among the Gentiles*, Christ *the King* will restore Israel. *Zechariah 6:12,13; Isaiah 49:1-6*

C. In the future the Lord Jesus Christ *will* establish His Kingdom in this world.

This kingdom *will* be in fulfillment of Christ's promises to Israel. *Acts 1:3-8; 2 tim. 4:1, Luke 1:33, 22:15-30.*

This kingdom is *both* temporal and theocratic. By temporal, we mean that its authority will extend over all lands. By theocratic, we mean that Christ will reign *physically* on David's throne and *all* religious, economic, and political affairs will be centralized under Him.

D. We must never confuse the two aspects of Christ's kingship, (B & C above.)

This was Augustine's mistake.

- Augustine failed to understand the New Covenant mysteries and saw the church as being vested with temporal authority.
- In this present age, temporal authority has been *remanded* to earthly rulers. (Romans 13:1-7; 1 Peter 2:13,17.)

This was Luther and Calvin's mistake.

- Each tried to assert temporal authority.
- This resulted in great martyrdoms and whole nations being plunged into spiritual darkness.

This is the Charismatics' mistake.

The future theocratic kingdom is *not* present in spiritual form.
Signs and wonders related to the offering of the theocratic kingdom only.
New Covenant authority affirms our message (2 Cor. 3 & 4) not kingdom authority.

This is the Progressive Dispensationalists' mistake.

The future theocratic kingdom is *not* present in a spiritual form. If it is, kingdom dynamics are in play.

A Comparative View of Progressive Dispensationalism, Typical Dispensationalism, and Christological Dispensationalism

by Dr. James P. Steel, Breadcrumbs Ministries

Element	Progressive (PD)	Typical (TD)	Christological (CD)
Definitive Overview	Dispensations are <i>successive</i> arrangements between God and mankind in the progressive revelation and outworking of redemption. These will culminate in a period when God will politically administer both Israel and the Gentile nations without ethnic distinctions. Less emphasis is placed on rigid distinctives separating these arrangements.	Dispensations are <i>distinctive</i> periods of time called stewardships, during which God tests men with respect to a specific revelation of His will. Periods typically begin in grace and end in judgment. These definitive periods ultimately consummate in the Millennium, during which Christ will rule the world through Israel on David's throne.	Dispensations are distinctive <i>stewardships</i> or administrations of covenantal economies. While distinctive periods of time are subsequently observable, the emphasis is on the stewardship of covenants consummating in Christ's full implementation of the New Covenant in the Millennium. The concept of stewardship always relates to a covenantal context. It embraces the conclusions of TD and <i>more</i> .
Core Elements	PD exists as the result of an effort to synthesize opposing theological systems. Therefore, it is more occupied with hermeneutic concerns than distinctives.	TD exists as the result of an effort to apply a consistently literal hermeneutic, resulting in a clear distinction between Israel and the Church in God's program, and a view which embraces the glory of God as the underlying purpose of God in the world as articulated in Ryrie's <i>sine qua non</i> of Dispensationalism.	While evidencing the same core elements of TD, CD insists on reprioritizing the expression of dispensationalism with a more Christocentric hermeneutic. All aspects of dispensational thought are filtered and weighted through the grid of who Christ is and the scripture's clear statements regarding His plan and program. This step is optional in TD.
Systemic Cohesiveness	Because PD is essentially a hybrid of Covenant and Dispensational systems it tends toward eclecticism. For example, in soteriology it would not object to the Covenants of Works and Grace. In general, it would be satisfied with "looser" definitions. Thus, it is predictable that PD will ultimately branch off into multiple expressions.	The system is cohesive relative to its core elements, but is limited to its <i>sine qua non</i> . However, TD's failure to thoroughly identify and exploit its view of the covenants has resulted in multiple expressions such as Classical D., Hyper D., and Revised D.	Because its core elements are more definitive than TD, especially with respect to its treatment of the covenants in general and the New Covenant in particular, it does not allow for alternate expressions.
Nomenclatures	PD is well defined by its term progressive because of its basic commitment to <i>successive</i> arrangements. It is not progressive in the "liberal" sense. PD, however, is NOT well defined by the term Dispensationalism because it does not share the core values of <i>any</i> dispensational persuasions. It may be rightfully called Progressive Hermeneutics or Progressive Dialogue, but not Progressive Dispensationalism.	TD is correctly defined by its name. However, the definition of what actually constitutes a dispensation is not clear because the concepts of time periods and stewardships are seen as one and the same in dispensational thought. Time periods, are often seen as stewardships, when in truth, a stewardship relates to the household administration of a steward over his covenant, not <i>necessarily</i> a period of time during which God tests men with respect to certain aspects of His will.	CD is correctly defined by its name because it embraces the core elements of TD, but adds the dimension of imposing a Christological grid as a standard hermeneutic. In reality, it is Christ centered and focused on what He is doing at any point in time, rather than simply being event centered. For example: One's position on the pre-trib rapture of the church would be first determined on the basis of what Christ is doing, and then on the basis of more traditional dispensational pre-trib rapture arguments.

A Comparative View of Progressive Dispensationalism, Typical Dispensationalism, and Christological Dispensationalism - Page 2

by Dr. James P. Steel, Breadcrumbs Ministries

Element	Progressive (PD)	Typical (TD)	Christological (CD)
Models	<p>PD began with a <i>presuppositional</i> goal to synthesise two systems and thus embraces an interpretive model. It decides the relative weight and importance of the data it sifts based on its desired outcome without respect to the levels of literal vs. allegorical ingredients it uses in order to effect its outcome. This flawed model inevitably introduces bias.</p>	<p>While placing heavy emphasis on a normative literal hermeneutic, TD, fails to underwrite that conclusions based on literal facts must also be based upon a <i>presuppositional</i> model or interpretation may still be vulnerable to some level of bias. For example, the same "scientific" facts often fit well within both the creationist and evolutionary models. The necessity for a model is often minimized in TD because the assumption is that the facts <i>become</i> the model. and will subsequently dismiss our biases. Beyond its presupposed literalism, TD is essentially an <i>inductive</i> system.</p>	<p>Like PD, CD <i>presupposes</i> an interpretive model. Unlike PD, it locates its interpretive model from <i>within</i> the scriptures themselves. The model is represented in the Person, passion, plan and program of Jesus Christ. It relies heavily on the example of the resurrected Christ and the Apostles in developing this interpretive method and applies it uniformly using the same rigid standards of Christ and the apostles. Thus, there is an additional <i>deductive</i> element in its hermeneutic. This reduces or minimizes our bias, or what PD's call "preunderstandings."</p>
Interpretation	<p>PD allows for multiple interpretations: "Meaning of events in texts has a dynamic, not a static quality." Blaising & Block. Revelation can be <i>changed</i> through addition. This <u><i>fatal flaw</i></u> argues for a voluntaristic, rather than immutable God.</p>	<p>TD begins with the assumption that God is unchanging, and therefore, His word is unchanging. It further derives that there can only be one interpretation of scripture, and that interpretation <i>cannot change through addition</i>.</p>	<p>CD begins with the assumption that God is unchanging, and therefore, His word is unchanging. It further derives that there can only be one interpretation of scripture. It recognizes, however, that certain passages may be applied in more than one context and even to more than one group of listeners.</p>
Weighting	<p>It has long been conceded that the great divide between TD and Reformed theology has centered on the issue of allegorical interpretation (introduced by Origin and Augustine) and literal interpretation. PD</p>	<p>TD's are well advised to point out the errors of allegorical interpretation. However, when addressing interpretive issues, TD literature does not evidence a consistent pattern of resolving issues by relating them directly to what Jesus Christ is doing.</p>	<p>CD contends that the tension between apparent conflicts in literal statements can be resolved with a Christological interpretive grid. This grid should be included in every list of hermeneutic standards. By keying in on who Christ is and what He is doing at any given point in history, we may properly weight and categorize themes and events. Christ is our reasoning point.</p>
Covenants in General and the New Covenant in particular.	<div style="border: 1px solid black; padding: 5px;"> <p><i>Please see the associated chart regarding the respective relationships of each group to the New Covenant.</i></p> </div>	<p>TD sees a dispensation as a somewhat covenant based period of time during which men are responsible to steward certain truths. There is no clear differentiation in TD regarding what actually constitutes a stewardship.</p>	<p>CD contends that dispensational periods of history and covenantal periods of stewardship are two entirely different concepts which should not be treated as one, even though their emphases often overlap.</p>



The Blood of the Covenant

The two phases of the blood-work of Christ

THE OLD TESTAMENT TRUTH

A. The Event. The Atonement was consummated by two key activities.



The Brazen Altar
Outside of the
Tabernacle

THE FIRST ASPECT

The blood sacrifice was *provided* outside the Holy Place. This was done many times, (annually) by many priests.



The Ark & Mercy Seat
Inside the Holy of
Holies

THE SECOND ASPECT

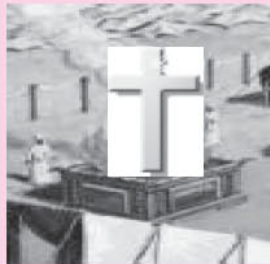
The blood of the sacrifice was *applied* inside on the *mercy seat* in the Holy of Holies. This was done many times, (annually) by many priests.

B. The Interpretation. It was a figure or symbol of the heavenly reality.

- 1.) Moses was instructed to build the tabernacle after the pattern of the real Tabernacle of Testimony in heaven. (Hebrews 8:1-5)
- 2.) This practice was to be temporary, and given under a temporary covenant, the Mosaic Covenant. (Hebrews 8:9-13)

THE NEW TESTAMENT TRUTH

A. The Event. The Covenant was consummated by two key activities, *not one*.



Hebrews 10:14,
13:11

THE FIRST ASPECT

The blood sacrifice was *provided* outside the Holy Place. This was done *once for all* by the Lord Jesus Christ.



In The
Heavens

THE SECOND ASPECT

The blood of the sacrifice was *applied* inside on the mercy seat in the Tabernacle of Testimony in heaven. This was done *once for all* by the Lord Jesus Christ.

B. The Interpretation. Christ's offering was made in the **REAL** Tabernacle.

“For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Heb 9:24-28 AV)