

# DISPENSATIONAL THEOLOGY COMPARED TO NEW COVENANT THEOLOGY



The chart below depicts the principal commonalities and differences between Dispensational Theology (as defined by its two *major* branches - Classic Dispensationalism & Progressive Dispensationalism) and New Covenant Theology (as defined by Providence Theological Institute). Although certainly **not** exhaustive, this chart highlights the *general* commonalities and differences between these two theological systems.

DISPENSATIONAL THEOLOGY (DT)		NEW COVENANT THEOLOGY (NCT) (as defined by Providence Theological Institute)
CLASSIC DISPENSATIONALISM	PROGRESSIVE DISPENSATIONALISM	
<p>(√) indicates that New Covenant Theology <i>generally</i> agrees with Dispensational Theology regarding this distinctive.</p> <p>(⊙) indicates that New Covenant Theology <i>partially</i> agrees with Dispensational Theology regarding this distinctive.</p> <p>(⊗) indicates that New Covenant Theology <i>disagrees</i> with Dispensational Theology regarding this distinctive.</p>		
<p>√ I. <b>Sola Scriptura</b> ("by the Scriptures alone")</p> <p>√ A. The Bible <u>is</u> the Word and words of God.</p> <p>√ B. All Scripture is inspired by God and thus <i>wholly</i> inerrant, infallible, sufficient and authoritative.</p> <p>⊗ C. Normal / plain (i.e. literal) historical-grammatical interpretation of Scripture (especially OT Scriptures).</p> <p>⊗ D. New Testament (NT) does <b>not</b> have interpretive priority over the Old Testament (OT).</p> <p>⊗ E. Rejects 'Now-Not-Yet' understanding of NT Prophecy &amp; redemptive history</p> <p>⊗ F. Literal understanding of apocalyptic prophecy (i.e. Revelation, etc.).</p> <p>⊗ G. "Sequential" understanding of Revelation &amp; Olivet Discourse.</p>	<p>√ I. <b>Sola Scriptura</b> ("by the Scriptures alone")</p> <p>√ A. The Bible <u>is</u> the Word and words of God.</p> <p>√ B. All Scripture is inspired by God and thus <i>wholly</i> inerrant, infallible, sufficient and authoritative.</p> <p>⊗ C. Revised "literal" hermeneutic that allows for a more consistent historical-literary interpretation of Scripture.</p> <p>⊗ D. New Testament (NT) does <b>not</b> have interpretive priority over the Old Testament (OT).</p> <p>⊙ E. <i>Now-Not-Yet</i> understanding of NT Prophecy &amp; redemptive history [not consistent]</p> <p>⊗ F. Literal understanding of apocalyptic prophecy (i.e. Revelation, etc.).</p> <p>⊗ G. "Sequential" understanding of Revelation &amp; Olivet Discourse.</p>	<p>√ I. <b>Sola Scriptura</b> ("by the Scriptures alone")</p> <p>√ A. The Bible <u>is</u> the Word and words of God.</p> <p>√ B. All Scripture is inspired by God and thus <i>wholly</i> inerrant, infallible, sufficient and authoritative.</p> <p>√ C. Christocentric Hermeneutic that interprets <u>all</u> Scripture in light of Christ (directly, typologically, or prepares way for Him)</p> <p>√ D. New Testament (NT) has interpretive priority over the Old Testament (OT) due to NT being the <u>final</u> revelation of God.</p> <p>√ E. <i>Now-Not-Yet</i> understanding of NT Prophecy &amp; redemptive history</p> <p>√ F. Non-literal interpretation of apocalyptic prophecy, where <i>clearer</i> passages of Scripture interpret of <i>less clear</i> passages.</p> <p>√ G. <i>Recapitulation</i> necessary to understand NT Prophecy</p>
<p>√ II. <b>Trinitarian Theology</b></p> <p>⊗ III. <b>Arminian Soteriology</b> (OR varying degrees of Calvinism)</p> <p>⊗ A. Five Points of Arminianism (although <i>most</i> hold to Perseverance of Saints)</p> <p>⊗ B. Regeneration follows faith.</p> <p>⊗ C. God limits His sovereignty to give man free will.</p> <p>√ D. Dual Imputation of Righteousness <b>indispensable</b> to biblical Gospel.</p> <p>√ E. Good works will <b>always</b> result from genuine faith.</p>	<p>√ II. <b>Trinitarian Theology</b></p> <p>⊗ III. <b>Arminian Soteriology</b> (OR varying degrees of Calvinism)</p> <p>⊗ A. Five Points of Arminianism (although <i>most</i> hold to Perseverance of Saints)</p> <p>⊗ B. Regeneration follows faith.</p> <p>⊗ C. God limits His sovereignty to give man free will.</p> <p>√ D. Dual Imputation of Righteousness <b>indispensable</b> to biblical Gospel.</p> <p>√ E. Good works will <b>always</b> result from genuine faith.</p>	<p>√ II. <b>Trinitarian Theology</b></p> <p>√ III. <b>Calvinistic Soteriology</b></p> <p>√ A. Five Points of Calvinism (i.e. Doctrines of Grace)</p> <p>√ B. Regeneration precedes faith.</p> <p>√ C. God's <b>absolute</b> sovereignty in <u>all</u> things.</p> <p>√ D. Dual Imputation of Righteousness <b>indispensable</b> to biblical Gospel.</p> <p>√ E. Good works will <b>always</b> result from genuine faith.</p>
<p>⊗ IV. <b>"Classic" Dispensational Theology</b></p> <p>⊗ A. Redemptive history divided into 7 distinct <i>dispensations</i>: Innocence, Conscience, Civil Government, Promise Law, Grace (i.e. Church Age), Kingdom (i.e. Millennium)</p> <p>⊗ B. <b>Two</b> New Covenant (NC) <i>dispensations</i>: Grace &amp; Millennium</p> <p>⊗ C. <b>Two</b> redemptive plans: Israel &amp; the Church (each with a <i>distinctly different</i> purpose &amp; destiny)</p> <p>√ D. OT &amp; NT saints <b>all</b> saved by grace through faith in Christ.</p> <p>⊗ E. Israel = Israel (<b>always</b>)</p> <p>⊗ F. Israel ≠ type of Church; Church ≠ eschatological Israel)</p> <p>⊗ G. Church has <b>not</b> replaced, fulfilled, or superseded Israel.</p> <p>⊗ H. Church Age = parenthesis in redemptive history, as the OT promises (Abrahamic, Davidic) are neither inaugurated nor fulfilled. Fulfillment reserved for future, literal millennium.</p> <p>⊗ I. Christ's <i>current</i> heavenly reign at the Father's Right Hand is <b>not</b> in fulfillment of Davidic Covenant. (Only Millennium).</p> <p>√ J. Body of Christ = the Church</p> <p>⊗ K. Church <b>not</b> revealed in the Old Testament.</p> <p>⊗ L. New Covenant made <b>with</b> Israel, but inaugurated for Church.</p> <p>√ M. <b>Only</b> select OT saints had the Spirit prior to Pentecost.</p> <p>⊙ N. Church = the Body of Christ <b>first</b> constituted at Pentecost via Spirit Baptism. Spirit Baptism ends at the Rapture of the Church. Consists of believing Jews &amp; Gentiles during the Church Age.</p> <p>⊙ O. Specific commandments from the Ten Commandments <b>only</b> apply to NC believer if repeated in the New Testament.</p> <p>√ P. OT Scriptures are <i>profitable &amp; authoritative</i> for NC believer as they reveal Christ but are <b>no</b> longer covenantally binding since Old Covenant has been fulfilled by Christ &amp; thereby abrogated.</p> <p>⊙ Q. Some may hold to pre-fall "Edenic" / post-fall "Adamic" Covenants</p>	<p>⊗ IV. <b>"Progressive" Dispensational Theology</b></p> <p>⊗ A. Redemptive history divided into 4 <b>primary</b> <i>dispensations</i>: Patriarchal, Mosaic, Ecclesial (i.e. Church Age), and Zionic (i.e. earthly, future millennium + eternal state)</p> <p>⊗ B. <b>Two</b> successive New Covenant <i>dispensations</i>: Ecclesial &amp; Zionic</p> <p>⊗ C. <b>One</b> <i>people of God</i> with <b>dual</b> application to Church &amp; future redeemed Israel (i.e. distinction <i>less</i> pronounced, but <b>still intact</b>)</p> <p>√ D. OT &amp; NT saints <b>all</b> saved by grace through faith in Christ.</p> <p>⊗ E. Israel = Israel (<b>always</b>)</p> <p>⊗ F. Israel ≠ type of Church; Church ≠ eschatological Israel)</p> <p>⊗ G. Church has <b>not</b> replaced, fulfilled, or superseded Israel.</p> <p>⊙ H. Church Age ≠ (<b>merely</b>) parenthesis in redemptive history. Fulfillment of OT promises inaugurated at Christ's First Coming (for Church), yet await total fulfillment in Millennium.</p> <p>⊙ I. Christ's <i>current</i> heavenly reign at the Father's Right Hand inaugurates fulfillment of the Davidic Covenant (i.e. throne, kingdom) <b>but</b> awaits total fulfillment in earthly Millennium.</p> <p>⊗ J. Body of Christ = Church + future redeemed <i>national</i> Israel + millennial saints</p> <p>⊗ K. Church <b>not</b> revealed in the Old Testament.</p> <p>⊗ L. New Covenant made <b>with</b> Israel, but inaugurated for Church.</p> <p>√ M. <b>Only</b> select OT saints had the Spirit prior to Pentecost.</p> <p>⊙ N. Church = the Body of Christ <b>first</b> constituted at Pentecost via Spirit Baptism. Spirit Baptism ends at the Rapture of the Church. Consists of believing Jews &amp; Gentiles during the Church Age.</p> <p>⊙ O. Specific commandments from the Ten Commandments <b>only</b> apply to NC believer if repeated in the New Testament.</p> <p>√ P. OT Scriptures are <i>profitable &amp; authoritative</i> for NC believer as they reveal Christ but are <b>no</b> longer covenantally binding since Old Covenant has been fulfilled by Christ &amp; thereby abrogated.</p> <p>⊙ Q. Some may hold to pre-fall "Edenic" / post-fall "Adamic" Covenants</p>	<p>√ IV. <b>New Covenant Theology</b> (Theology of the New Covenant (NC))</p> <p>√ A. Redemptive history divided into 3 <i>ages</i>: <i>world that was</i> (pre-Flood; 2 Pet. 3:6), <i>world that now is</i> (2 Pet. 3:7), <i>world to come</i> (2 Pet. 3:13); <b>also</b> 2 primary <i>covenant eras</i>: Old &amp; New.</p> <p>√ B. New Covenant Age = interadvent period</p> <p>√ C. <b>One</b> redemptive plan to secure salvation of the elect, i.e., the <i>one people of God</i>.</p> <p>√ D. OT &amp; NT saints <b>all</b> saved by grace through faith in Christ.</p> <p>√ E. Israel ≠ Israel (<b>always</b>); interpretation depends on context.</p> <p>√ F. Israel = type of Church; Church = eschatological Israel)</p> <p>√ G. Church has typologically fulfilled Israel (as the eschatological Israel)</p> <p>√ H. Church Age is <b>not</b> a parenthesis. NC Age inaugurated at Christ's First Coming &amp; consummated at His Second Coming. Likewise, Fulfillment of OT promises inaugurated at Christ's First Coming, awaiting total fulfillment at His Second Coming.</p> <p>√ I. Christ's <i>current</i> heavenly reign at the Father's Right Hand <u>is</u> the fulfillment of the Davidic Covenant which stands <b>totally</b> fulfilled at Christ's Second Coming (<b>not</b> after).</p> <p>√ J. Church = the Body of Christ</p> <p>√ K. Church <b>typified</b> in OT as the eschatological Israel.</p> <p>√ L. New Covenant made <b>with</b> the Church via the Resurrected Christ.</p> <p>√ M. <b>Only</b> select OT saints had the Spirit prior to Pentecost.</p> <p>√ N. Church = the Body of Christ <b>first</b> constituted at Pentecost via Spirit Baptism. Spirit baptism was <b>accomplished</b> at Pentecost with its Apostolic extensions (Acts 8, 11, &amp; 19; its <b>application</b> continues. Consists of elect of all time.</p> <p>√ O. The Ten Commandments apply to the NC believer who is under the Law of Christ, <b>not</b> under the Law of Moses.</p> <p>√ P. OT Scriptures are <i>profitable &amp; authoritative</i> for NC believer as they reveal Christ but are <b>no</b> longer covenantally binding since Old Covenant has been fulfilled by Christ &amp; thereby abrogated.</p> <p>√ Q. Hold to pre-fall / post-fall covenants given to Adam (but <b>not</b> like CT)</p>

(✓) indicates that New Covenant Theology <i>generally</i> agrees with Dispensational Theology regarding this distinctive.		(◊) indicates that New Covenant Theology <i>partially</i> agrees with Dispensational Theology regarding this distinctive.		(⊗) indicates that New Covenant Theology <i>disagrees</i> with Dispensational Theology regarding this distinctive.	
<b>DISPENSATIONAL THEOLOGY (DT)</b>				<b>NEW COVENANT THEOLOGY (NCT)</b> <small>(as defined by Providence Theological Institute)</small>	
<b>CLASSIC DISPENSATIONALISM</b>		<b>PROGRESSIVE DISPENSATIONALISM</b>			
<b>V. Church Issues</b>		<b>V. Church Issues</b>		<b>V. Church Issues</b>	
✓ A. Two Ordinances: Baptism & Lord's Supper	✓ A. Two Ordinances: Baptism & Lord's Supper	✓ A. Two Ordinances: Baptism & Lord's Supper	✓ A. Two Ordinances: Baptism & Lord's Supper	✓ A. Two Ordinances: Baptism & Lord's Supper	✓ A. Two Ordinances: Baptism & Lord's Supper
⊗ B. Sign of New Covenant: Baptism	⊗ B. Sign of New Covenant: Baptism	⊗ B. Sign of New Covenant: Baptism	⊗ B. Sign of New Covenant: Baptism	✓ B. Sign of New Covenant: Cup of Lord's Supper (Luke 22:20; 1 Cor. 11:25)	✓ B. Sign of New Covenant: Cup of Lord's Supper (Luke 22:20; 1 Cor. 11:25)
✓ C. Baptism for Believers <i>Only</i> ( <i>credobaptism</i> )	✓ C. Baptism for Believers <i>Only</i> ( <i>credobaptism</i> )	✓ C. Baptism for Believers <i>Only</i> ( <i>credobaptism</i> )	✓ C. Baptism for Believers <i>Only</i> ( <i>credobaptism</i> )	✓ C. Baptism for Believers <i>Only</i>	✓ C. Baptism for Believers <i>Only</i>
✓ D. Baptism by Immersion	✓ D. Baptism by Immersion	✓ D. Baptism by Immersion	✓ D. Baptism by Immersion	✓ D. Baptism by Immersion	✓ D. Baptism by Immersion
✓ E. Baptism = Symbol of salvation; important as act of obedience	✓ E. Baptism = Symbol of salvation; important as act of obedience	✓ E. Baptism = Symbol of salvation; important as act of obedience	✓ E. Baptism = Symbol of salvation; important as act of obedience	✓ E. Baptism = Symbol of salvation; important as act of obedience	✓ E. Baptism = Symbol of salvation; important as act of obedience
⊗ F. Lord's Supper = Mere Remembrance	⊗ F. Lord's Supper = Mere Remembrance	⊗ F. Lord's Supper = Mere Remembrance	⊗ F. Lord's Supper = Mere Remembrance	✓ F. Lord's Supper = Remembrance + Spiritual Communion with God	✓ F. Lord's Supper = Remembrance + Spiritual Communion with God
○ G. Mixture of cessation / non-cessation of <i>miraculous</i> spiritual gifts	○ G. Mixture of cessation / non-cessation of <i>miraculous</i> spiritual gifts	○ G. Mixture of cessation / non-cessation of <i>miraculous</i> spiritual gifts	○ G. Mixture of cessation / non-cessation of <i>miraculous</i> spiritual gifts	✓ G. Cessation of <i>miraculous</i> spiritual gifts	✓ G. Cessation of <i>miraculous</i> spiritual gifts
<b>VI. Church Government</b>		<b>VI. Church Government</b>		<b>VI. Church Government</b>	
○ A. (Typically) Plurality of Elders <i>or</i> Single Elder / Rule by Deacons	○ A. (Typically) Plurality of Elders <i>or</i> Single Elder / Rule by Deacons	○ A. (Typically) Plurality of Elders <i>or</i> Single Elder / Rule by Deacons	○ A. (Typically) Plurality of Elders <i>or</i> Single Elder / Rule by Deacons	✓ A. Plurality of Elders	✓ A. Plurality of Elders
✓ B. Local Autonomy of Congregations	✓ B. Local Autonomy of Congregations	✓ B. Local Autonomy of Congregations	✓ B. Local Autonomy of Congregations	✓ B. Local Autonomy of Congregations	✓ B. Local Autonomy of Congregations
<b>VII. Christian Liberty &amp; Total Liberty of Conscience</b>		<b>VII. Christian Liberty &amp; Total Liberty of Conscience</b>		<b>VII. Christian Liberty &amp; Total Liberty of Conscience</b>	
✓ VII. Christian Liberty & Total Liberty of Conscience	✓ VII. Christian Liberty & Total Liberty of Conscience	✓ VII. Christian Liberty & Total Liberty of Conscience	✓ VII. Christian Liberty & Total Liberty of Conscience	✓ VII. Christian Liberty & Total Liberty of Conscience	✓ VII. Christian Liberty & Total Liberty of Conscience
<b>VIII. Government Relations</b>		<b>VIII. Government Relations</b>		<b>VIII. Government Relations</b>	
✓ A. Separation of Church and State	✓ A. Separation of Church and State	✓ A. Separation of Church and State	✓ A. Separation of Church and State	✓ A. Separation of Church and State	✓ A. Separation of Church and State
✓ B. Voluntarily involvement of Church members in political activities	✓ B. Voluntarily involvement of Church members in political activities	✓ B. Voluntarily involvement of Church members in political activities	✓ B. Voluntarily involvement of Church members in political activities	✓ B. Voluntarily involvement of Church members in political activities	✓ B. Voluntarily involvement of Church members in political activities
<b>IX. Eschatology</b>		<b>IX. Eschatology</b>		<b>IX. Eschatology</b>	
⊗ A. Visible, Bodily, <b>Two</b> -Stage Return of Christ: <b>(1)</b> Rapture of Church; <b>(2)</b> Second Coming (i.e. glorious appearing); timing of Rapture varies: <i>pre-tribulation</i> , <i>mid-tribulation</i> , <i>pre-wrath</i> , or <i>post-tribulation</i> , etc.	⊗ A. Visible, Bodily, <b>Two</b> -Stage Return of Christ: <b>(1)</b> Rapture of Church; <b>(2)</b> Second Coming (i.e. glorious appearing); timing of Rapture varies: <i>pre-tribulation</i> , <i>mid-tribulation</i> , <i>pre-wrath</i> , or <i>post-tribulation</i> , etc.	⊗ A. Visible, Bodily, <b>Two</b> -Stage Return of Christ: <b>(1)</b> Rapture of Church; <b>(2)</b> Second Coming (i.e. glorious appearing); timing of Rapture varies: <i>pre-tribulation</i> , <i>mid-tribulation</i> , <i>pre-wrath</i> , or <i>post-tribulation</i> , etc.	⊗ A. Visible, Bodily, <b>Two</b> -Stage Return of Christ: <b>(1)</b> Rapture of Church; <b>(2)</b> Second Coming (i.e. glorious appearing); timing of Rapture varies: <i>pre-tribulation</i> , <i>mid-tribulation</i> , <i>pre-wrath</i> , or <i>post-tribulation</i> , etc.	✓ A. Visible, Bodily, <b>One-Stage</b> Return of Christ at End of NC Age.	✓ A. Visible, Bodily, <b>One-Stage</b> Return of Christ at End of NC Age.
⊗ B. Daniel's 70th Week = <i>literal</i> , seven-year period between Rapture & Second Coming; also, referred to as Tribulation Period	⊗ B. Daniel's 70th Week = <i>literal</i> , seven-year period between Rapture & Second Coming; also, referred to as Tribulation Period	⊗ B. Daniel's 70th Week = <i>literal</i> , seven-year period between Rapture & Second Coming; also, referred to as Tribulation Period	⊗ B. Daniel's 70th Week = <i>literal</i> , seven-year period between Rapture & Second Coming; also, referred to as Tribulation Period	✓ B. Daniel's 70th Week = <i>either</i> <b>(1)</b> already fulfilled in 1st century at Christ's First Coming (& after), <i>or</i> <b>(2)</b> <i>symbolic</i> of entire NC age between Christ's First & Second Comings (i.e., <i>Ultimate Jubilee</i> ).	✓ B. Daniel's 70th Week = <i>either</i> <b>(1)</b> already fulfilled in 1st century at Christ's First Coming (& after), <i>or</i> <b>(2)</b> <i>symbolic</i> of entire NC age between Christ's First & Second Comings (i.e., <i>Ultimate Jubilee</i> ).
○ C. Antichrist = future <i>individual</i> who is Christ's chief human enemy	○ C. Antichrist = future <i>individual</i> who is Christ's chief human enemy	○ C. Antichrist = future <i>individual</i> who is Christ's chief human enemy	○ C. Antichrist = future <i>individual</i> who is Christ's chief human enemy	✓ C. Varying positions on identity of the Antichrist - <b>all</b> which identify the Antichrist with an end-time apostate one-world government.	✓ C. Varying positions on identity of the Antichrist - <b>all</b> which identify the Antichrist with an end-time apostate one-world government.
⊗ D. Rebuilt Jewish Temple (as the Temple of God) in the Tribulation Period and the Millennium with reconstituted sacrificial system (for some, memorial sacrifices; for others, semi-efficacious ones)	⊗ D. Rebuilt Jewish Temple (as the Temple of God) in the Tribulation Period and the Millennium with reconstituted sacrificial system (for some, memorial sacrifices; for others, semi-efficacious ones)	⊗ D. Rebuilt Jewish Temple (as the Temple of God) in the Tribulation Period and the Millennium with reconstituted sacrificial system (for some, memorial sacrifices; for others, semi-efficacious ones)	⊗ D. Rebuilt Jewish Temple (as the Temple of God) in the Tribulation Period and the Millennium with reconstituted sacrificial system (for some, memorial sacrifices; for others, semi-efficacious ones)	✓ D. Temple = type of Christ (i.e., the Ultimate Temple of God), the Church, and the individual NC believer. Even if Jewish Temple is rebuilt before End of Age, <b>not</b> a temple of God.	✓ D. Temple = type of Christ (i.e., the Ultimate Temple of God), the Church, and the individual NC believer. Even if Jewish Temple is rebuilt before End of Age, <b>not</b> a temple of God.
⊗ E. Future salvation of "all Israel" & total reconstitution/restoration of Israel as a national entity at/just before Christ's Return.	⊗ E. Future salvation of "all Israel" & total reconstitution/restoration of Israel as a national entity at/just before Christ's Return.	⊗ E. Future salvation of "all Israel" & total reconstitution/restoration of Israel as a national entity at/just before Christ's Return.	⊗ E. Future salvation of "all Israel" & total reconstitution/restoration of Israel as a national entity at/just before Christ's Return.	✓ E. Massive, future end-time ingathering of <i>elect</i> , ethnic Israel into the Church. Israel has <b>no</b> future <i>apart</i> from the Church.	✓ E. Massive, future end-time ingathering of <i>elect</i> , ethnic Israel into the Church. Israel has <b>no</b> future <i>apart</i> from the Church.
⊗ F. Bodily Resurrection of Just & Unjust for Day of Judgment after 1,000 year period.	⊗ F. Bodily Resurrection of Just & Unjust for Day of Judgment after 1,000 year period.	⊗ F. Bodily Resurrection of Just & Unjust for Day of Judgment after 1,000 year period.	⊗ F. Bodily Resurrection of Just & Unjust for Day of Judgment after 1,000 year period.	✓ F. Bodily Resurrection of Just & Unjust for the Day of Judgment at End of NC Age.	✓ F. Bodily Resurrection of Just & Unjust for the Day of Judgment at End of NC Age.
⊗ G. Millennium = future, <i>literal</i> , thousand-year reign of Christ from Jerusalem on David's Throne in fulfillment of OT promises of the Abrahamic & Davidic covenants	⊗ G. Millennium = future, <i>literal</i> , thousand-year reign of Christ from Jerusalem on David's Throne in fulfillment of OT promises of the Abrahamic & Davidic covenants (though already inaugurated)	⊗ G. Millennium = future, <i>literal</i> , thousand-year reign of Christ from Jerusalem on David's Throne in fulfillment of OT promises of the Abrahamic & Davidic covenants (though already inaugurated)	⊗ G. Millennium = future, <i>literal</i> , thousand-year reign of Christ from Jerusalem on David's Throne in fulfillment of OT promises of the Abrahamic & Davidic covenants (though already inaugurated)	✓ G. No Future Millennium; Millennium = Inter-Advent period (specifically between the Christ's Ascension & Second Coming) during which Christ is reigning in heaven with His saints.	✓ G. No Future Millennium; Millennium = Inter-Advent period (specifically between the Christ's Ascension & Second Coming) during which Christ is reigning in heaven with His saints.
✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.	✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.	✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.	✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.	✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.	✓ H. Eternal New Heavens & Earth for Elect; <i>eternal</i> Hell for Non-Elect.

**WHAT IS THE SINE QUA NON OF NEW COVENANT THEOLOGY?**

The consistent *Christocentric* interpretation of the OT in light of the NT (Luke 24:27, 44; Rom. 10:4; 2 Cor. 1:20) which results in the following theological distinctives: **(1) the plan of God** : one plan of redemption, centered in Jesus Christ (Eph. 1:10; 2 Cor. 1:20; Col. 1:18), implemented according to the God's eternal purpose (Eph. 1:11; 3:11; 2 Tim. 1:9), and securing the salvation of God's elect (Rom. 8:28-32); **(2) the biblical covenants** : the covenants of Scripture progressively unfold God's kingdom purpose (Matt. 6:10) in history, culminating in the New Covenant; **(3) the Old Covenant** : the *conditional* (Exod. 19:5-6) treaty which God established with the ethnic descendants of Jacob at Mount Sinai – a covenant which formed the *nation* of Israel as a geopolitical entity, the sign of which was the Sabbath (Exod. 31:15-17), which was *temporary* in terms of its purpose and duration (Heb. 8:7-13), and which was superseded by the New Covenant (Jer. 31:31-33); **(4) the New Covenant** : the promised everlasting covenant (Heb. 13:20) established by Christ Jesus (Luke 22:20; Dan. 9:26-27) that fulfills all preceding *biblical covenants* – a covenant in which all believers have full forgiveness of sins (Jer. 31:34), are *permanently* indwelt by the Spirit (Ezek. 36:25-27; Eph. 1:13-14), and are empowered by the Spirit to please God (Jer. 31:31-33; Phil. 2:12-13); **(5) the people of God** : all God's elect, comprised of believing Jews and Gentiles (Eph. 2:15), first formed as the body of Christ, which is the Church, at Pentecost (Acts 1:4-5; 2:1-41), not before (John 7:39; 17:21; Col. 1:26-27; Heb. 11:39-40), as one corporate spiritual body in New Covenant union with Christ (1 Cor. 12:13; Eph. 2:19-21; Col. 1:18, 24); **(6) the nation of Israel** : the ethnic descendants of Jacob (Gen. 28:13-15) formed into a geopolitical entity at Sinai via the Old Covenant (Exod. 19:5-6), comprised of *both* believers and unbelievers (1 Cor. 10:1-5; Heb. 3:16-4:2), typological of Christ (Hos. 11:1; Matt. 2:15) and His Church (Exod. 19:5-6; 1 Pet. 2:9), the believing remnant (Rom. 9:27; 11:5) of which was transformed into the Church at Pentecost (Acts 2:1-10, 41), and which awaits consummation at a future *spiritual* restoration (Amos 9:8) in the form of a massive, end-time ingathering of *elect* Jews into the Church at Christ's Parousia (Rom. 11:12, 15, 25-27); **(7) the law of God** : the two greatest commandments – love of God and neighbor (Matt. 22:36-40) – constitute God's *absolute* or *innate law*, which is righteous, unchanging, and instinctively known by man (Rom. 2:14-15) created in God's image (Gen. 1:27), and of which each *system of covenantal law* is a temporary, historical outworking (Heb. 7:12) in accordance with God's eternal purpose (Eph. 1:11; 3:11; 2 Tim. 1:9); **(8) the Law of Moses** : the *covenantal* outworking of God's absolute law under the Old Covenant – the exhaustive, *indivisible* (Jas. 2:10; Gal. 5:3) legal code, summed up in the Ten Commandments (Exod. 34:28), covenantally binding upon the *nation of Israel* (Exod. 19:5-6; 24:3), temporary in its duration (Heb. 7:11-12; Col. 2:14), and fulfilled in Jesus Christ (Rom. 10:4; Matt. 5:17-18; Col. 2:16-17); **(9) the Law of Christ** : the *covenantal* outworking of God's absolute law under the New Covenant – the gracious law of the New Covenant (Rom. 6:14), which is covenantally binding upon the *Church* (1 Cor. 9:20-21) and consists of the *law of love* (Matt. 5:44; Gal. 6:2; Jas. 2:8; Rom. 13:8-10), the *example of the Lord Jesus Christ* (John 13:34; Phil. 2:4-12), *Christ's commands and teaching* (Matt. 28:20; 2 Pet. 3:2), the *commands and teachings of the New Testament* (2 Pet. 3:2; Eph. 2:20; Jude 1:17; 1 John 5:3), and *all Scripture interpreted in light of Jesus Christ* (Matt. 5:17-18; Luke 24:27, 44; 2 Tim. 3:16-17); **(10) the Kingdom of God** : the everlasting reign of God over the universe and His people, progressively unfolded via the biblical covenants – ultimately realized in the messianic reign of Jesus Christ in heaven with His saints (Heb. 1:1-4; Rev. 20:4; Eph. 2:6), that was eschatologically inaugurated at His ascension (Dan. 7:13-14) in fulfillment of the biblical covenants (2 Sam. 7:12-16; Acts 2:25-36), is advanced through the Spirit-empowered preaching of the Gospel (Acts 1:7-8), and will be consummated in the new heavens and new earth at the Second Coming when Christ subdues all His enemies (1 Cor. 15:24-28).