

5) Whereas we reaffirm the teaching of the New Testament and our Confession that Jesus Christ will return to this earth, nevertheless, we do not believe that the Bible supports *solely* the claims of either the pre-Millennial, post-Millennial, or the a-Millennial theories, or exclusively any theory about the time and nature of the rapture. We expect Sunday School teachers to affirm the reality of Christ's expected return, but to be judicious about the various claims related to the timing and schedule of events surrounding His return, and to avoid presenting any such viewpoint as exclusively correct.

6) Since the system of Biblical interpretation known as dispensationalism is at sharp variance with our Reformed Faith and Covenant Theology, and since one of the more popular expositions of this system of Biblical interpretation is contained in the notes of the Scofield Bible, we therefore discourage the use of the Scofield Bible. Those wishing a fuller discussion of this conflict are referred to our General Assembly's special study committee's report "Dispensationalism and the Confession of Faith" which is to be found in pamphlet form in the literature racks of the church.

7) Whereas the Session is charged by our constitution with the responsibility for supervising the educational program of the church, all regular teachers and curriculum must be approved by it. Therefore, Sunday School class leaders are asked to abide by the intent of this document to maintain a high quality of Presbyterian Christian Education. When special speakers or curriculum are needed for one or two Sundays, clearance for such is to be secured through the Christian Education office. Speakers or curriculum for longer periods must be cleared by the Session through the Christian Education Council.

8) Whereas the message of the Gospel is timeless, and must form the central core of what we

teach in the church, nevertheless, the methods by which we teach vary by age group and specialized need. For this reason, the Session expects all teachers to avail themselves of opportunities for training and personal growth offered by the church and to use the best methods available and suitable for communicating God's Word.

9) Because the well-rounded Christian life is developed within the church through worship, education and fellowship, the Session encourages all members of the church to be involved both in worship and in the church school, and encourages those involved in the Christian Education ministry of the church to be involved in worship also, and to encourage their students to attend worship. Worship and learning are not options, but integrally related components of the Christian life. In such a large church, with two complete worship services and two complete Sunday School programs, we need to stress participation in both.

Prop. Res. Fall

112-4-35-6

Intro. Sooner or later will hear disp teaches 2 ways sal. ^{cf Rom 6:14}
Stems from SRB, Jn 1 (2), and use of labels law & grace, unguarded statements. But Allis, Law is dec of will of God f^roeman's sal. p.39. Note SRB, p.93, 1245. 215-16

I. Disp teaches there was lots of grace under the law. ^{Read 150-33 for sect I.}
1. Displayed in electing Is. Lev 26:4-8.
2. In restoring Is frequently, Jer 31:20; Hos 2:19.
3. In giving enablement. HS indwelt, Dan 4:8 tho diff Jn 14:17
4. In rev of God. Jeh-Cov relatn to people. Disp 41. Psa 119:47; 19:8; 1:1.

II. Disp teaches that there is law under grace.
1. Grace called law of X, Gal 6:2; Rom 8:2; 1 Cor 9:22.
2. 4 categories of law under grace. Positive, 1 Thee 5:16 Negative, Rom 12:2; principles, 1 Cor 10:32; rules set by others, Gal 6:1; Heb 13:7,17.

III. What does disp teach concn sal?
No prob with today, Acts 4:12. Cov theol says of OT sal- Same Sav, same condition, same sal.
1. The condition--faith. Gen 15:6; Psa 26:1; 4:5.
2. The Object of faith--God. Numb 14:11; Deut 1:32. Deut 32:15; Psa 28:8; 18:2. Savior-God.
3. The Content of faith--different. Adam looking on coasts of skin. Jn 8:56-day-general hope of Mess^{or M} or fut city. Average Israelite bringing sacrifice. ^{1 Pt 1:11 Jn 14:25-6} Even Simeon, Lk 2:30, didn't see cr^cifixion. cf Jn 1:21 ^{7:40}
4. Basis of sal always death of X. ^{As 1:38} Not law, Rom 3:20
If 2 ways means diff content to faith, yes; if basis, no.

IV. Disp teaches sharp dist bet law and grace. Bible does, Jn 1:17-eras distinguished. Rom 3:20-sal under distinguished. Rom 6:14-life under distinguished. Not amalgamation-Rom 10:4, 2 Cor 3. Concl. If don't understand OT rev don't worry. Details lacking. Do be concnd^d out what is clear in NT as to sal and a s to life.

THE DISPENSATIONS

Name:	Innocency	Conscience	Civil Government	Patristical Rule	Mosaic law	Grace	Millennium
Scripture	Gen 1:3-3:6	Gen 3:7-8:14	Gen 5:15-11:9	Gen 11:10-Ex 18:27	Ex. 19:1 - John 14:30	Act 2:1 - Rev 19:21	Rev. 20:1-15
Responsibilities	Keep from Garden Do not eat one fruit Fill and subdue earth Fellowship with God	Scatter throughout earth D: good	Fill earth Civil government	Stay in promised land Believe and obey God	Keep the law Walk with God	Believe on Christ Walk with Christ	Believe and obey Christ and his government
Judgment (s)	Curses and physical and spiritual death	Flood	Forced scattering by confusion of languages	Egyptian bondage and wilderness wanderings	Captivities	Death Death. Loss of rewards.	Death Death Judgment of Great White Throne

Intro. From charges wouldn't think any help. *Help of Div*
Modernish, p.11. Heresy, 11. Guilt-by assoc, 12. Ridicule
Barby, 12. Diviciveness, 12. Not intellectual, 13. Recent, 13.
Doctrinally incompetent, 14. Can such a system be of any
help to anyone. Shouldn't we discard it entirely?

I. No, bec it provides solution to apparent contradictns.

1. Lev 1:4; 4:31; 5:6; Heb 10:4. Offering

2. Matt. 5:20; Acts 16:31. Way of sal.

3. lo comm vs 2 Cor 3:7, 11.

4. Matt 10:5-7, cf 28:18-20

5. Or interp of Rev 7 (p.20), Rom 11:26. Jn 1:17

How do you solve these? 6, Lk 9:3; 22:36.

Either (1) contradict and (2) choose subjectively and quietly
ignore prob (3) spiritualize (4) recognize diff economies.

II. No, bec it gives proper understanding of scope of
history.

1. If disp can recognize several purposes of God in hist.

a. Angels and men.

b. Father and Son.

c. Is and church Earthly Mill. Don'te spir.covnts.

d. Several distinguishable groups of redeemed.
Heb 12.

2. If disp recognize that history has glorious climax
on earth in time. Not in eternity but in time in M.

III. No, bec it provides consistently literal interp.

Take Sermon on Mt as example. Everybody has prob.

Can misapply and say it is sal by good works.

Can principalize and have no place for plain fulfillmt.

Can see fulfillmt in preparatn and estab of Kg and
apply to this age too. e.g. Mt 5:40-42.

IV. No, bec it actually places the glory of God at center.
Cov theol in practice places sal and at center and it is
most imp't but God will be glorified in heathen, angels, etc.

V. It will keep you conservative. I don't know a disp
who is tinged with liberalism at all. But note what is
happening to many conservatives who have begun to allegorize
and doubt plain accuracy of Bible.

Concl. Is this something to be afraid of? Worth studying,
using, knowing.