



## Lesson TWO: Covenant Theology and Dispensationalism

Galatians 3:1-16, 3:26-29, 6:15-16; Romans 11:13-27

Paul Goebel | September 16, 2025

**Galatians 3:1-16** - <sup>3</sup> O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— <sup>6</sup> just as Abraham “believed God, and it was counted to him as righteousness”? <sup>7</sup> Know then that it is those of faith who are the sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup> So then, those who are of faith are blessed along with Abraham, the man of faith. <sup>10</sup> For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” <sup>11</sup> Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” <sup>12</sup> But the law is not of faith, rather “The one who does them shall live by them.” <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. <sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

**Galatians 3:26-29** - <sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**Galatians 6:15** - <sup>15</sup> For neither circumcision counts for anything, nor uncircumcision, but a new creation. <sup>16</sup> And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.



Scan QR code to register for Tuesday Morning Men's Bible Study.

**Romans 11:13-27** - <sup>3</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. <sup>17</sup> But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, <sup>18</sup> do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. <sup>19</sup> Then you will say, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup> For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree. <sup>25</sup> Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written,

"The Deliverer will come from Zion,  
 he will banish ungodliness from Jacob";  
<sup>27</sup> "and this will be my covenant with them  
 when I take away their sins."

#### Discussion Questions:

---

1. In your own words, what is Covenant Theology? What is Dispensationalism? What do you think is the most fundamental difference?
2. Where does your understanding of the Bible fit on the range between discontinuity and continuity? Why?
3. What does the New Testament have to do with the Old Testament? What relevance does the Old Testament have for us today?
4. Read Galatians 6:15. What does Paul mean by "the Israel of God"?
5. Read Romans 11:25-27. Is there a future promise for ethnic Israel? Why or why not?
6. What is the storyline of the Bible? What does this storyline teach us about the goal of redemption? (See Romans 8:18-23)
7. In what way is the Kingdom of Jesus Christ already at work among us? In what way is the Kingdom of Jesus Christ yet to come? What hope does this give us today?

## RESOURCE PAGE

### Westminster Confession of Faith - Chapter 7, Section 1

The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

### Westminster Confession of Faith - Chapter 7, Section 2

The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

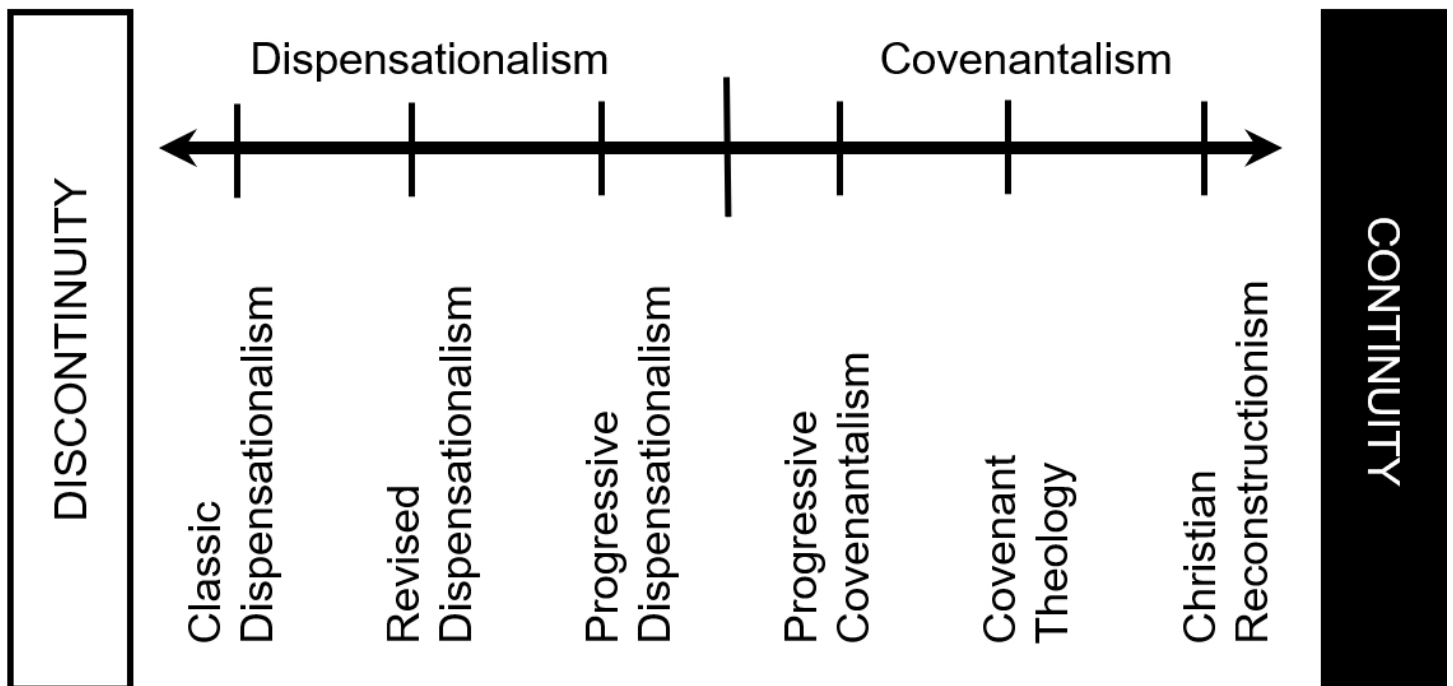
### Westminster Confession of Faith - Chapter 7, Section 3

Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.

### Westminster Confession of Faith - Chapter 7, Section 6

Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper, which, though fewer in number, and administered with more simplicity and less outward glory, yet, in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.

## Taxonomy of Theological Systems



from Benjamin L. Merkle, *Discontinuity to Continuity: A Survey of Dispensationalism & Covenant Theologies*



Scan QR code to register for Tuesday Morning Men's Bible Study.

