

Dichotomy or Continuity Between the Present and Past Dispensations

Rebuttal

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I appreciate the opportunity to dialog with Tim Warner on this important subject. I appreciate his attitude and spirit and trust that we may both keep this discussion on the level of seeking the truth about what the Bible says in regard to the Church and Israel.

I want to say first of all that it is because of dispensationalism that the evangelical church has such a love for the Jewish people. I believe dispensationalism was born at the right time to be supportive of the Jews who began to return to the Holy Land in the late 1800s. Dispensationalism came about because a group of godly men in England became aware of the persecution of the Jewish people. They realized that there was a desire on the part of many persecuted Jews to return to the Holy Land.

The early dispensationalists were right in pointing the finger at the amillennialism of their day as the culprit of the blindness of the church to see and understand that God was not through with the Jewish people. Basically what these men did was return to a normal and literal interpretation of the Old Testament prophecies. Thus, it could be said that normal hermeneutics will lead one to dispensationalism.

I agree with Warner that the early dispensationalists, such as Darby, were in transition in re-examining the Word of God as to what it had to say about the millennium and the prophetic hopes of the Jewish people. Mistakes and over-statements came about in the hermeneutical struggle to “get it all together.” In hindsight we can now see more clearly how they groped forward in an attempt to understand the prophetic Scriptures.

In answering Warner, I am not going to address those historic issues, nor am I going to spend time dealing with Irenaeus, as Warner does. He spent almost two pages dealing with Irenaeus and I don't believe that this says much in the debate. I also from time to time refer to what the church fathers have said, but with all due respect, we really do not determine our doctrine by their views. They were confused on so many matters and they could not see as clearly as we can now. Furthermore, they were quite uncertain as to what God was doing with Israel.

[For more on what Irenaeus and some of the other church fathers said about prophecy, I suggest the book *Dictionary of Premillennial Theology* (Kregel).]

Answering Warner

Where I will be coming from: I plan to answer Warner by working the context of the biblical passages in question. When appropriate, I will be working the grammar of the

Greek text because I believe that context and grammar are keys to good hermeneutics. Some time ago, an amillennial pastor said to me, “All my dispensational friends like you are always ‘textual.’” I couldn’t ask for a better compliment! However, I will begin by addressing some of Warner’s statements that seem to me are a problem.

On Gnosticism: It is true that some of the later church fathers took the idea of the “Jewish” kingdom as something “carnal.” However, this was a foolish misunderstanding. Christ’s millennial reign will take place in history, and will be worldwide in power. This will be a spiritual reign because the Son of God is enthroned. But this reign also will be earthly and historical, and will be one of the last chapters of human history as we know it now. The charge of “carnal” was leveled because the church fathers saw their contemporary Jewish neighbors having an earthly hope with Messianic blessings, but this does not make that hope “carnal” in a bad sense!

Warner seems to say that some dispensationalists have the “mystery” view of the church that is but a “leftover” from Gnosticism. It is the apostle Paul that speaks of the “mystery” of the church in the sense that the truth of it was not revealed in the Old Testament. He did not mean spooky or mysterious in the Gnostic way. Paul speaks of several “mysteries” but specifically about the mystery of the church he writes:

“He made known to us the **mystery** of His will ... which He purposed in [Christ]” (Eph. 1:9)

“The dispensation of God’s grace **given to me** ... the **mystery**, as I wrote before in brief ... **my insight into the mystery of Christ which in other generations was not made known to the sons of men, as it has now been revealed by His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body [of Christ]** the promise of Christ Jesus through the gospel of which I am made a minister according to the gift of God’s grace which was given to me ... to preach to the Gentiles the unfathomable riches of Christ ... to bring to light what is the **dispensation** of the **mystery which for ages has been hidden**” (Eph. 3:2-9).

“The **mystery** ... I am speaking of Christ and the church” (5:32).

“I make known with boldness the **mystery** of the gospel” (6:19).

“I was made a minister according to the **dispensation** from God ... that is the **mystery** which has been hidden from the past ages and generations; but has now been manifest to His saints ... God willed to make known what is the riches of the glory of this mystery among the Gentiles, **which is Christ in you, the hope of glory**” (Col. 1:26-27).

“God’s **mystery** Christ” (2:2).

Putting together these passages with their contexts, the mystery is:

- (1) “the body of Christ” (believers placed into the spiritual body of Christ)
- (2) Christ spiritually dwelling in believers;
- (3) and, a future hope of glory.

Thus, the dispensation of the church is extremely dramatic, extraordinary, profound, and dynamic! The fact of the church is not in the Old Testament. It was a hidden dispensation!

On Acts 2:16 and Joel 2:28:

Tim Warner and I may agree on Peter’s use of Joel 2, though I’m not certain for sure we see this eye to eye! I will give what I believe the passage is saying.

There is no question that God predicted through Abraham “all families of the earth shall be blessed” (Gen. 12:3). This verse opens the door for the blessing of the New Covenant that would be ratified by the death of Christ. Jesus told His disciples, “This cup which is poured out for you is the new covenant in My blood” (Luke 22:20).

Almost everyone believes that Acts 2:14-on has to do with the giving of the New Covenant. One of the dynamics of that covenant is the coming of the Holy Spirit that was clearly witnessed to when the gathered disciples began to speak in tongues.

The crucial issue is found in verse 16. Is the pouring out of the Spirit a **fulfillment** of Joel 2, or is it a **launching** of the New Covenant, a **starting point, a beginning?** There are three approaches to answering this issue:

Peter uses Joel 2 simply as an **illustration** about the coming of the Spirit.

Peter uses Joel 2 as meaning it was a **fulfillment** of the Joel prediction.

Peter uses Joel 2 to say that the New Covenant has started as evidenced by the coming of the Spirit. This is a **launching of and a starting point** for the New Covenant.

- **As an illustration.** The common way to describe an illustration is with comparison. If this was an **illustration/comparison use** of Joel 2, Peter would probably have used the Greek word homoios, that would be translated “like, like as, something like.” **“The outpouring of the Spirit is something like what was spoke of by Joel.”**
- As meaning fulfillment. The common way to describe fulfillment, would be to use the Greek expression “It was fulfilled.” Plaroo (“that it was fulfilled, completed”) is used this way some 29 times in the New Testament.

But Peter says “this is what was spoken of through the prophet Joel.” **Touto estin** “this

is that which has been spoken” means that it is exactly the same as what Joel said, but it is not implying that the New Covenant is “fulfilled” but it is **started, it has begun, it has been launched**. It is for Israel first but will spill over to the Gentiles because of Genesis 12:3: “Through you (Abraham) I will bless all nations.” **Touto estin (This is)** as used here in Acts 2:16, may be the only place it is used as applied to a prophecy. “This is what has been written, ‘I will pour out My Spirit ...’” “the New Covenant is being launched ...”

Jesus told His disciples they would be baptized by the Holy Spirit (Acts 1:5) and would receive power “when the Holy Spirit has come upon you” (v. 8). This would be the launching of the New Covenant that was for Israel first. In these early chapters of Acts, Peter is addressing almost exclusively the Jewish people. He says “Men of Judea” (2:14), “Men of Israel” (2:22); “Brethren” (v. 29); “Let the house of Israel know” (v. 36)); “Men of Israel” (3:12); etc. As Israel’s rejection grows through the book of Acts, the gospel will be turned to the Gentiles, though Jews will also come to Christ but in smaller numbers.

Following Pentecost, the disciples did not know how long it would be before the Messianic kingdom would arrive. Peter thought it may be soon. He said, that God’s “Christ should suffer, He has thus fulfilled” (3:18), and then says to the “brethren” “Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that he may send Jesus the Christ appointed for you, whom heaven must received **until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient times**” (vv. 19-21). This has to do with the **earthly messianic kingdom!** Peter did not know the timetable!

Warner on his point (A) continues and says that by the quoting of Joel there is “no room for the alleged dichotomy between programs.” He further writes “Peter reminded them (the Jews) of the Abrahamic Covenant which promised a blessing on the Gentile nations.” When he says “dichotomy between programs” what does Warner mean? The only place where Gentiles get in on the Abrahamic Covenant has to do with the “blessing” aspect of this covenant (Gen. 12:3). We are not given land promises as the Abrahamic Covenant defines them. All traditional dispensationalists are trying to do is simple be accurate. Though I believe the church will certainly come back from heaven, following the tribulation, and enjoy the presence of our Savior in the earthly kingdom, we are not the prominent people in that kingdom reign—the Jewish people will be.

In his last paragraph under (A), Warner appears to not notice that the context is to Israel. Warner says Peter’s “hearers had the first opportunity to partake of this “blessing” of Abraham, implying that the Gentiles would share in the Abrahamic covenant afterward.” I am not sure what Warner has in view here. While there is some truth to what he writes, Warner is not clear that the context is addressing a large Jewish audience. I get the feeling he may be trying to “slip” something in on us in what he writes. My point must be kept clear—it is only in the blessing aspect (the New Covenant) of the Abrahamic covenant that we now understand as forgiveness of sin, the giving of the Holy Spirit—that the Gentiles are mainly blessed. By being so “broad” in the way he says “share in the Abrahamic Covenant,” Warner could be trying to tie the church

(mainly made up of Gentiles) tightly to the entire Abrahamic Covenant, thus avoiding what he believes is a “dichotomy” between Israel and the church! We traditional dispensationalists are not afraid to stick with the Bible and make distinctions when the Bible does, and avoid them when the Bible avoids them!

At the Jerusalem Council the apostles started getting it all together. Peter rehearses how he was called of God to begin to speak the gospel to the Gentiles (15:7) and how they received the Holy Spirit (v. 8). James concludes how God began taking Gentiles out as a people for His name. He then quotes Amos 9:11-12. Amos 9:11 starts out very Messianic: “In that day I will raise up the fallen booth of David ...” But James adjusts the reading and says “**After these things** I will return and I will rebuild the tabernacle of David which has fallen” (Acts 15:16).

After **what things**? After the church age in which the Gentiles are called out. **Then comes the Davidic kingdom**, that is, the tabernacle (tent) of David.

Important: The only part of the Abrahamic Covenant prophecy that is now being fulfilled is that the “families” of the earth are being “blessed” by the death of Christ and the coming of the Holy Spirit, via the New Covenant. This is how the Gentiles share in the Abrahamic Covenant, but the land promises are not for the church.

Important: The church is formed “on top of the New Covenant.” Or, the church benefits by the New Covenant. Following the rapture of the church, the New Covenant will still be around when the Jews come back to the land to enjoy the millennial reign of Christ. Israel will be saved by the work of the New Covenant (Ezekiel 36-37) by which the Holy Spirit works in the Jewish people.

[I urge those who are reading these discussions on Acts to obtain the book A Bible Handbook to the Acts of the Apostles (Kregel).]

I have no problems with what Warner says on Hebrews 8.

I have no problems with what Warner says on Hebrews 9:15, 11:39-40.

I do have problems with what Warner says on Galatians 4:21-31, point (D). But first, I agree that the New Covenant is first mentioned in Jer. 31:31-on. However, it is true that this Covenant is made first for Israel. And as I have already mentioned, I believe that the New Covenant has begun, it has been launched, but not “fulfilled” as Warner says. But its fulfillment will come about in the kingdom. Ezekiel says to Israel:

I will take you from the nations, gather you from all the lands, and bring you into your own land. Then I will [slosh] clean water on you, and you will be clean; ... I will put My Spirit within you and cause you to walk in My statutes ... (36:24-25, 27); I will give you the land of Israel. ... I will put My Spirit within you, and you will come to life, and I will place you on your own land. (37:12b, 14)

I agree with Warner about Hagar representing Jerusalem and unbelieving, legalistic Jews, but he then says that: Sarah represents “the new covenant and the New Jerusalem.” The **New Jerusalem** is, however, a *technical expression* of the actual eternal city that will come down from heaven, following the period of the final judgment (Rev. 20:11-15). The renovation of the universe has taken place (“the first heaven and the first earth has passed away,” 21:1) and then “the holy city, new Jerusalem comes down out of heaven from God” (vv. 2, 10).

Warner says this “New Jerusalem “represents believing Christians.” I believe it is the final eternal state in which all believers of all generations **abide**. Christ as the groom is called “The Lamb” (19:9) which would be a direct reference to Isaiah 53 where He is said to be a sacrifice for sin, and certainly, that sacrifice is for all people, Jew and Gentile! So here, the bride the New Jerusalem is not simply for the church—but for believers of all ages.

Of course the New Jerusalem is the final eternal destiny of the church saints, and certainly of the Old Testament saints. Jesus said of the church believers in Christ that they will be made “a pillar in the temple of My God” and upon the believers He will “write the name of My God and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God” (Rev. 3:12).

There is also (1) a future for a very real earthly restored Jerusalem, when the Messiah returns. Zechariah prophesies:

It will come about in that day that I will set about to destroy all the nations that come against Jerusalem. ... I will pour out on the inhabitants of Jerusalem the Spirit of grace and they will look on Me whom they have pierced. ... There will be a great mourning in Jerusalem. (12:9-11)

And there is also a (2) spiritual Jerusalem that now represents God’s abode in heaven. The earthly Jerusalem is a physical representation of the heavenly. But there will be an actual coming to earth of the eternal New Jerusalem that will be a permanent holy and “new” earth dwelling in which Christ the Lamb will be resided!

This spiritual heavenly Jerusalem is mentioned in several places: “The Jerusalem above,” Gal. 4:26; “the city of the living God, the heavenly Jerusalem” (Heb. 12:22).

I am not sure what Warner is trying to say about Romans 15:26-27 in (D), because there is little doubt that the “spiritual things” probably refers to the spiritual blessings of the

New Covenant that the church now shares in. Warner and I agree that the church shares the New Covenant with Israel because of God's promise that through Abraham "all families of the earth will be blessed" (Gen. 12:3). But it is important to be reminded the church is not the key millennial people. The Jewish people, in a real national and locative sense (in the Holy Land) will have their spiritual eyes opened by the Holy Spirit, and will be blessed by the New Covenant as Jeremiah says (Jer. 31).

I challenge Warner's comments on Acts 26. He seems to say that the "inheritance" Paul speaks about for the Gentiles, is for the Gentiles "both the fulfillment of the hope Israel sought to attain, and a rescue mission to bring the Gentiles into the inheritance promised to Israel." Everything Paul taught, Warner adds, "was anchored in Old Testament prophecy, and was 'the hope of Israel.'"

It appears to me that Warner is not concrete about what Paul is talking about, but the context is clear—the hope Paul speaks of is concerning the resurrection of the Lord.

The "hope of the promise made by God to our fathers ... the promise to which our twelve tribes hope to attain ..." the apostle clarifies. The hope that encompasses both Jew and Gentile (v. 17) is:

1. The resurrection of the dead, v. 8.
2. That they might receive forgiveness of sins, v. 18.
3. Delivering both Jew and Gentile, opening their eyes to turn from darkness to light and from the dominion of Satan to God, in order to receive **forgiveness of sins and an inheritance**, v. 17-18.
4. That both Jew and Gentile might repent and turn to God, v. 20.

What message does Paul focus on in the Prophets and Moses? Paul answers: "that the Christ was to suffer, and that by reason of His resurrection from the dead He should be the first to proclaim light both to the Jewish people and to the Gentiles" (v. 23). **By the resurrection, Christ proclaims [spiritual] light to Jew and Gentile.**

Warner needs to be specific. The hope Paul addresses here has to do with the resurrection and a spiritual inheritance, not a direct inclusion into Israel's land promises. Neither does Paul say that the Gentiles are now included in all of the Abrahamic Covenant. He is specific in what he is talking about before king Agrippa. Paul focuses on resurrection and salvation issues.

Paul was saying his mission was **solidly anchored in Old Testament prophecy about the hope of the resurrection, and forgiveness of sins.** Warner needs to be more specific when he says that prophecies were fulfilled! In these contexts, the issue

is about salvation and the New Covenant, whereby “all families of the earth would be blessed.”

I do not agree with what Warner is saying (or not saying) about Romans 11:16-29 (G). I agree when he says “The wild branches (the Gentiles) were then grafted in among the remaining branches (the faithful Jews).” But his next sentence is suspect to me: “This illustrates a continuity between the Jewish believers both before and after Christ, and the adding of the Gentiles to the remnant of Jewish believers.”

How in the world does this passage show a continuity between Jews “**both before and after Christ**”?

As well, the Gentiles **are not added to the remnant of Jewish believers**. The Gentiles are simply “partaking” with them, and yes added into the holy root for spiritual/salvation nourishment! I don’t see where Warner’s “emphasis” is stated in the Romans 11 passage. If I understand what Warner means by **continuity**, the passage is really against that idea, and is actually showing the opposite. It shows how the Gentiles before Christ were so far away from Christ, and how in the future they will be removed from this present blessing, because of unbelief, when God **brings back on stage the Jewish people front and center!**

Before going on further, it is important to first ask, “What is Paul talking about?” He is talking about:

1. The transgressions of Israel, v. 11.
2. The issue of salvation, v. 11.
3. The issue of salvation coming to the Gentiles, v. 11.
4. Making Israel jealous, v. 14.
5. Reconciling the “world” (the Gentiles) to God, v. 15.
6. Accepting the Gentiles as “life from the dead,” v. 15.
7. The Gentiles being a wild olive branch, v. 17.

With all due respect this does not seem like continuity to me! The Gentiles were previously not blessed. Then they partook, along and beside the Jews, in the holy root of blessing, that had to do with salvation! And, Paul hints that as an entire group, the Gentiles would be removed from favor when “the fullness of the Gentiles has come in” (v. 25b).

Before going on, the question is asked “What is the holy root that the Jews were in as natural branches?”

(1) Some say it is Israel. This does not make sense. Israelites broken off of Israelites!

(2) Some say the Abrahamic Covenant. This does not make sense because the Abrahamic Covenant is too broad and all-encompassing, with promises about the Messianic earthly reign, land promises and land blessings.

(3) Some say simply the New Covenant. But this too does not make sense. Some of the Jews “were in” the New Covenant, but now have been extracted from it? The New Covenant was not ratified until the death of Christ.

(4) The holy root simply seems to mean **salvation blessings**. Paul says there is a remnant “according to God’s gracious election” (v. 5) that comes not by works but by grace (v. 6), which those who were chosen obtained (v. 7).

Paul then continues his argument and says some Jews have stumbled (v. 11) and by their transgression **salvation** has come to the Gentiles (v. 11). Their stumbling gives **riches for the world and for the Gentiles** (v. 12) and the Gentiles who were dead are now given life (v. 15).

For the wild olive branch Gentiles to be “grafted in” among them, and to become “partakers” with them, means that the Gentiles and Jews together during this dispensation are being saved.

At this time and dispensation, salvation is primarily going to the Gentiles, though Jews can certainly be saved during this period. But a time is coming when “the fullness of the Gentiles has come in” (v. 25), in which God will again in a primary way, turn to the nation of Israel (vv. 25b-26). Even as Paul wrote, the nation of Israel as a collective people “were enemies of the gospel for the sake of the Gentiles” (v. 28). Yet God’s promises are “irrevocable” (v. 29) and He will again turn to the nation of Israel and put back on track His kingdom program. As an entire people (though not every Jew), Israel was seen as “disobedient” (v. 31) so that mercy might be shown to the Gentile nations (v. 31b).

The miracle of the New Covenant is that both believing Jew and believing Gentile are receiving the blessings of salvation, and are being joined to the spiritual body of Christ, called now the church. This outstanding fact was not revealed in the old testament!

On Ephesians 2:11-22 (H), Warner writes that

“in Christ, having been ‘once ... far off’ we ‘have been brought near by the blood of Christ’ (v. 13). This begs the question, brought near to what? The only possible answer is

that we are 'brought near' to the 'commonwealth of Israel' and the 'covenants of promise.'"

[I am sure in later debates we will deal with Ephesians 2-3 more extensively, but I will here at this point answer this statement as Warner sets it forth.]

I am so glad Warner wrote what he did, as quoted above. It is a demonstration of the differences in exegesis and observation of the text. Please note what the Bible really says here.

Paul proceeds to tell how things have changed for those in Christ. He does not say Gentiles are "brought near" the Commonwealth of Israel and to the covenants of promise (though I do indeed believe Jew and Gentile are now sharing the blessings of the New Covenant that was ratified by Christ, and launched at Pentecost!)

What Paul says is:

1. Christ is our peace making **both groups into one** (the body of Christ, not into the commonwealth of Israel), v. 14.
2. In Christ the barrier between Jew and Gentile is broken down (not by placing us into the commonwealth of Israel), v. 14.
3. Abolishing the enmity, the Law of commandments, (not by placing us into the commonwealth of Israel), v. 15.
4. Making the two (**Gentile and Jew**) into **one new man** (not by placing us into the commonwealth of Israel), v. 15.
5. Thus, **establishing peace** because we are **one new man** (not by placing us into the commonwealth of Israel), v. 15b.
6. Reconciling them **both in one body to God** (not by placing us into the commonwealth of Israel), v. 16.
7. Reconciling us **to God** not to the commonwealth of Israel, v. 16.
8. Through Christ, both Jew and Gentile **have access to the Father**, v. 18.
9. **One Spirit unites us in the one body (the spiritual body of Christ). The Spirit is the Active Agent of the NEW COVENANT!** (v. 18) This does not make us a part of the commonwealth of Israel!
10. Now in the church, we are fellow citizens of God's [new] household (not the commonwealth of Israel), v. 19.

11. The church now is **a whole building, a holy temple, a dwelling place of God (vv. 20-22) “growing in the Lord ... in the Spirit.”**

This is the new dispensation of god’s grace, the revelation, the mystery, made known to Paul! (Please read Ephesians 3)

Paul says **the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed. ... to the effect that the Gentiles are fellow heirs (Eph. 3:4-6).** This truth about the church was not previously prophesied.

The church is not mentioned in the Old Testament. The church now benefits from the New Covenant—“Through you Abraham all families of the earth shall be blessed” (Gen. 12:3). And, I agree that we now are the ministers (diakonos, servants) of the New Covenant as Paul says in 2 Cor. 3:5. **But the true nature of the church, Jew and Gentile united in the spiritual body of Christ, was not revealed in the Old Testament.**

Conclusion:

Warner in his conclusion writes, “It is my contention that normative dispensationalism wrongly isolates the Church from God’s progressive program with Israel because of a faulty presupposition that the Church’s destiny is heavenly.”

While I understand that the following is not necessarily his point in bringing this up, I want to take this opportunity to make an important point. Progressive dispensationalists, and other critics, have always attacked true dispensationalists on this matter. They believe dispensationalists are not “active” enough in evangelism or social issues, and that true dispensationalists are just letting the world go by, while they wait for the rapture and going home to heaven. They claim that dispensationalists are negative about the message of the gospel and that they have given up on ministry.

True dispensationalists are negative on the overall progress of the world, long term, and they put little faith in human institutions. They believe the Scriptures speak even of an apostasy of the church. They are, however, positive on the final outcome and course of history, because the Lord Jesus Christ will triumph during the last chapter of the human drama. Satan will be defeated, human government will be controlled by the Messiah, eternity will bring in a perfect peace and righteousness. But true dispensationalists are realists about any victory that flesh tries to accomplish.

Back to the matter at hand: What does Scripture say about the **heavenly destiny of the church?**

The Word of God says:

- *Waiting eagerly for our adoption as sons, the redemption of our body (Rom. 8:23).*
- *We hope for what we do not see, with perseverance we wait eagerly for it (v. 25).*
- *We rejoice in hope of the glory of God (5:2).*
- *The hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel (Col. 1:5) (the gospel is the hope of heaven?)*
- *The glory of this mystery among the Gentiles, which is Christ, the hope of glory (v. 27).*
- *Rapture passage: Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus (Titus 2:13).*
- *Rapture passage: Our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ (Phil. 3:20).*
- *Rapture passage: We are to be serving a living and true God, and to be waiting for His Son from heaven, ... that is Jesus the Rescuer from the wrath that is on its way (coming) (1 Thess. 1:10). (Greek text)*
- *Resurrection and rapture passage: We who are alive will be caught up together with [the resurrected] in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Comfort one another with these words. (4:17-18).*
- *A living hope through the resurrection of Jesus Christ from the dead (1 Pet. 1:3).*
- *An inheritance ... reserved in heaven for you (v. 4).*
- *A salvation ready to be revealed in the last time (v. 5).*
- *Light affliction is producing for us an eternal weight of glory far beyond all comparison (2 Cor. 4:17).*
- *Longing to be clothed with our dwelling from heaven (5:2).*
- *We prefer to be at home with the Lord (v. 8).*
- *I Paul have the desire to depart and be with Christ, for that is very much better (Phil. 1:23).*

Though the church's destiny is "heavenly" contrary to what Warner says, it still has a vital earthly mission, i.e., to share the gospel.

Remember, Warner writes (read it) that true dispensationalists have “a faulty presupposition that the Church’s destiny is ‘heavenly.’” He adds, if we remove this assumption [that the church has a heavenly destiny], **“the natural conclusion is progressive dispensationalism.”**

I couldn't agree more! – **Dr. Mal Couch**