

in young manhood, we shall not on this account call him fickle and say that he abandons his purpose. When, then, do we brand God with the mark of inconstancy because he has with apt and fitting marks distinguished a diversity of times? . . . God's constancy shines forth in the fact that he taught the same doctrine to all ages, and has continued to require the same worship of his name that he enjoined from the beginning. In the fact that he has changed the outward form and manner, he does not show himself subject to change. Rather, he has accommodated himself to man's capacity, which is varied and changeable.

-- John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Phil: The Westminster Press, 1960), Volume I, pp. 449-463.

(2) *The Westminster Confession of Faith*, Chapter VII, articles V-VI:

"V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called, the Old Testament.

VI. 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 fullness, 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."

(3) Charles Hodge, *Systematic Theology*, "Different Dispensations":

"Although the covenant of grace has always been the same, the dispensations of that covenant have changed. The first dispensation extended from Adam to Abraham. . . . The second dispensation extended from Abraham to Moses . . . . The third dispensation of this covenant was from Moses to Christ . . . . The gospel dispensation is called new in reference to the Mosaic economy, which was old, and about to vanish away. It is distinguished from the old economy, --

1. In being catholic, confined to no one people, but designed and adapted to all nations and to all classes of man.

2. It is more spiritual, not only in that the types and ceremonies of the Old Testament are done away, but also in that the revelation itself is more inward and spiritual. . . .

3. It is more purely evangelical . . . in the New Testament the gospel greatly predominates over the law. . . .

4. The Christian economy is specially the dispensation of the Spirit. The great blessing promised of old, as consequent on the coming of Christ,