

was the effusion of the spirit on all flesh, i.e., on all nations and on all classes of men.
...

5. The old dispensation was temporary and preparatory; the new is permanent and final This dispensation is, therefore the last before the restoration of all things; . . . Afterwards comes the end; the resurrection and the final judgment we have no intimation in Scripture that the dispensation of the Spirit is to give way for a new and better dispensation for the conversion of the nations. When the gospel is fully preached, then comes the end.

-- Charles Hodge, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1952), Volume Two, pp. 373-377.

B. Contrasts in these Systems

In an article entitled "The Nature of Covenant Theology", Ernest Pickering (at the time of writing *Professor of Systematic Theology* in the Central Conservative Baptist Theological Seminary) wrote the following:

"While there are shades of difference among covenant theologians concerning the details, the broad outline is generally the same. In eternity past God made a covenant (widely known as the covenant of redemption) which bound Him to redeem the elect. Included in this covenant was the obligation on the part of God to provide for the incarnation of Christ, His vicarious death by which He would procure salvation for the elect, and His victorious resurrection. Also included in the covenant was the obligation of God to efficaciously draw the elect to Christ so that they would appropriate the salvation which God has provided. All the Biblical covenants (Abrahamic, etc.) are simply facets of this one eternal covenant of grace.

Covenant theology also holds to the concept of a covenant of works. This is a covenant made by God with Adam in which He promised Adam eternal life if He obeyed and eternal death if He disobeyed. God dealt with Adam in this covenant as the representative head of the human race, tested him in behalf of all the race, and passed judgment upon all the race because of his failure in the covenant relationship.

Summarily, covenant theology views God's purpose with the human race as essentially soteriological. God is saving the elect. All of his dealings with men are to be viewed in the light of this pervading purpose. . . .

Later in the article Dr. Pickering wrote the following:

A Critique of Covenant Theology

The church remains indebted to many of the great covenant theologians for their outstanding contributions in various areas. Among them have been some of the greatest of conservative scholars. It is evident, however, that great and good men often build large systems of thought upon very meager premises. Such is the case with regard to the system of covenant theology.