The Protestant Reformation: The Good, The Bad, and The Ugly

Session 13



Andy Woods, Th.M.., JD., PhD.
Sr. Pastor, Sugar Land Bible Church
President Chafer Theological Seminary

Introduction



I. Oct 31, 1517
II. 500 years
III. Far reaching impact
IV. Partial restoration
V. Restoration of a hermeneutic
VI. Selectively applied
VII. Subsequent generations applied consistently
VIII. Preview



Overview



I. The early church
II. The Alexandrian eclipse
III. The Dark Ages
IV. The contribution of the Protestant Reformers
V. The Reformers' incomplete revolution
VI. Reformed Theology today
VII. Dispensationalism & the completed revolution
VIII. Looking back 500 years later



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William Hendriksen

WM. Hendriksen – Baker Book House – 1967 – Chapter 9 - p.174

"The expression 'a time, and times, and half a time' occurs first in the book of Daniel 7:25; 12:7. It is the period of the antichrist. Now, John emphasizes the fact that the spirit of the antichrist is in the world *already*, 1 John 4:3. Hence, **in the Apocalypse this period of three years and a half refers to the entire gospel age**."

William Hendriksen

WM. Hendriksen – Baker Book House – 1967 – Chapter 14 - p.226

"Hence, in close harmony with all these Scriptural passages – and our exegesis must always be based upon the authority of Scripture! – we conclude that also here in Rev. 20:1-3 the binding of Satan and the fact that he is hurled into the abyss to remain there **for a thousand years indicates that throughout this present Gospel Age, which begins with Christ's first coming and extends nearly to the second coming**, the devil's influence on earth is curtailed so that he is unable to prevent the extension of the church among the nations by the means of an active missionary program. During this entire period he is prevented from causing the nations – the world in general – to destroy the church as a mighty missionary institution."

Overview



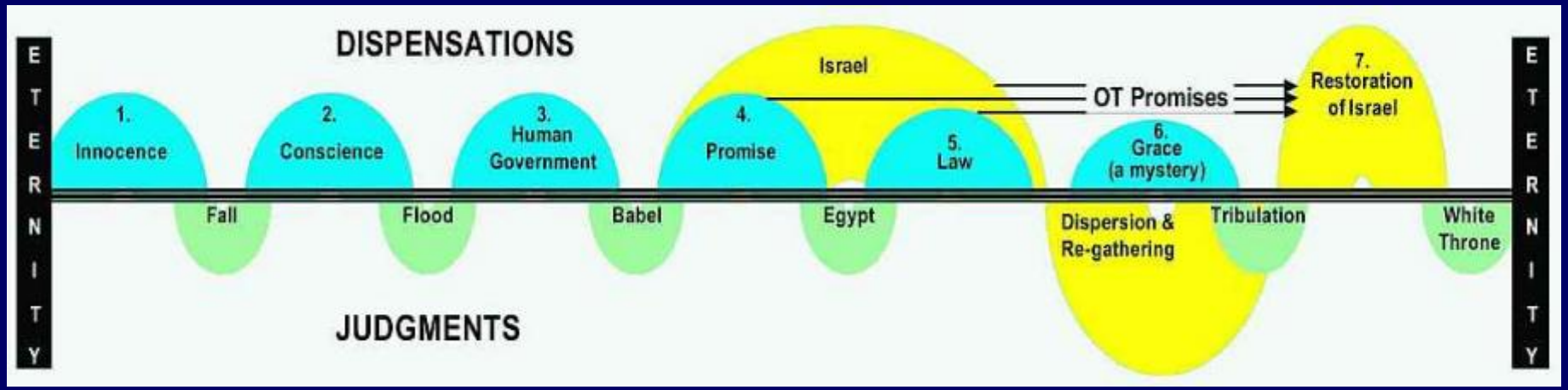
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VII. Dispensationalism & the Completed Revolution

A. Reformed movement

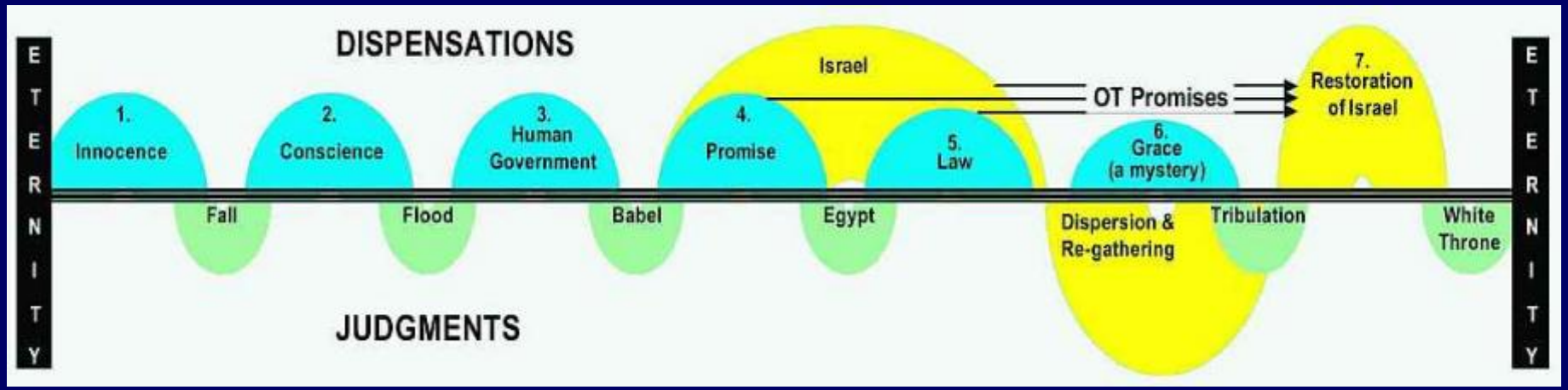
B. Dispensational movement



VII. Dispensationalism & the Completed Revolution

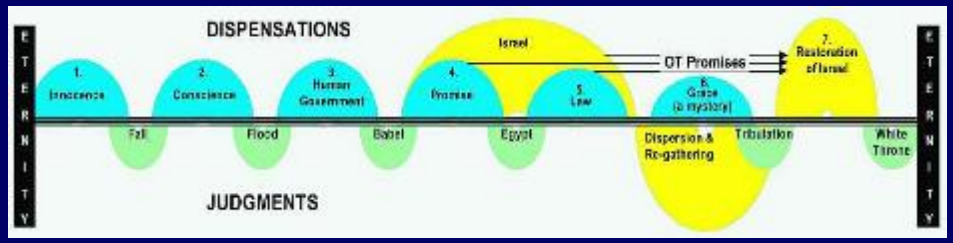
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B. Dispensational movement



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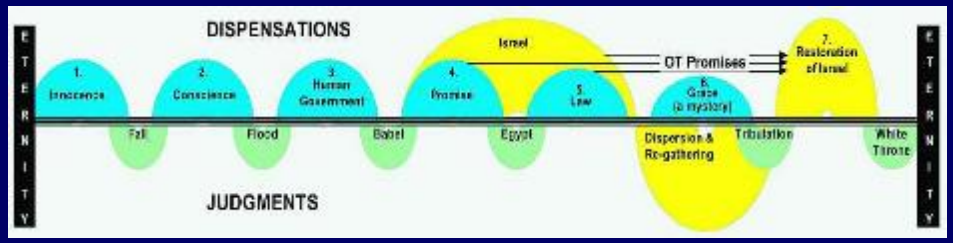


1. 16th century
2. Right hermeneutic
3. Applied to some of the Bible
4. Retrieved the solas

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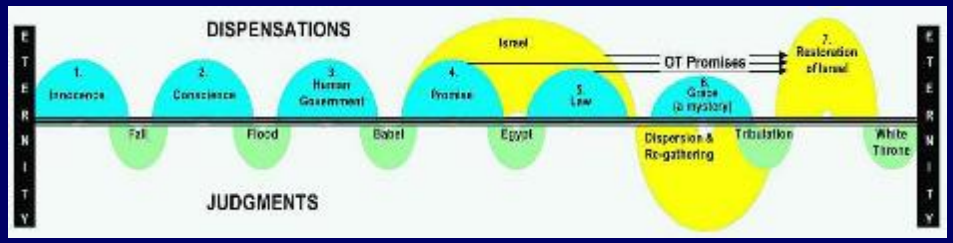
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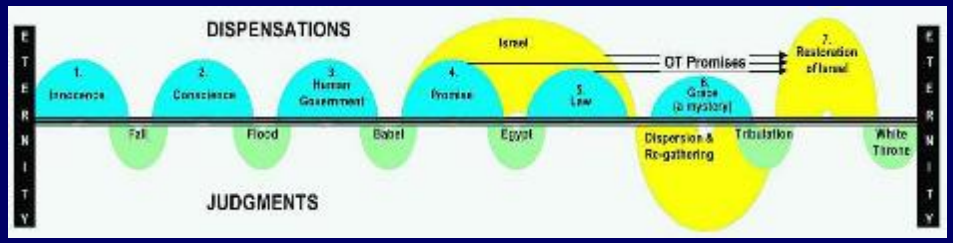
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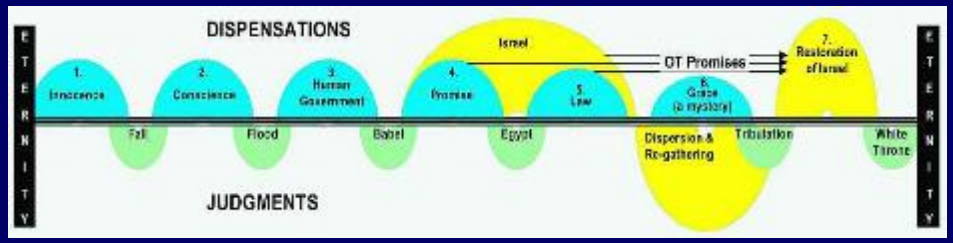
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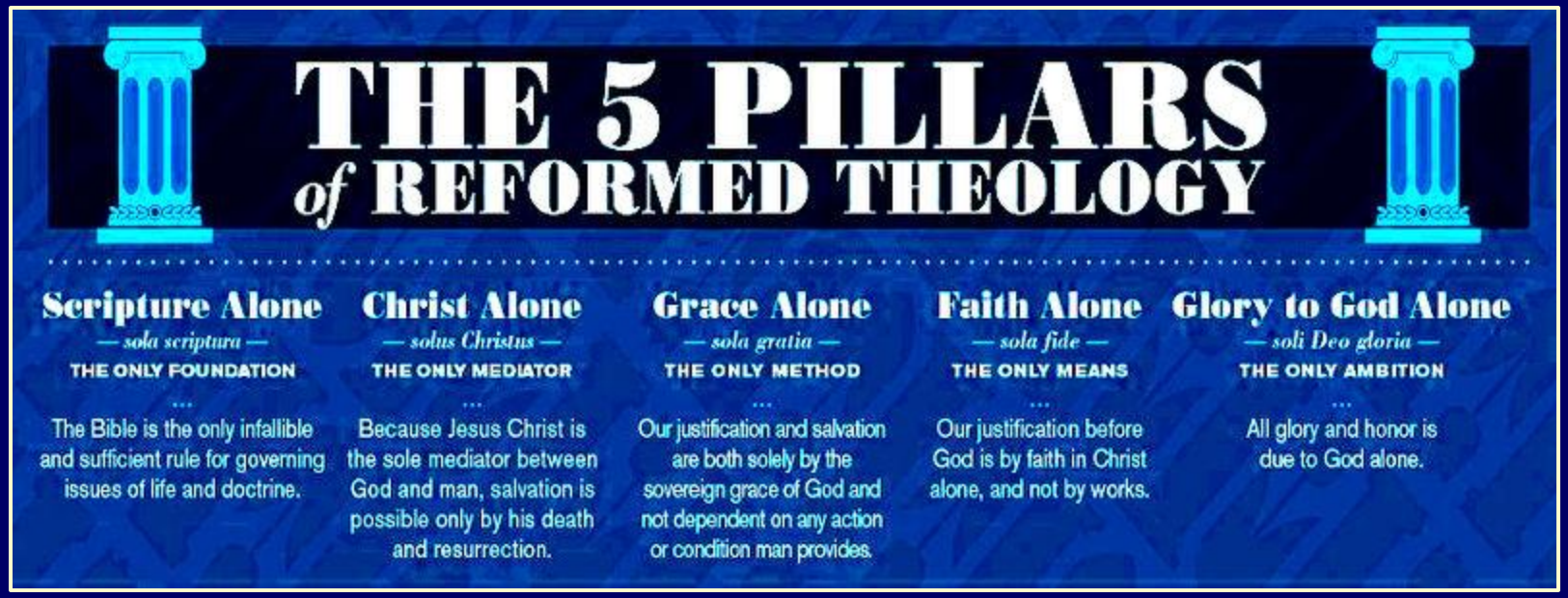
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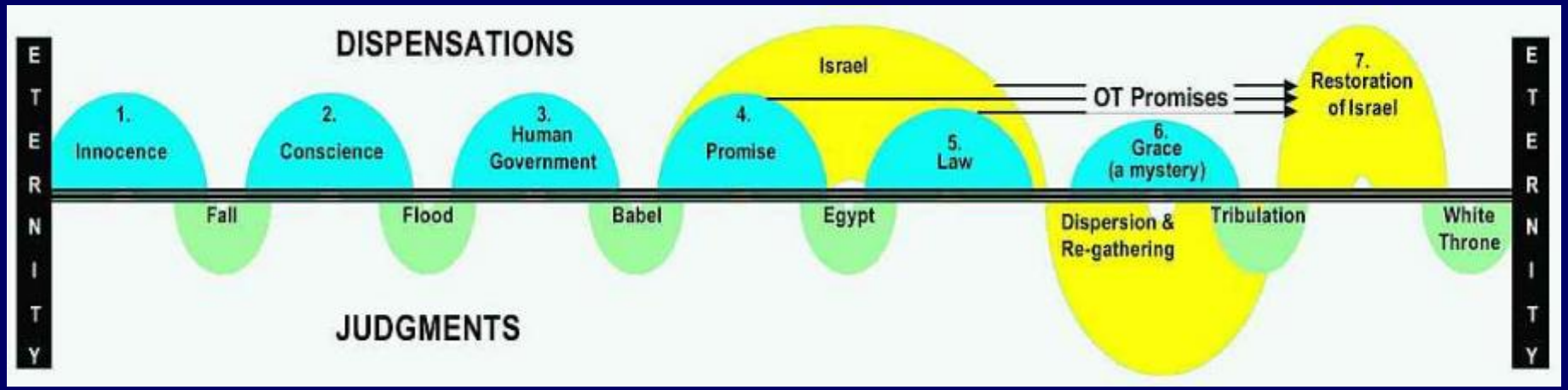


Number	Latin	Meaning
1.	*Sola Scriptura*	Scripture Alone
2.	*Solus Christus*	Christ Alone
3.	*Sola Fide*	Faith Alone
4.	*Sola Graetia*	Grace Alone
5.	*Soli Deo Gloria*	To the Glory of God Alone

VII. Dispensationalism & the Completed Revolution

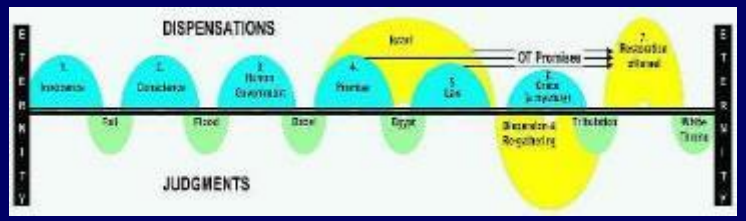
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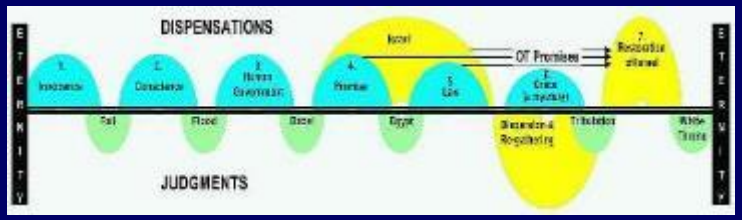


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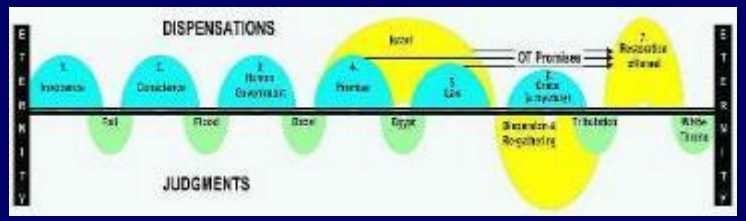
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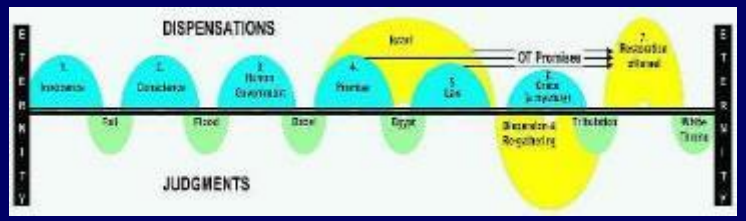
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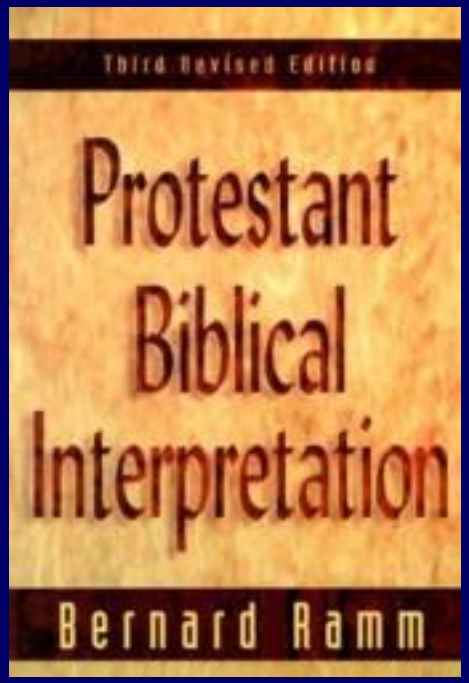
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Literal



"A literal hermeneutic attaches to every word the same meaning that it would have in **normal usage**, whether employed in speaking, writing, or thinking."

Bernard, *Ramm, Protestant Biblical Interpretation* (Boston: W.A. Wilde, 1956), 89-92.

STRAW MAN FALLACY




IN CASE OF FIRE, TAKE STAIRS

Charles Ryrie

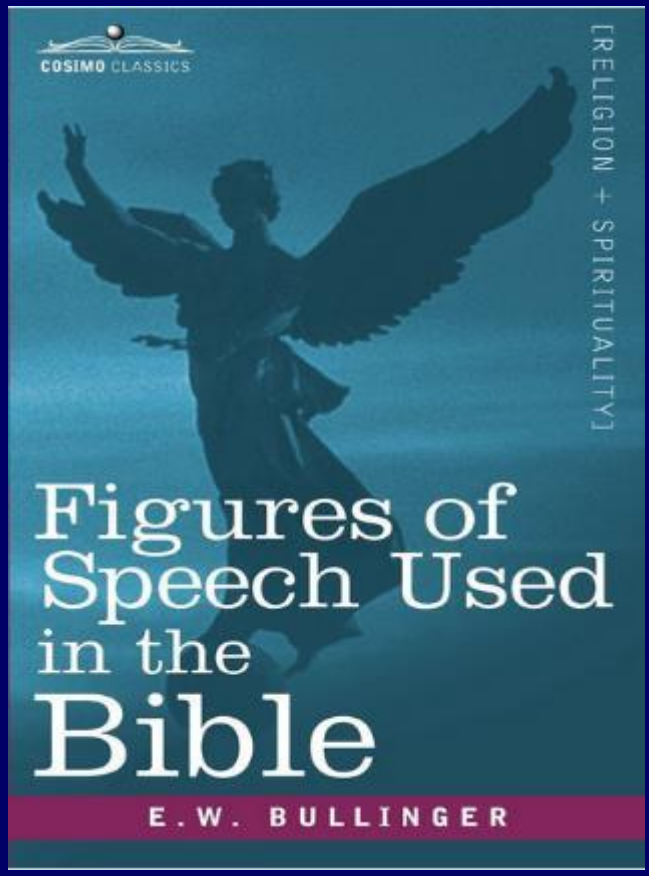
Dispensationalism (Chicago: Moody Press, 1965), 86.



Literal interpretation "…might also be called plain interpretation so that no one receives the mistaken notion that the literal principle rules out **figures of speech**."

E.W. Bullinger (1837–1913)





Literal Inertpretation

One Meaning

Plain Literal

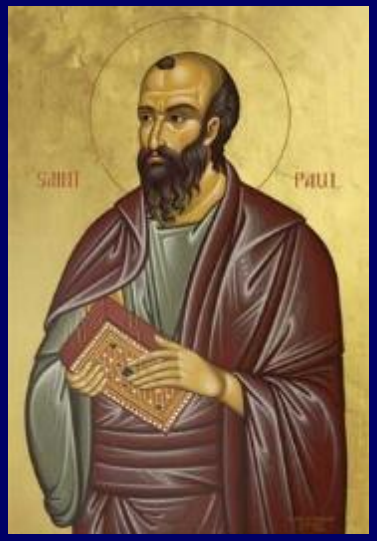
The literal interpretation is the explicit **assertion** of the words—DENOTATIVE

Figurative Literal

The literal interpretation is the specific **intention** of the figure—CONOTATIVE

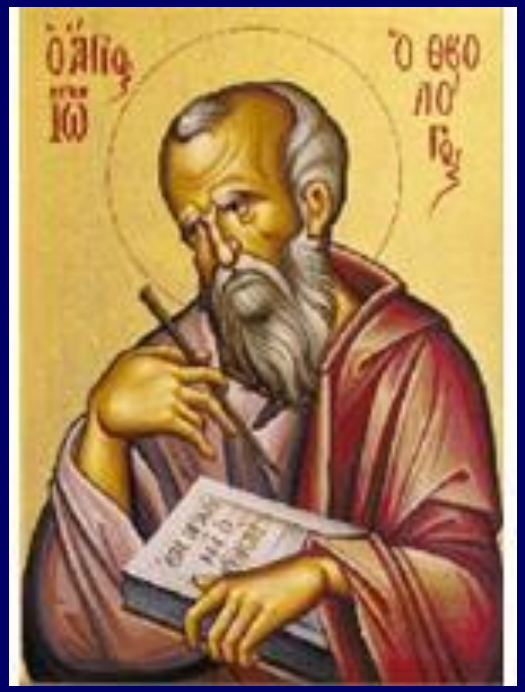
Chart by Earl Radmacher

Galatians 4:24



"This is **allegorically speaking**, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar."

Revelation 11:8



"And their dead bodies *will lie* in the street of the great city which **mystically is called** Sodom and Egypt, where also their Lord was crucified."

David L. Cooper

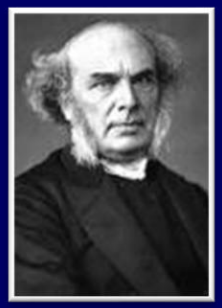
The World's Greatest Library Graphically Illustrated
(Los Angeles: Biblical Research Society, 1970), 11.



"When the **plain sense** of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, **ordinary, usual, literal** meaning unless the facts of the immediate context, studied in light of related passages and axiomatic and fundamental truths, indicate clearly otherwise."

"When the plain sense makes good sense seek no other sense lest you wind up with nonsense."





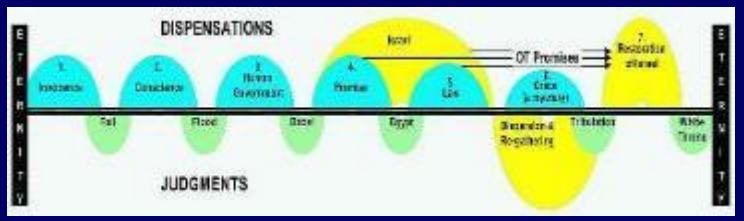
Horatius Bonar (A.D. 1808–1889)

Quoted in Charles L. Feinberg, *Millennialism: The Two Major Views* (Winona Lake, IN: BMH, 1985), 47-48.

"Probably as valuable a testimony as any that could be offered was given by Dr. Horatius Bonar. When speaking of the results of fifty years of the study of prophecy, he concluded with the statement that first of all, he had gained assurance as to the authority and inspiration of the Scriptures. Secondly, he felt more certain than ever that the literal interpretation of the Word is the best. Said he: **'literal if possible,' is, I believe the only maxim that will carry you right through the Word of God from Genesis to Revelation.'"**

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Abrahamic Covenant

ABRAHAMIC
Genesis
15

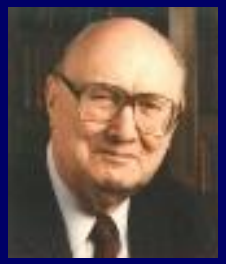
LAND	SEED	BLESSING
LAND **Deuteronomy** **29-30**	**DAVIDIC** **2 Samuel** **7:12-16**	**NEW** **Jeremiah** **31:31-34**







Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)



Evidence of Abrahamic Covenant's Unconditional Nature

I. ANE covenant ratification ceremony (Gen 15)

II. Lack of stated conditions for Israel's obedience (Gen 15)

III. Covenant's eternality (Gen 17:7, 13, 19; Ps. 90:2)

IV. Covenant's immutability (Heb 6:13-18; Mal. 3:6)

V. Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)

Walvoord, *The Millennial Kingdom*, 149-52



Land Promises Fulfilled in the Time of Joshua (Josh. 11:23; 21:43-45) or Solomon (1 Kgs. 4:21)?

I. Extended context (Josh 13:1-7; Judges 1:19, 21, 27, 29, 30-36)

II. Land gained in conquest was only a fraction of what was promised (1 Kgs. 4:25)

III. Jerusalem not conquered in Joshua's day (Josh 15:63; 2 Sam 5)

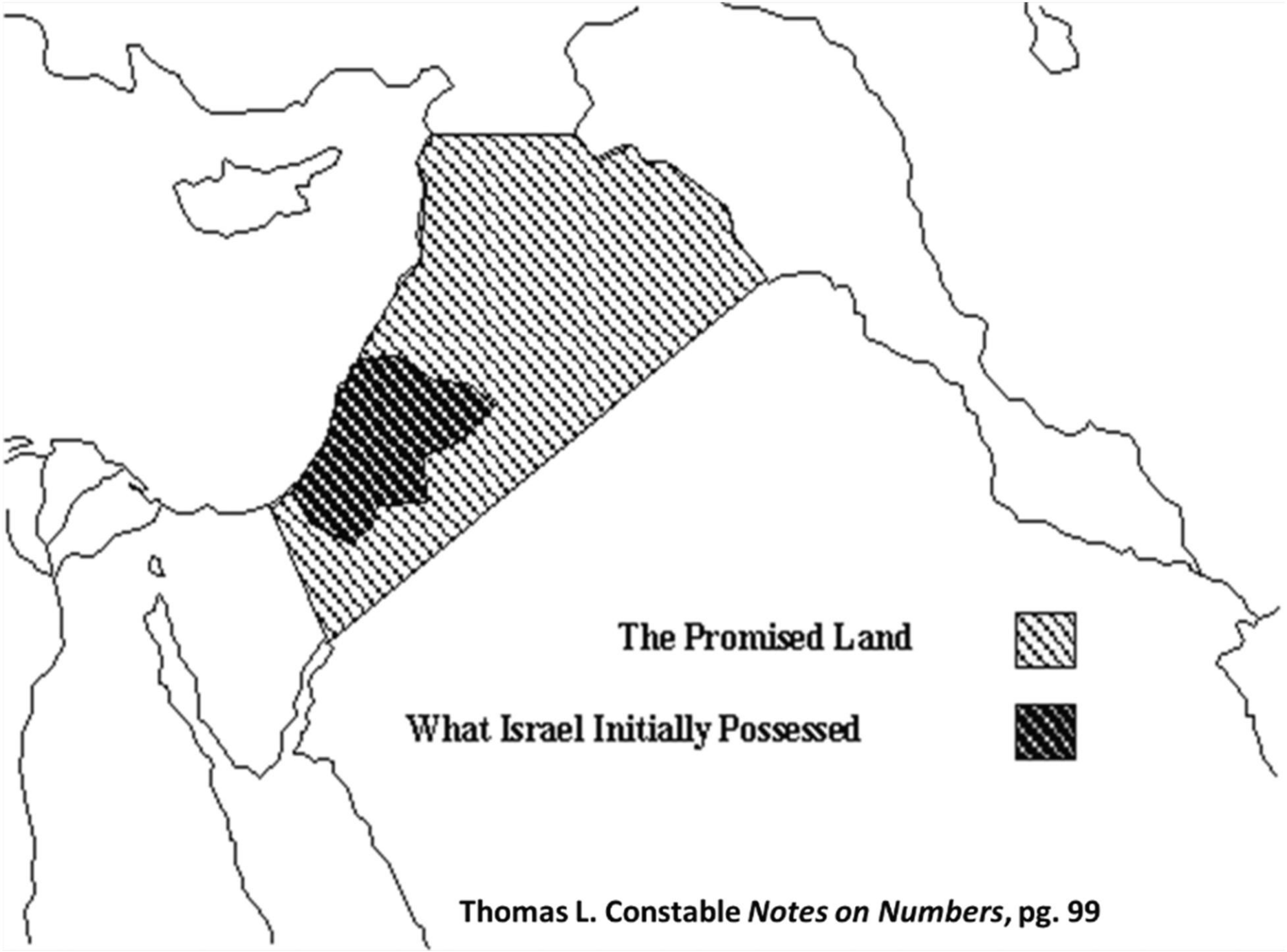
IV. Solomon's reign extended to the border of Egypt (1 Kgs. 4:21) and not the River of Egypt (Gen. 15:18)

V. Solomon's reign was tributary only (1 Kgs. 4:21)

VI. Forever? (Gen 17:7-8, 13, 19)

VII. Reaffirmation of land promises long after Joshua and Solomon's time (Amos 9:11-15)

Fruchtenbaum, *Israelology*, 521-22, 631-32

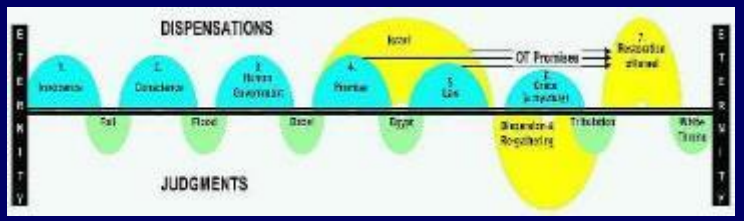


Thomas L. Constable *Notes on Numbers*, pg. 99


Ravenna
ADRIATIC SEA
ITALY
Rome
Puteoli
Pompeii
TYRRHENIAN SEA
SICILY
Syracuse
IONIAN SEA
MACEDONIA
THRACE
Danube River
BLACK SEA
Sinope
Heraclea
Byzantium
Philippi
Thessalonica
Berea
GREECE
AEGEAN SEA
ASIA
Adramyttium
Pergamum
Delphi
Athens
Corinth
Sparta
Smyrna
Ephesus
Miletus
Sardis
BITHYNIA
PONTUS
Ancyra
PHRYGIA
GALATIA
CAPPADOCIA
Antioch in Pisidia
Caesarea Mazaca
Iconium
Laodicea
Lystra
Derbe
COMMAGENE
Tios
PAMPHYLIA
Side
Tarsus
Antioch
Seleucia Pieria
Seleucia Tracheotis
Apamea
Salamis
Arvadus
CYPRUS
Paphos
Tripoli
Beirut
Sidon
Tyre
Damascus
Ptolemais
Caesarea
Joppa
Jerusalem
JUDEA
Pelusium
Alexandria
Leontopolis
Bubastis
Memphis
EGYPT
Heracleopolis
ARABIA
CRETE
Gortyna
MEDITERRANEAN SEA
N
Cyrene
Apollonia
Ptolemais
Leptis Magna
CYRENAICA
LIBYA

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Distinctives of Covenantism

I. **A system of interpreting the Scriptures on the basis of two covenants:** the covenant of works and the covenant of grace. Some add the covenant of redemption.

II. **Importance of grace** – In every age, believers are always saved by grace.

III. **God's primary purpose** on earth is redemptive.

IV. **Partial allegorical system of hermeneutics**



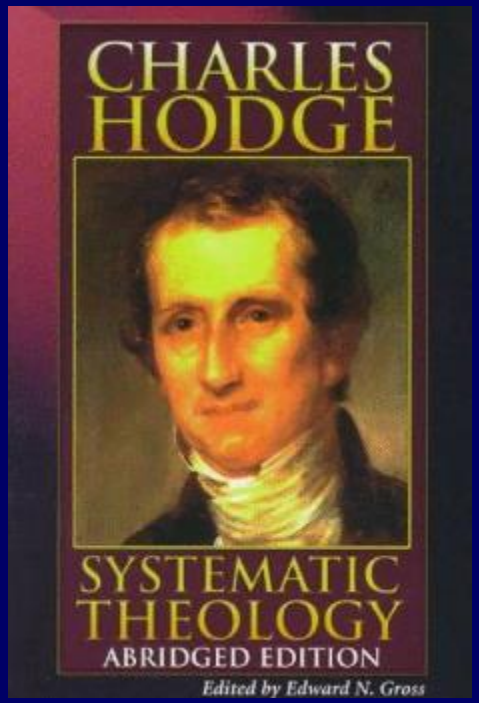
Distinctives of Covenantism

I. **Covenant of Works** – God entered into a covenant with Adam as the federal head of the human race in which He promised eternal life for obedience and eternal death for disobedience.

II. **Covenant of Redemption** – A covenant made between God the Father and God the Son in eternity past in which they covenanted together for the redemption of the human race.

III. **Covenant of Grace** – A covenant made by God with the elect in which He provides salvation to the elect sinner.

Implied vs. Exegetical Covenants



"this statement *[Covenant of Grace]* does **not** rest upon any express declaration of the Scriptures…*[and*] although the word covenant *[as in works]* is **not used** in Genesis, and does not elsewhere, in any clear passage, occur in reference to the transaction there recorded,…it is **plain** that the Bible does represent the arrangement made with Adam as a truly federal transaction."

Hodge, *Systematic Theology,* 2:117

Dispensational Theology is a System of Theology

Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the **sine qua non** (lit. "without which is not"):

1. The **consistent** use of a plain, normal, literal, grammatical-historical method of interpretation;

2. Which reveals that the **Church is distinct from Israel**;

3. God's overall purpose is to bring **glory to Himself** (Eph. 1:6, 12, 14).

Dr. Charles Ryrie, *Dispensationalism*, pp. 38-41

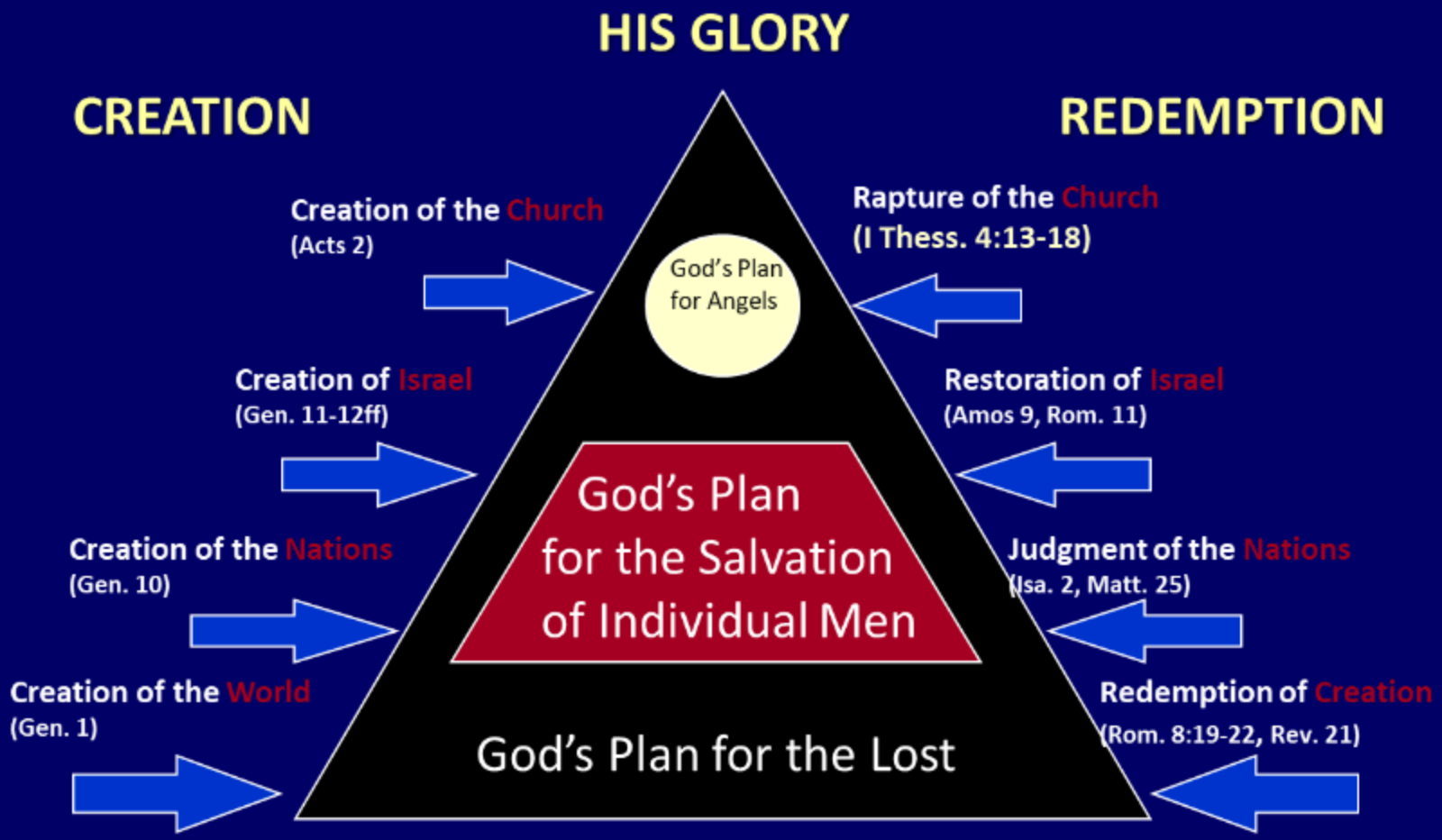
Doxological Purpose

A. God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation were the principle point, but God-centered, because His glory is at the center.

B. The glory of God is the primary principle that unifies all dispensations, the program of salvation being just one of the means by which God glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealing with the elect, non-elect, angels, and nations all manifest His glory.

Dictionary of Premillennial Theology, Charles Ryrie, p. 94

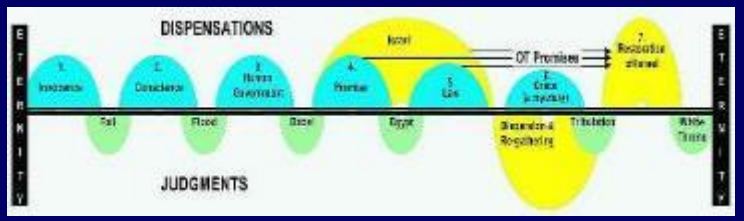
THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM



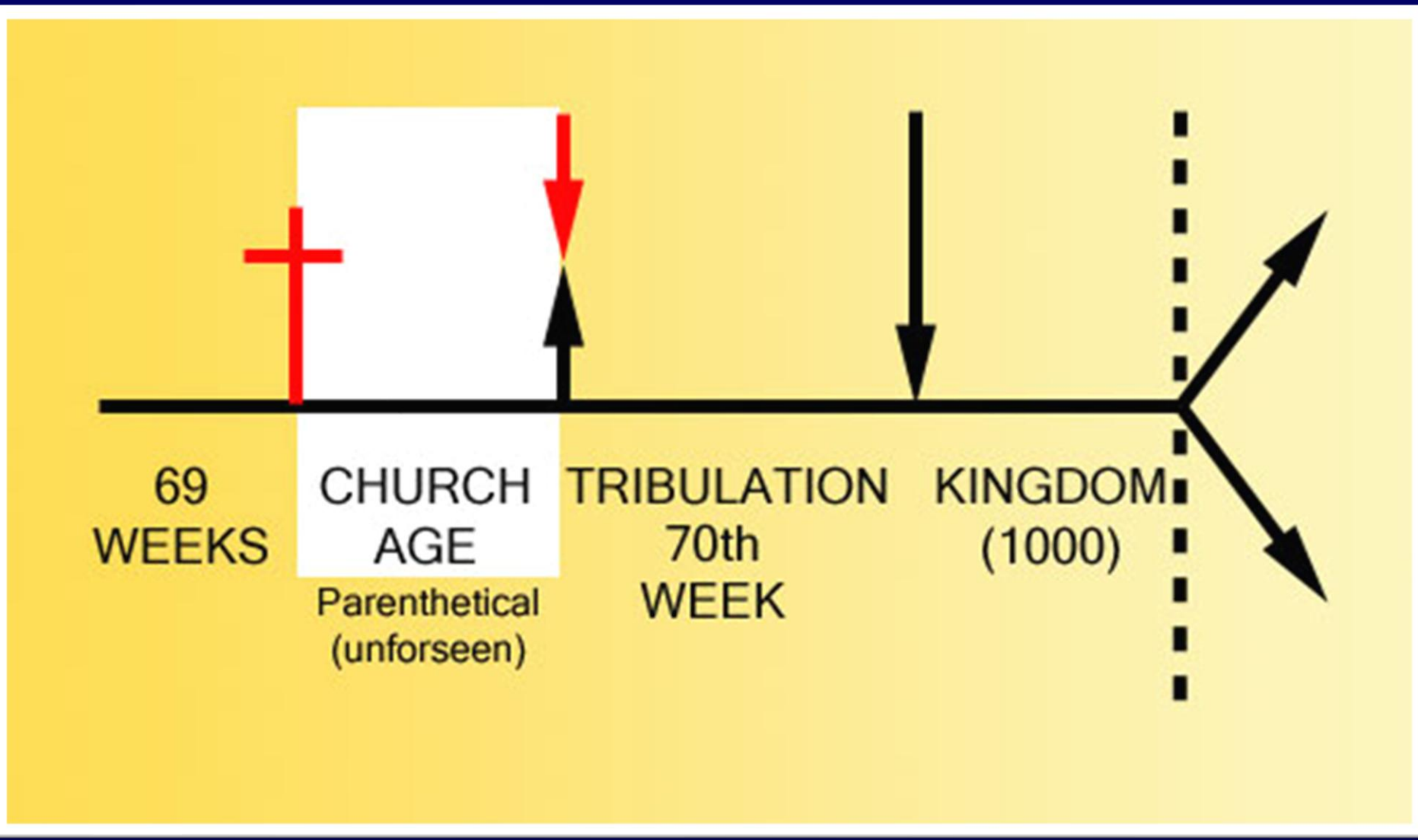
Dr. Mike Stallard, Baptist Bible Seminary

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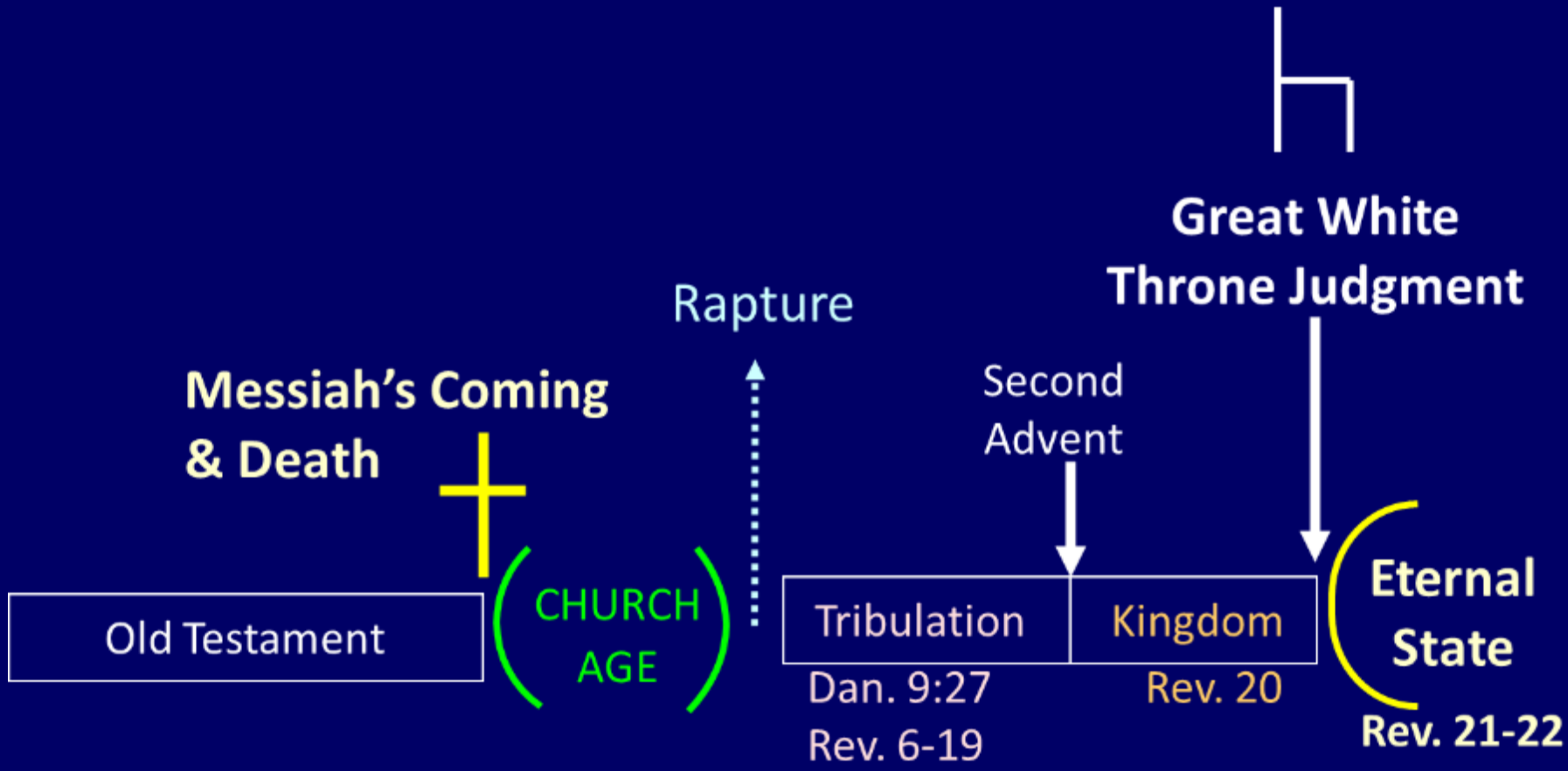
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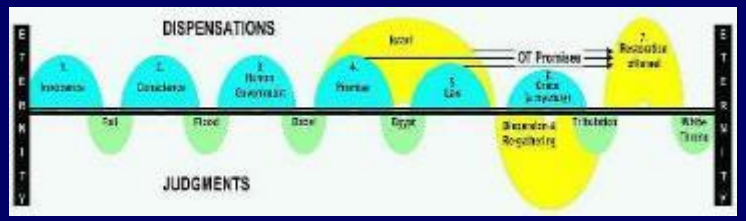

69
WEEKS
CHURCH
AGE
Parenthetical
(unforseen)
TRIBULATION
70th
WEEK
KINGDOM
(1000)

Prophecy Panorama



VII. Dispensationalism & the Completed Revolution

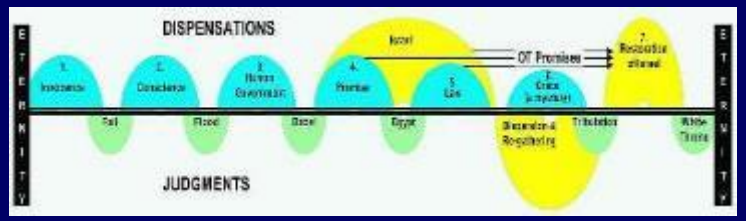
B. Dispensational movement



1. 19th century
2. Reformers' hermeneutic
3. Applied to the whole bible
4. Retrieved key doctrines: Chiliasm, Israel-church distinction, Pretribulationalism
5. **<u>Curb on anti-Semitism and Geneva social experiments</u>**
6. Key dispensational leaders

VII. Dispensationalism & the Completed Revolution

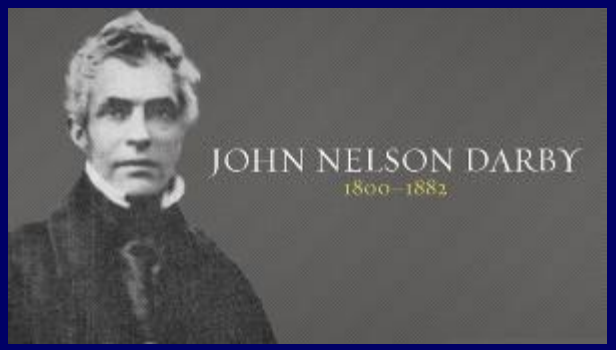
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Dispensationalism Advocates

Key Dispensational Commentators



A. John Nelson Darby (1800–1882)

B. Sir Robert Anderson (1841–1918)

C. Cyrus Ingerson Scofield (1843–1921)

D. William Eugene Blackstone (1841–1935)

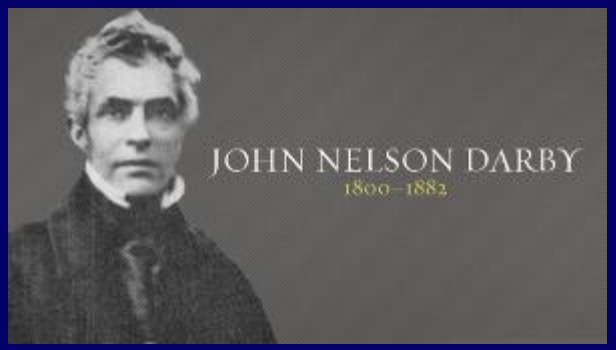
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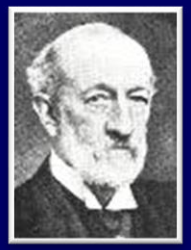
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If the first 69 weeks were fulfilled literally then the remaining week will be fulfilled literally.





Sir Robert Anderson

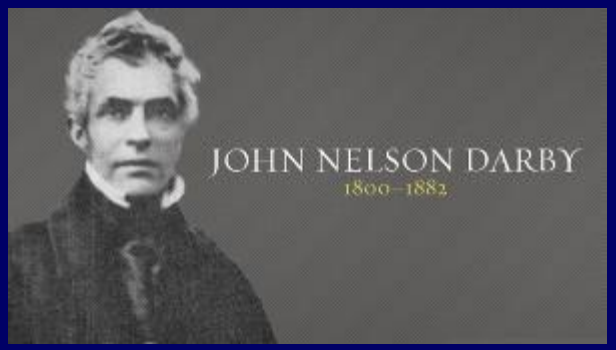
***The Coming Prince*, p.147-148**

"There is not a single prophecy, of which the fulfillment is recorded in Scripture, that was not realized with absolute accuracy, and in every detail; and it is wholly unjustifiable to assume that a new system of fulfillment was inaugurated after the sacred canon closed…

Literalness of fulfillment may therefore be accepted as an axiom to guide us in the study of prophecy."

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CONCLUSION

NEXT WEEK



I. The early church
II. The Alexandrian eclipse
III. The Dark Ages
IV. The Contribution of the Protestant Reformers
V. The Reformers' Incomplete Revolution
VI. Reformed Theology Today
VII. Dispensationalism & The Completed Revolution
VIII. <u>LOOKING BACK 500 YEARS LATER</u>

