

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



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







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







Dangers of Allegorization – Philo



Dangers of Allegorization



- I. Text is not being interpreted
- II. Authority is transferred from text to interpreter
- III. There is no way to test the interpreter
- IV. No mechanism for controlling the interpreter's imagination



Pentecost, *Things to Come*, pps. 4-5



What Caused the Shift Into Allegorism?

- A. Need for immediate relevance
- B. Incorporation of human philosophy into interpretation
- C. Gnostic dualism (Gen. 1:31; 1 John 2:22; 4:2-3; Acts 17:32; 1 Cor. 15:12)
- D. Decline of the church's Jewish population
- E. Constantine's Edict of Milan (A.D. 313)
- F. AD 70 and Hadrian's (A.D. 117-138) "Palestine"



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



III. The Dark Ages (or the Middle Ages)

- A. Lasted from the 4th to the 16th centuries
- B. Obsolescence of prophetic studies
- C. Domination of Augustinian Amillennialism
- D. Only one church: Roman Catholicism
- E. The Bible is removed from the people
 - 1. Allegorization
 - 2. Illiteracy
 - 3. Mass read in Latin
- F. Sale of indulgences
- G. Anti-Semitism
- H. Church in need of rescue





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


IV. Contribution of the Protestant Reformers

- A. Preparation of the Reformers
- B. Emphasis on literal interpretation
- C. Denunciation of allegorization
- D. Rejection of church tradition as a guide
- E. Priesthood of all believers
 - 1. Bible translations
 - 2. Literacy
- F. Basis for the American system of governance
- G. Five *solas*
- H. Rejection of celibacy of the priesthood
- I. The ultimate sacrifice
- J. Rejoice

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

V. The Reformers' Incomplete Revolution

- A. Protology
- B. Selective literalism
- C. Did not deal with eschatology in depth
- D. Retention of Augustinian Amillennialism
- E. Antichrist & Babylon = Pope and Papacy
- F. Dragged vestiges of Roman Catholicism with them
 - 1. Initially desired to remain Catholics
 - 2. Infant baptism
 - 3. Consubstantiation
 - 4. Church = the earthly kingdom
 - 5. Anti-Semitism
- G. Reasons for their inconsistency
- H. Laid the groundwork for future generations




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



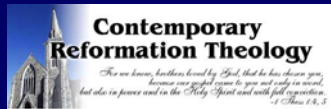
VI. Reformed Theology Today

- A. Erroneously assumed no further progress to be made
- B. Froze progress into creeds & confessions
- C. Creeds & confessions = authority rather than Scripture
- D. Augustinian Amillennialism fossilized into RT
- E. Allegorizing of biblical Eschatological texts is common
 - 1. Zech. 14:4
 - 2. Preterism
 - 3. Rev. 20-22
 - 4. Ezek. 40-48
- F. Not applying a literal hermeneutic to the whole Bible



VI. Reformed Theology Today

- A. Erroneously assumed no further progress to be made
- B. Froze progress into creeds & confessions
- C. Creeds & confessions = authority rather than Scripture
- D. Augustinian Amillennialism fossilized into RT
- E. **Allegorizing of biblical Eschatological texts is common**
 - 1. Zech. 14:4
 - 2. Preterism
 - 3. Rev. 20-22
 - 4. Ezek. 40-48
- F. Not applying a literal hermeneutic to the whole Bible



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.”

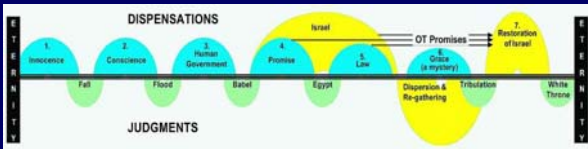
Overview

- 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



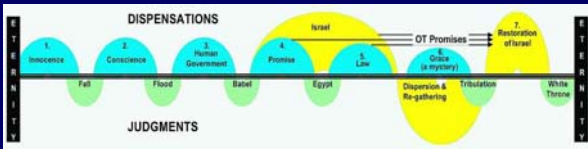
VII. Dispensationalism & the Completed Revolution

- A. Reformed movement
- B. Dispensational movement



VII. Dispensationalism & the Completed Revolution

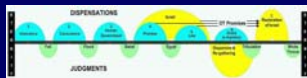
- A. Reformed movement
- B. Dispensational movement



VII. Dispensationalism & the Completed Revolution

A. Reformed movement

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



VII. Dispensationalism & the Completed Revolution

A. Reformed movement

- 1. 16th century

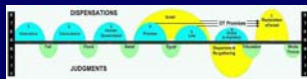


- 2. Right hermeneutic
- 3. Applied to some of the Bible
- 4. Retrieved the solas

VII. Dispensationalism & the Completed Revolution

A. Reformed movement

- 1. 16th century

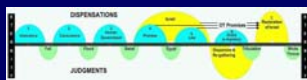


- 2. Right hermeneutic
- 3. Applied to some of the Bible
- 4. Retrieved the solas

VII. Dispensationalism & the Completed Revolution

A. Reformed movement

- 1. 16th century



- 2. Right hermeneutic
- 3. Applied to some of the Bible
- 4. Retrieved the solas

VII. Dispensationalism & the Completed Revolution

A. Reformed movement

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



THE 5 PILLARS of REFORMED THEOLOGY

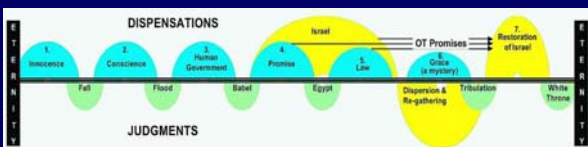
Scripture Alone <small>—with no other— THE ONLY FOUNDATION</small>	Christ Alone <small>—with no other— THE ONLY MEDIATOR</small>	Grace Alone <small>—with no other— THE ONLY METHOD</small>	Faith Alone <small>—with no other— THE ONLY INSTRUMENT</small>	Glory to God Alone <small>—with no other desire— THE ONLY AMBITION</small>
<small>The Bible is the only infallible and sufficient rule for governing issues of life and doctrine.</small>	<small>Because Jesus Christ is the sole mediator between God and man, salvation is possible only by his death and resurrection.</small>	<small>Our justification and salvation are both solely by the sovereign grace of God and not dependent on any action or condition man practices.</small>	<small>Our justification before God is by faith in Christ alone, and not by works.</small>	<small>All glory and honor is due to God alone.</small>

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

VII. Dispensationalism & the Completed Revolution

A. Reformed movement

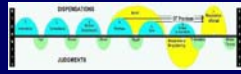
B. Dispensational movement



VII. Dispensationalism & the Completed Revolution

B. Dispensational movement

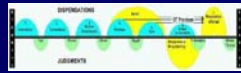
1. 19th century
2. Reformers' hermeneutic
3. Applied to the whole bible
4. Retrieved key doctrines: Chiliasm, Israel-church distinction, Pretribulationalism
5. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



VII. Dispensationalism & the Completed Revolution

B. Dispensational movement

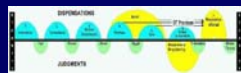
1. 19th century
2. Reformers' hermeneutic
3. Applied to the whole bible
4. Retrieved key doctrines: Chiliasm, Israel-church distinction, Pretribulationalism
5. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



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. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



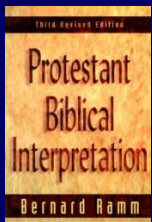
VII. Dispensationalism & the Completed Revolution

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. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



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**





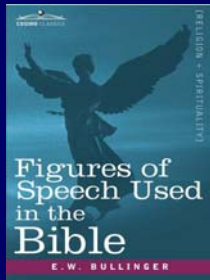
Charles Ryrie

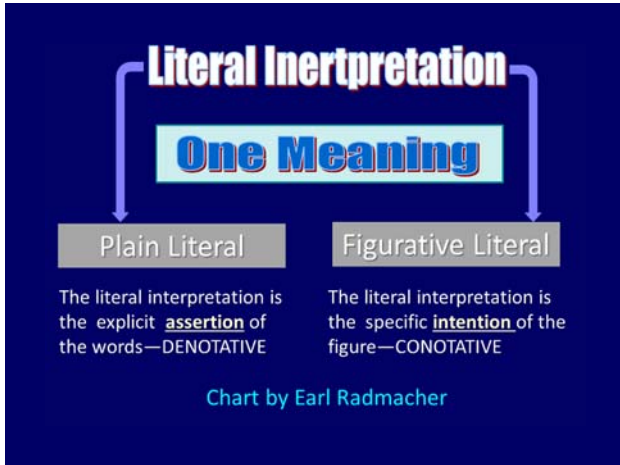
Dispensationalism (Chicago: Moody Press, 1965), 86.




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)



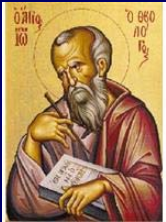


Galatians 4:24



“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

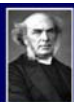
The World's Greatest Library Graphically Illustrated
(Los Angeles: Biblical Research Society, 1970), 11.



“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)

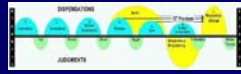
Quoted in Charles L. Feinberg, *Millennialism: The Two Major Views* (Winona Lake, IN: BMH, 1985), 47-48.

“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.**”

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, Pretribulationism
5. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders





Distinctives of Covenantism

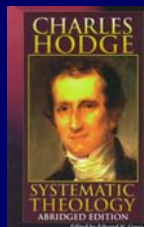
- I. A system of interpreting the Scriptures on the basis of two covenants: the covenant of works and the covenant of grace. Some add the covenant of redemption.
- II. Importance of grace – In every age, believers are always saved by grace.
- III. God's primary purpose on earth is redemptive.
- IV. Partial 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).

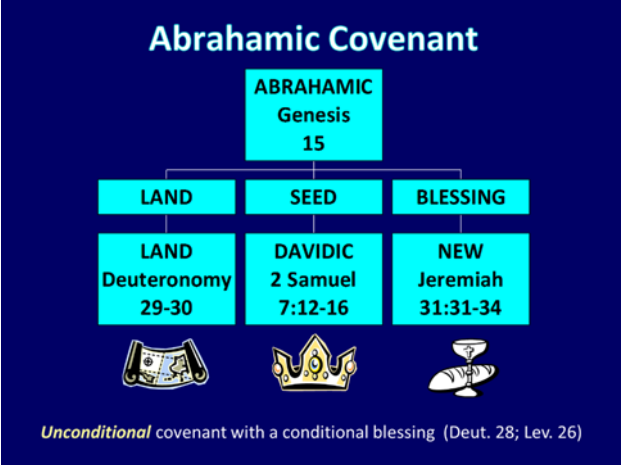
Dr. Charles Ryrie, *Dispensationalism*, pp. 38-41

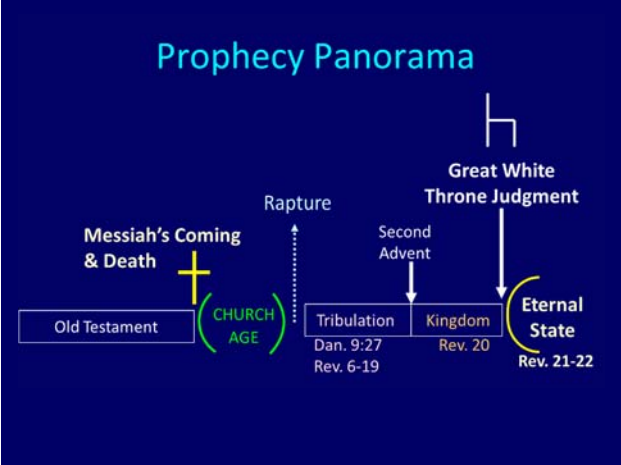
Doxological Purpose

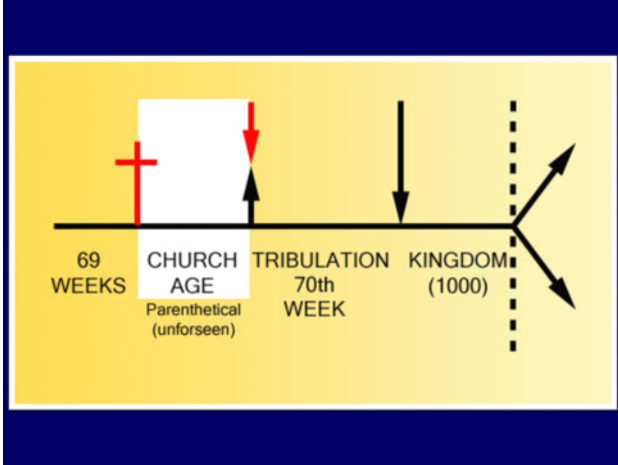
- A. God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation were the principle point, but God-centered, because His glory is at the center.
- B. The glory of God is the primary principle that unifies all dispensations, the program of salvation 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









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, Pretribulationism
5. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



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, Pretribulationism
5. Curb on anti-Semitism and Geneva social experiments
6. Key dispensational leaders



Dispensationalism Advocates

Key Dispensational Commentators

A. John Nelson Darby (1800–1882)



B. Sir Robert Anderson (1841–1918)

C. Cyrus Ingersoll Scofield (1843–1921)

D. William Eugene Blackstone (1841–1935)

E. Henry Allen Ironside (1876–1951)



F. Lewis Sperry Chafer (1871–1952)

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. LOOKING BACK 500 YEARS LATER