

Dispensationalism: Progressive Dispensationalism

Based upon the book: "Dispensationalism" by Charles C. Ryrie

Progressive Dispensationalism

- Origin of the Movement
- Descriptive Definitions of Progressive Dispensationalism
- Basic Tenants of Progressive Dispensationalism
- Some Significant Matters Slighted or Omitted

Progressive Dispensationalism

Origin of the movement

Debut in 1986, in the Dispensational Study Group in connection with the annual meeting of the Evangelical Theological Society of Atlanta, GA.

Progressive Dispensationalism

Descriptive Definitions of Progressive Dispensationalism

1. "Progressive dispensationalism advocates a holistic and unified view of eternal salvation"
2. The church is not "an anthropological category" in the same class as terms such as Israel and Gentiles nor is it "a competing nation", but it is redeemed humanity in this present dispensation.
3. The "blessings [promised in the Abrahamic, Davidic, and new covenants] are given [today] in a partial and inaugurated form"

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Basic Tenets of Progressive Dispensationalism

1. The kingdom of God is the unifying theme of Biblical history.
2. Within biblical history there are four dispensational eras.
3. Christ has already inaugurated the Davidic reign in heaven at the right hand of the Father, which equals the throne of David, though He not yet reigns as Davidic king on earth during the Millennium.
4. Likewise, the new covenant has already been inaugurated, though its blessings are not yet fully realized until the Millennium.
5. The concept of the church as completely distinct from Israel and as a mystery unrevealed on the Old Testament needs revising, making the idea of two purposes and two peoples of God invalid.
6. A complementary hermeneutic must be used alongside a literal hermeneutic. This means that the New Testament makes complementary changes to Old Testament promises without jettisoning those original promises.
7. The one divine plan of holistic redemption encompasses all people and all areas of human life - personal, societal, cultural, and political.

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Elaboration and Evaluation of These Tenets

The Kingdom

- The primary theme is the kingdom
- There is blurring of the kingdoms

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Elaboration and Evaluation of These Tenets

The Dispensations

- Patriarchal
- Mosaic
- Ecclesial
- Zionic
 - Millennium
 - Eternal State

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Elaboration and Evaluation of These Tenets

The Davidic Reign

They believe:

- that Christ is already inaugurated as the Davidic king at His ascension.
- "The Davidic throne and the heavenly throne of Jesus at the right hand of the Father are one and the same."

Lots of problems with this when trying to make it fit with Scripture.

(you'll see it on pgs 167-170)

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Elaboration and Evaluation of These Tenets

The New Covenant

They say that it is fulfilled or being fulfilled. There are some issues with some of the the fulfilments:

1. Ezek. 34:25 -taming of beasts
2. Ezek. 34:26-27 -increased productivity of the land
3. Jer. 31:34 -no necessity to teach one another

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Elaboration and Evaluation of These Tenets

The New Covenant

List of promises not yet completely fulfilled

1. Putting God's law into the Israelites' hearts
2. No necessity to teach His people
3. Forgiveness of Israel
4. Israel restored to favor and guaranteed everlasting existence
5. God's Spirit upon the people
6. Material blessing in the land of Israel
7. Peace
8. God's sanctuary rebuilt

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Elaboration and Evaluation of These Tenets

The Distinctiveness of the Church

Progressives do not see the church as distinct from Israel.

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Elaboration and Evaluation of These Tenets

A Complementary Hermeneutic

Basically, it allows for changes or shifts in hermeneutics of Old Testament prophecies to fit the progressive position. This is using an alternate interpretation from another context when it could seem to fit their position.

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Elaboration and Evaluation of These Tenets

Holistic Redemption

Essentially social gospel of sorts.

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Some Significant Matters Slighted or Omitted

1. The minimizing of a clear and consistent distinction between Israel and the church results in ignoring the great prophecy of the seventy weeks in Daniel 9:24-27
2. Non-charismatic progressive dispensationalists have not faced the question as to why signs and wonders are not characteristic of the church age if in fact Christ is already on David's throne.
3. While not denying the pretribulation rapture or the literal tribulation period, revisionists do not give much attention to these aspects of eschatology.
4. The millennium and the eternal state (particularly the new earth) seem to be less distinct in revisionism.

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Review

- Origin of the Movement
 - Debut in 1986, in the Dispensational Study Group in connection with the annual meeting of the Evangelical Theological Society of Atlanta, GA.
- Descriptive Definitions of Progressive Dispensationalism
 - 3 descriptions
- Basic Tenants of Progressive Dispensationalism
 - 7 Basic tenets and responses to them
- Some Significant Matters Slighted or Omitted
 - 4 issues addressed

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Review

Homework:

- Read the 9th chapter:
 - 3 Questions, 3 Observations, 3 Applications