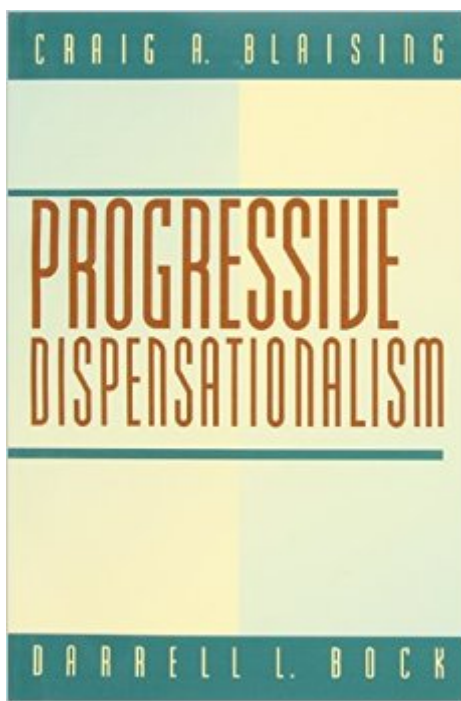


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Progressive Dispensationalism



Synopsis

Thoughtful and accessible. An up-to-date, comprehensive overview of the most important issues in dispensationalism, underpinned with accurate scholarship and summarized with clarity.

Book Information

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Customer Reviews

For the past 150 years, arguably no other theological school has had more influence in the shaping of both American Evangelicalism and American Fundamentalism than Dispensational theology. In spite of the charges of modernism made by some, Dispensational scholars of previous generations managed to formulate a thoroughly Evangelical, conservative theology that was reasonably argued, and thoroughly polemic. Admittedly, however, many of the claims made by earlier Dispensationalists -both Classical (from Darby to Chafer, inclusive) and Revised (the system as taught and reformulated in the '60s and '70s)- were not all coherent among themselves, and overstressed polemic points that had the only purpose of differentiating Dispensationalism from its eternal foe, Covenant theology, as if they were basic to Dispensational theology. The literature from that perspective (including the never-ending war between Allis, Ladd, Walvoord and Ryrie) is most abundant. Flaws and all, however, in the Dispensational side of it can be seen a system that is open to reformulation, while squarely grounded on the principles of Biblical inerrancy and grammatico-historical exegesis. However, advances in the field of Hermeneutics, have reshaped our definition of grammatico-historical hermeneutics, in such a way that we have come to understand it as an integrative "grammatico-historical-literary-theological" approach, rather than as mere wooden literalism, as Bock states and Poythress argues. Also, the discipline of Biblical

theology and the concept of a redemptive-historical continuum came to be widely popular within Dispensational circles.

Arguably, no theological system has had greater influence in the shaping of both American Evangelicalism and American Fundamentalism over last century and a half than Dispensationalism. In spite of the eccentric charges of modernism made by some early detractors, Dispensational scholars of previous generations managed to formulate a thoroughly Evangelical, conservative theology that was reasonably argued, and exactingly polemic. Admittedly, however, many of the claims made by earlier Dispensationalists -- both Classical (from Darby to Chafer, inclusive) and Revised (the system as taught and reformulated in the 1960s and 1970s) -- were not all coherent among themselves, and frequently stressed polemic points only aimed at distinguishing Dispensationalism from its eternal foe, Covenant theology, as though they were basic to the system. The literature documenting that chapter in the history of Dispensational thought (including the excruciating war of words between Allis, Ladd, Walvoord and Ryrie) is abundant. Flaws and all, however, Dispensationalism emerged from this period of creativity and polemics as a system open to reformulation, while squarely grounded on the principles of Biblical inerrancy and grammatico-historical exegesis. Advances in the field of hermeneutics, however, have reshaped our understanding of what grammatico-historical exegesis is, and we have come to view its task from the perspective of an integrative "grammatico-historical-literary-theological" approach, rather than as mere wooden literalism, as Bock states and Poythress argues.

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