

# **Dr. Roger Green, Reformation to the Present, Session 22, Fundamentalism and Dispensationalism Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## **1. Abstract of Green, Reformation to the Present, Session 22, Fundamentalism and Dispensationalism, Biblicalelearning.org, BeL**

Dr. Roger Green's lecture explores the origins and characteristics of several 20th-century religious movements within a church history course. The lecture specifically examines dispensationalism, highlighting its view of biblical history divided into distinct periods and its literal interpretation of prophecy. It also covers the Holiness movement, emphasizing its focus on moral and ethical living through the Holy Spirit. Furthermore, Pentecostalism is discussed as a movement emphasizing supernatural experiences and incorporating elements from Wesleyanism and dispensationalism. Finally, the lecture touches on Christian Science and Jehovah's Witnesses, distinguishing them from fundamentalism, and concludes with a discussion on criticisms of fundamentalism.

**2. 27 - minute Audio Podcast Created on the basis of  
Dr. Green, Reformation to the Present, Session 22 – Double  
click icon to play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Church History → Reformation to the Present).**



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### 3. Briefing Document: Green, Reformation to the Present, Session 22, Fundamentalism and Dispensationalism

Briefing Document: 20th Century Fundamentalism and its Roots

**Overview:** This document summarizes the main themes and important ideas presented by Dr. Roger Green in his lecture on the 20th Century Fundamentalism, focusing on its key foundational movements: Dispensationalism, the Holiness Movement, and Pentecostalism. It also touches upon two contemporary religious groups, Christian Science and Jehovah's Witnesses, and concludes with criticisms leveled against Fundamentalism.

#### Main Themes and Important Ideas:

##### 1. Dispensationalism:

- **Definition and Background:** Dispensationalism emerged as a "low church view response to... apocalyptic challenges" around the turn of the 20th century, influenced by industrialization, World Wars, and globalization. Dr. Green, a graduate of the dispensational Grace Theological Seminary, explains that it divides the Bible into "seven dispensations... periods in which God works in a special way with a special people."
- **Key Distinctives:** A central tenet is the sharp contrast and "discontinuity" between Israel and the church. Dispensationalists see Israel as operating under a system of "salvation by works and sacrifices" while the church is under grace. The re-establishment of Israel in 1948 was seen as a significant confirmation of their views.
- **Historical Roots and Key Figures:** The movement originated with John Nelson Darby of the Plymouth Brethren in the 19th century and gained prominence through the Scofield Reference Bible. The Niagara Bible Conferences also played a crucial role in its dissemination. Key figures associated with early dispensationalism include D.L. Moody, R.A. Torrey, William Erdman, A.J. Gordon, and radio personalities like Ironsides and Barnhouse.
- **Institutionalization:** Dispensationalism became institutionalized in schools like Moody Bible Institute, Philadelphia College of the Bible, Dallas Theological Seminary, and Biola University. Later theologians like Lewis Barry Chafer (author of a multi-volume dispensational theology), Charles Ryrie, John Walvoord, and

Dwight Pentecost (co-author of "Things to Come") further developed the system. Contemporary figures like John MacArthur are also mentioned as having a "dispensational flavor."

- **Prophetic Timeline:** Dispensationalism is fundamentally linked to a specific prophetic timeline centered around a literal interpretation of Daniel and Revelation. Key elements include:
  - A distinction between Israel and the church.
  - The rapture of the church (primarily pre-tribulation, though mid- and post-tribulation views exist).
  - A seven-year tribulation period with the rule of the Antichrist.
  - The return of Christ to establish a literal 1000-year millennial kingdom on earth, during which Israel will be prominent again.
  - The establishment of the eternal state with the New Jerusalem.
- **Popularization and Criticisms:** Hal Lindsey's "Late Great Planet Earth" significantly popularized dispensationalism, often interpreting current events (like the Vietnam War) through a literalistic prophetic lens. Dr. Green critiques this "newspaper exegesis," arguing for a more symbolic understanding of apocalyptic literature, as advocated by scholars like Dave Mathewson. He notes that while dispensationalists are often diligent Bible students with a good focus on eschatology, they sometimes misunderstand the apocalyptic genre and interpret it too literally.
- **Modern Status:** Dispensationalism has evolved, with "progressive dispensationalism" representing a more nuanced approach. While still prevalent in some churches, its dominance in academic institutions has lessened. Dr. Green acknowledges the positive aspects, such as his father's consistent anticipation of Christ's return, but also points out the potential pitfalls of overly literal and speculative interpretations.

## 2. The Holiness Movement:

- **Wesleyan Roots:** Dr. Green traces the Holiness Movement back to John Wesley and its emphasis on Christian perfection and sanctification.
- **Mirror Image of Modern Morality:** In contrast to liberal Protestantism's belief in humanity's inherent capacity for moral good, the Holiness Movement posited

that a truly moral and ethical life is only possible "through the ministry of the Holy Spirit in the life of the believer." It emphasized the Holy Spirit's role in purifying the believer's heart, enabling love for God and neighbor.

- **Influence on Fundamentalism:** The Wesleyan emphasis on holiness became an important shaping force within fundamentalism, though distinct in its people, background, and organizations from dispensationalism.
- **Wesleyan Holiness Consortium:** Dr. Green mentions his involvement in this consortium of denominations that emerged from the Wesleyan Holiness tradition, highlighting their historical connection to fundamentalism and their present-day identification as largely evangelical.

### 3. Pentecostalism:

- **Mirror Image of Experience:** Pentecostalism, emerging at the beginning of the 20th century, presented a counterpoint to liberal Protestantism's emphasis on internal religious experience ("Gefühl"). Pentecostals argued that genuine spiritual experience is not generated from within but is "given to us by God," emphasizing the supernatural aspect of Christian life.
- **Five Foundational Traditions:** Dr. Green identifies five traditions that converged to form Pentecostalism:
  1. Emphasis on sanctification (influenced by the Wesleyan tradition).
  2. Empowerment of the Holy Spirit for ministry.
  3. Elements of dispensational premillennialism.
  4. Belief in faith healing.
  5. Restorationism (the belief that their church was restoring the primitive New Testament church).
- **Key Figure: Charles Fox Parham:** Parham, an itinerant faith healer, played a crucial role in emphasizing "speaking in tongues" as an "indispensable sign that you were a believer, a true believer."
- **Formation of the Assemblies of God:** In 1914, Parham and his followers formed the Assemblies of God, which became a "quintessential kind of Pentecostal experience in terms of denominational life."

- **Modern Status:** While originating within the context of early fundamentalism, Pentecostalism has grown into a massive global movement, with not all Pentecostal denominations today identifying as fundamentalist, some aligning more with evangelicalism.

#### 4. Other Contemporary Groups (Christian Science and Jehovah's Witnesses):

- **Christian Science (Mary Baker Eddy):** A New England Protestant, liberal, idealistic religious faith, distinct from fundamentalism despite some occasional confusion.
- Based on Gnostic principles, teaching that "in genuine ideal reality, there is no sin, there is no sickness, there is no disease, there is no death," which are seen as products of false beliefs.
- Emphasizes overcoming these through correct understanding of the Bible and Jesus. Known for addressing disease through spiritual knowledge.
- Dr. Green highlights the unique structure of Christian Science churches with parallel inscriptions of Jesus and Mary Baker Eddy, and side-by-side pulpits for the Bible and Eddy's work, "Science and Health as a Key to the Scriptures."
- Attracted people of wealth and influence.
- Facing declining numbers despite financial endowment due to the challenges of its idealistic message in the modern world.
- Controversies regarding the rejection of medical treatment.
- **Jehovah's Witnesses (Charles Taze Russell):** Claim to be the "true and only people of God." Their meeting places are called "kingdom halls."
- Unitarian in theology.
- Characterized by ethical strictness, attracting people from the margins of life, offering discipline and a sense of belonging.
- Often confused with fundamentalists but are not considered orthodox Christian.

#### 5. Criticisms of Fundamentalism:

Dr. Green outlines several criticisms of fundamentalism, particularly from those who were raised within the movement but later moved towards evangelicalism (like Carl F. H. Henry and Edward John Carnell):

- **Inability or Unwillingness to be Self-Critical:** A tendency among some fundamentalist leaders and preachers to present their interpretations as absolute pronouncements from God, lacking the self-awareness and nuance seen in historical theologians.
- **Odd View of Scripture:** While often knowing the Bible well, fundamentalists could sometimes engage in peculiar interpretations, particularly concerning prophetic minutiae (e.g., the book "88 Reasons Why the Rapture's Going to Take Place in 1988"). Examples like the rejection of radio due to Satan being the "prince of the air" illustrate this.
- **Judgment Rather Than Love:** A perceived tendency to emphasize judgment over the biblical mandate to love God and neighbor.
- **Truncated Gospel of Health and Wealth:** The promotion of a "health and wealth gospel" where material blessings are presented as guaranteed outcomes of genuine faith, exemplified by extreme examples like expecting preferential parking. Dr. Green strongly critiques this as a distortion of the true gospel.

### **Conclusion:**

Dr. Green's lecture provides a valuable overview of the key movements that shaped 20th-century Fundamentalism. He highlights the distinct origins and core beliefs of Dispensationalism, the Holiness Movement, and Pentecostalism, while also differentiating Fundamentalism from contemporary groups like Christian Science and Jehovah's Witnesses. The lecture concludes with critical reflections on some of the perceived shortcomings of Fundamentalism, setting the stage for a discussion on the rise of Evangelicalism in the subsequent session.

## 4. Study Guide: Green, Reformation to the Present, Session 22, Fundamentalism and Dispensationalism

Study Guide: 20th Century Fundamentalism, Dispensationalism, Holiness Movement, and Pentecostalism

Key Concepts and Themes:

- **Dispensationalism:** Understand its origins, key figures (Darby, Scofield, Chafer, Ryrie, Walvoord, Pentecost), core tenets (seven dispensations, distinction between Israel and the church, literal interpretation, prophetic timeline focusing on Daniel and Revelation), the significance of Israel's 1948 re-establishment, the pre-tribulation rapture (and variations: mid-trib, post-trib), pre-millennialism, and the impact of popularizers like Hal Lindsey and the *Left Behind* series.
- **Fundamentalism:** Recognize its connection to and distinction from dispensationalism, its concern for the inerrancy of Scripture (Princetonians/Westminster), and the role dispensationalism played in its formation as a significant early movement.
- **Holiness Movement:** Trace its roots to John Wesley, understand its view of the moral/ethical life as dependent on the Holy Spirit's work in believers (in contrast to liberal Protestantism), its emphasis on sanctification and purity of heart, and its contribution as another important root of fundamentalism, distinct from dispensationalism.
- **Pentecostalism:** Identify its emergence in the early 20th century, its emphasis on supernatural experience provided by God (mirroring and contrasting with liberal Protestantism's focus on inner experience), its five formative traditions (sanctification, Holy Spirit empowerment, dispensationalism, faith healing, restorationism), the role of Charles Fox Parham and speaking in tongues as a key sign, the formation of the Assemblies of God (1914), and its complex relationship with fundamentalism (not all Pentecostals are fundamentalists today).
- **Distinguishing Movements:** Understand why Christian Science (Mary Baker Eddy, Gnostic elements, denial of sin/sickness/death in true reality, Science and Health with Key to the Scriptures, two pulpits) and Jehovah's Witnesses (Charles Taze Russell, Kingdom Halls, Unitarianism, ethical strictness, contrasting appeal to wealth vs. marginalized) are distinct from fundamentalism despite occasional confusion due to their simultaneous emergence.

- **Criticisms of Fundamentalism:** Familiarize yourself with criticisms raised by those with fundamentalist backgrounds who moved into evangelicalism (e.g., Carl F. H. Henry, Edward John Carnell), including an inability/unwillingness to be self-critical, sometimes odd interpretations of scripture (focus on prophetic minutiae, literalism taken to extremes), a tendency towards judgment rather than love, and the preaching of a truncated gospel of health and wealth.
- **Eschatology:** Recognize the importance of eschatology (study of end times) in dispensationalism and the debates surrounding different millennial views (pre-millennialism, amillennialism, post-millennialism) and rapture timings.
- **Literal vs. Symbolic Interpretation:** Understand the dispensationalist emphasis on literal interpretation of the Bible (including apocalyptic literature like Daniel and Revelation) and the critique of this approach, advocating for a more symbolic understanding of genres like apocalyptic (as suggested by Dave Mathewson).

#### Short-Answer Quiz:

1. Describe the core idea behind dispensationalism and how it divides the Bible.
2. Explain the key difference in how dispensationalism and traditional theology view the relationship between Israel and the church.
3. What is the significance of the Scofield Reference Bible in the development of dispensationalism?
4. Briefly outline the concept of the pre-tribulation rapture and its place in the dispensationalist timeline of end times events.
5. How did the Wesleyan holiness movement differ from liberal Protestantism in its understanding of moral and ethical living?
6. Identify two of the five traditions that contributed to the formation of Pentecostalism in the early 20th century.
7. What role did speaking in tongues play in the early Pentecostal movement as emphasized by Charles Fox Parham?
8. In what fundamental way did the teachings of Mary Baker Eddy's Christian Science differ from traditional Christian theology?
9. What were the differing social groups that were typically attracted to Christian Science and Jehovah's Witnesses?



10. Briefly mention two criticisms of fundamentalism raised by individuals who were familiar with the movement but later moved into evangelicalism.

Answer Key:

1. Dispensationalism is a system of theology that divides biblical history into seven distinct periods or dispensations. In each dispensation, God works in a unique way with a specific group of people, highlighting a significant contrast between these periods.
2. Dispensationalism sees a sharp discontinuity and separation between Israel and the church, viewing Israel as operating under a system akin to salvation by works, while the church operates under grace. Traditional theology, in contrast, emphasizes the continuity of the people of God across the Old and New Testaments.
3. The Scofield Reference Bible, with its annotations and outlines, popularized dispensationalist theology by dividing the Bible into seven dispensations and promoting a literal interpretation, significantly influencing the understanding of scripture for many.
4. The pre-tribulation rapture is the dispensationalist belief that Christ will return to remove (rapture) his church from the earth before a seven-year period of great tribulation, during which God's judgment will fall upon the world. The church, being under grace, is seen as exempt from this judgment.
5. The Wesleyan holiness movement believed that moral and ethical living is not possible through human effort alone but requires the empowering presence and work of the Holy Spirit in the believer's life, purifying their heart. Liberal Protestantism, conversely, tended to emphasize humanity's inherent capacity for moral goodness.
6. Two of the five traditions that formed Pentecostalism are an emphasis on sanctification (influenced by Wesleyanism), the empowerment of the Holy Spirit for ministry, dispensational premillennialism, a belief in faith healing, and restorationism (the idea of restoring the New Testament church).
7. Charles Fox Parham considered speaking in tongues to be the indispensable sign of a true believer, indicating the baptism and presence of the Holy Spirit. This emphasis became a defining characteristic of the early Pentecostal movement.

8. Mary Baker Eddy's Christian Science fundamentally differed from traditional Christian theology by teaching a Gnostic view where sin, sickness, disease, and death are not real in ultimate, ideal reality but are illusions caused by false beliefs that can be overcome through correct spiritual understanding.
9. Christian Science tended to attract people of wealth, influence, and power due to its positive message, while Jehovah's Witnesses often appealed to individuals on the margins of society, offering a sense of belonging and purpose through a strict, biblically-focused (as they interpreted it) lifestyle.
10. Two criticisms of fundamentalism include an observed inability or unwillingness within the movement to engage in self-criticism regarding their own theology and interpretations, and a tendency towards interpretations of scripture that could be considered odd, often focusing on minute details of prophecy.

### **Essay Format Questions:**

1. Analyze the key tenets of dispensationalism and discuss its impact on the understanding of biblical prophecy and the relationship between Israel and the church in the 20th century.
2. Compare and contrast the core beliefs and emphases of the Holiness Movement and Pentecostalism, explaining their distinct contributions to the broader landscape of 20th-century Christianity.
3. Evaluate the reasons why Christian Science and Jehovah's Witnesses, despite being distinct from fundamentalism, were sometimes associated with it during their emergence in the late 19th and early 20th centuries.
4. Discuss the criticisms leveled against fundamentalism by those who were raised within the movement, focusing on the perceived shortcomings in its approach to scripture, engagement with the wider culture, and expression of Christian love.
5. Examine the ongoing influence of dispensationalism in contemporary evangelicalism, considering both its enduring popularity and the ways in which it has been modified or challenged over time.

## Glossary of Key Terms:

- **Dispensationalism:** A theological system that divides biblical history into distinct periods (dispensations) in which God administers his plan in different ways.
- **Fundamentalism:** A conservative religious movement characterized by a belief in the literal truth of the Bible, often reacting against liberal theological interpretations and cultural changes.
- **Holiness Movement:** A Christian movement that emerged in the 19th century emphasizing sanctification and the possibility of achieving a high degree of personal holiness through the work of the Holy Spirit.
- **Pentecostalism:** A 20th-century Christian movement that emphasizes direct, personal experience of God through the Holy Spirit, often manifested in spiritual gifts such as speaking in tongues and divine healing.
- **Pre-tribulation Rapture:** The dispensationalist belief that the church will be taken up to heaven by Christ before the seven-year tribulation period.
- **Mid-tribulation Rapture:** The belief that the church will be raptured in the middle of the seven-year tribulation period.
- **Post-tribulation Rapture:** The belief that the church will go through the entire seven-year tribulation period and then be raptured when Christ returns.
- **Pre-millennialism:** The belief that Christ will return to earth before the millennium, a literal thousand-year reign of Christ on earth.
- **Amillennialism:** The belief that the "thousand years" in Revelation 20 is symbolic and refers to the present spiritual reign of Christ in the hearts of believers and the church.
- **Post-millennialism:** The (largely abandoned) belief that Christ will return after a long period of Christian influence and progress on earth, often seen as a "golden age."
- **Inerrancy of Scripture:** The belief that the Bible, in its original autographs, is without error in all that it affirms.
- **Sanctification:** The process of being made holy or set apart for God's purposes; in Wesleyan theology, often seen as a second work of grace after conversion leading to purity of heart.

- **Restorationism:** The belief that a particular church or movement is restoring the original, primitive form of the New Testament church.
- **Gnosticism:** A religious and philosophical movement that emphasized spiritual knowledge (gnosis) as the key to salvation, often with a dualistic view of a material world created by a lesser deity.
- **Unitarianism:** A theological perspective that emphasizes the oneness of God, rejecting the doctrine of the Trinity.
- **Evangelicalism:** A broad Protestant movement characterized by a belief in the necessity of personal conversion, the authority of the Bible, and the importance of evangelism.
- **Apocalyptic Genre:** A literary genre characterized by symbolic language, visions, and prophecies about the end times or God's intervention in history, often written during times of persecution.

## 5. FAQs Green, Reformation to the Present, Session 22, Fundamentalism and Dispensationalism, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

Frequently Asked Questions on 20th Century Fundamentalism, Dispensationalism, Holiness Movement, and Pentecostalism

**1. What is dispensationalism and what are its key characteristics?** Dispensationalism is a low-church theological system that emerged in the late 19th and early 20th centuries as a response to perceived apocalyptic challenges and globalization. It divides the Bible into seven distinct dispensations, which are seen as periods where God works uniquely with specific people. A key characteristic is the sharp distinction made between Israel and the Church, viewing Israel's relationship with God as based on works and sacrifices, while the Church operates under grace. Dispensationalists often emphasize the discontinuity between the Old and New Testaments and view the re-establishment of Israel in 1948 as a significant prophetic fulfillment. This system heavily relies on a literal interpretation of prophetic books like Daniel and Revelation.

**2. Who were some of the key figures and movements that contributed to the rise of dispensationalism?** The origins of dispensationalism are traced back to John Nelson Darby of the Plymouth Brethren. His ideas gained wider acceptance through the work of C.I. Scofield, whose Scofield Reference Bible popularized this theological framework. The Bible conference movement, particularly the Niagara Bible Conference, also played a crucial role in promoting dispensationalist teachings through prophecy speakers. Prominent figures associated with early dispensationalism include D.L. Moody, R.A. Torrey, William Erdman, A.J. Gordon, and commentators like Old Ironsides and Barnhouse. Institutions such as Moody Bible Institute, Philadelphia College of the Bible, Dallas Theological Seminary, and Biola University became strongholds for dispensationalist thought, with theologians like Lewis Barry Chafer, Charles Ryrie, John Walvoord, and Dwight Pentecost further developing and disseminating its tenets.

**3. What is the dispensationalist view of the end times (eschatology), and what are the different perspectives on the rapture?** Dispensationalism operates with a prophetic timeline heavily influenced by Daniel and Revelation. A central belief is the pre-millennial return of Christ to establish a thousand-year kingdom (the Millennium) on Earth, during which Israel will play a significant role. Before this, dispensationalists typically believe in a "rapture" of the Church, where Christ will take believers away. There are different views on the timing of this rapture relative to a seven-year

Tribulation period described in Revelation: pre-tribulation rapture (the Church is raptured before the Tribulation), mid-tribulation rapture (the Church is raptured in the middle of the Tribulation, associated with figures like Oliver Buswell), and post-tribulation rapture (the Church goes through the Tribulation and is raptured before the Millennium, advocated by Robert Gundry). Popularizers like Hal Lindsey ("The Late Great Planet Earth") and the "Left Behind" series have significantly shaped popular understanding of dispensationalist eschatology, often incorporating contemporary events into biblical prophecy, a practice referred to as "newspaper exegesis."

**4. How did the Holiness Movement contribute to the formation of 20th-century fundamentalism?** The Holiness Movement, rooted in Wesleyan theology, provided a crucial element in shaping fundamentalism by offering a distinct perspective on the moral and ethical life. In contrast to liberal Protestantism, which emphasized human capacity for moral goodness, the Holiness Movement asserted that a truly moral and ethical life is only possible through the work of the Holy Spirit in a believer's life. This movement stressed the necessity of the Holy Spirit purifying the heart, enabling believers to love God and their neighbor. Like dispensational premillennialism, it became a significant root of fundamentalism, although differing in its origins, adherents, and organizational structures. Various denominations grew out of this Wesleyan-Holiness environment, eventually often identifying as evangelical.

**5. In what ways did Pentecostalism emerge as a "mirror image" of prevailing theological and cultural trends at the beginning of the 20th century?** Pentecostalism, arising in the early 20th century, can be seen as a "mirror image" of the liberal Protestant emphasis on religious experience (Gefühl). However, unlike the liberal view that experience could be cultivated from within, Pentecostalism asserted that true Christian experience is a supernatural gift from God, not a product of human effort. It emphasized the supernatural aspects of Christian life and was formed by five key traditions: an emphasis on sanctification (influenced by Wesleyanism), the empowerment of the Holy Spirit for ministry, elements of dispensationalism, a belief in faith healing, and Restorationism (the belief in restoring the primitive New Testament church). The movement's early figure, Charles Fox Parham, stressed speaking in tongues as an indispensable sign of a true believer, leading to the formation of Pentecostal denominations like the Assemblies of God in 1914.

**6. While often associated with fundamentalism, what were Christian Science and Jehovah's Witnesses, and how did they differ from fundamentalist Christianity?** Christian Science, founded by Mary Baker Eddy, and Jehovah's Witnesses, started by Charles Taze Russell, were two religious movements that emerged around the same time

as fundamentalism and were sometimes confused with it, yet remained distinct. Christian Science, rooted in New England liberalism and idealism, presented a Gnostic-like theology denying the ultimate reality of sin, sickness, disease, death, and even matter, attributing these to false beliefs that could be overcome through correct understanding. Jehovah's Witnesses, claiming to be the only true people of God and adhering to a Unitarian theology, attracted people from the margins of society with their strict ethical code. Both groups differed significantly from fundamentalist Christianity in their core theological beliefs, with Christian Science diverging on the nature of reality and salvation, and Jehovah's Witnesses rejecting the Trinity and holding unique views on the person of Christ and the afterlife.

**7. According to the source, what were some of the criticisms leveled against fundamentalism by those who were once part of it?** Individuals raised within fundamentalism, such as Carl F. H. Henry and Edward John Carnell, later moved into evangelicalism and offered several criticisms of fundamentalism. These included an inability or unwillingness to be self-critical, often presenting theological views as direct pronouncements from God without room for nuance or correction. Another criticism was an "odd view of scripture," sometimes focusing excessively on the minute details of prophecy and engaging in literalistic interpretations that could lead to unusual conclusions. Fundamentalism was also criticized for sometimes exhibiting judgment rather than love and for occasionally preaching a "truncated gospel of health and wealth," which emphasized material blessings as a primary sign of genuine faith.

**8. What are some positive and negative aspects of the dispensational movement as highlighted in the lecture?** Dr. Green acknowledges both positive and negative aspects of the dispensational movement. On the positive side, he notes that dispensationalists are often very knowledgeable about their Bibles, particularly the prophetic texts, and their focus on eschatology and the return of Jesus is a valuable emphasis. However, he critiques the movement for its failure to understand the apocalyptic genre of biblical books like Daniel and Revelation, leading to overly literal interpretations and a tendency to interpret scripture through the lens of current events ("newspaper exegesis"), which he sees as problematic and often inaccurate. He also points out that while the hardline dispensationalism of the past has largely faded in academic institutions, its influence can still be found in churches, and the movement has evolved into forms like progressive dispensationalism.