

SOME OBSERVATIONS ON MARC MUELLER'S PAPER ON LORDSHIP SALVATION
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p. 1. The statement of the issue as I have been quoted is precise. As Mueller states it under B. it is fuzzy, for Lordship is not focused nor is "salvation." Salvation, for example, can refer to something temporal or to justification or to the entire Christian life. Dispensationalists do not teach that a born again person will never produce any good works (as implied in the straw man that dispensationalists separate justification and sanctification to the extent that there can be saved people who exhibit no sanctification).

Both dispensationalists and reformed people recognize and distinguish positional or definitive from progressive sanctification (cf. p. 25). The crux of the difference between the two viewpoints is whether a believer has two natures or capacities (dispensationalism) or one (reformed).

p. 2. Here the issue is focused more clearly in the Gentry quote. But, observe, that I have taught that yieldedness can occur at the time of salvation (as in Paul's case), but probably usually is not (or why would Paul beseech the believers in Rome to dedicate themselves?)

p. 3 B. 1. "To be sure, Lord does mean Master . . ." Ryrie, Balancing, p. 173. That quote invalidates his statement that I am an exception. Lord has several significances. The question still remains: Do I accept the Master-Man or the God-Man to wash away my sins?

p. 5. Where is Mueller's interaction with the point of Acts 19? If you want to know what I believe about faith see Biblical Theology pp. 139-140; 254-55. Also note in Study Bible at James 2:24. Mueller erects another straw man concerning faith and works on p. 22.

pp. 8-10. I believe the question of the meaning of repentance is not sharply discussed. If repentance that saves is not a change of mind about Christ, then are we to understand that a sorrow for personal sins without any change of mind about Christ saves? Change of mind about what is the question that needs to be answered when using the word. A genuine repentance can be non-soteriological. Also see Study Bible note on Matt. 3:2

p. 13 the quotes are very unfair. The quote from Chafer, p. 345 (Grace) should have included the very next sentence in Chafer which says: "But God has provided a sufficient safeguard which consists in the fact that the divine ideal is first wrought in the heart: (Phil. 2:13)." Furthermore, Mueller makes it appear that I said a Christian can do as he pleases. Mueller, to be fair, should quote me from the Grace of God p. 173 where I define Christian liberty and give it its biblical restrictions. Mueller in a most unscholarly fashion leaves the impression that both Chafer and I teach something we do not teach.

p. 17. Adonai is the OT name for God that means Master. Yahweh means active, self-existent one. (3rd line from bottom).

p. 26. Top paragraph. Does this mean Christ becomes Savior when one receives Him as Lord of life? B. No one says Lord "just" means God. C. No one says it is mere assent. Note that nowhere does Mueller explain 1 Cor. 3. J. Keeping the Sabbath was part of the moral law. Shall we start keeping it?