

 **MOODY**
The Name You Can Trust

820 N. LA SALLE BOULEVARD, CHICAGO, ILLINOIS 60610-3284
312-329-2120 / FAX-312-329-4157

EDITORIAL DEPARTMENT

July 2, 1998

Dr. Charles Ryrie
3310 Fairmount, 5-D
Dallas TX 75201

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Dear Dr. Ryrie:

I am the editor who is working with *Basic Theology*. I have some passages where I need to clarify meaning or where the Scripture cited does not seem to say what it is being made to say. Note that I am not necessarily saying I disagree with a point when I question Scripture support; sometimes it is that the passage yields that meaning only if read with a certain presupposition, so a clearer passage needs to be given for the aid of readers who disagree with your presuppositions. (In most cases I do not list possible fixes; I just tell you my response.) I am flagging each question or comment with the section, chapter, and page numbers from the Victor edition. In some cases I also include the name of the small section of the passage in question so you can find it as readily as possible. The text comes directly from the book (some passages may reflect slight copy editing); my questions are in brackets. Some passages have more than one question.

I will be out of the office much of July: working at home and checking voice mail July 13-17, out of town July 20-24. This should go to production the last week of July, so having answers by July 27 or 28 would be great. My phone number is (312) 329-2124; fax is (312) 329-4157, and e-mail is ed2mp@aol.com, so you can reach me at any of these ways. Here are the questions:

[section 3a, chapter 9, page 64, G. The Prophets] A preacher or teacher today does not qualify as a prophet since he proclaims or explains God's Word, previously given and encoded. [encoded? This seems to say Scripture needs special keys to unlock it.] *How about "written."*

[3a, ch. 10, p. 70, top] And a remarkable clause is here inserted, and thrown forward in the sentence that stress may fall on it, which tells us how it could be that men, in speaking, should speak not from themselves, but from God: it was 'as borne'—it is the same word which was rendered "was brought" above, and might possibly be rendered "brought" here—[^]by the Holy Spirit' [Does the quotation mark after "Spirit" belong? If so, where is begin quote?]. . . .

However, in original it is "by the HS" as "was brought" & "brought".
Should all of that be single quotes since they are within the large quote. If so then change "came" & "was brought" in 1st reading line to single ' '.

See next of original to determine ' ' or " "



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[3a, ch. 12, p. 81, II. THE MEANING OF INERRANCY] Errantists equate inerrancy with infallibility and then limit its scope to matters of faith and practice or to revelational matters or to the message of salvation. An example of this: "The Bible is infallible, as I define that term, but not inerrant. That is, there are historical and scientific errors in the Bible, but I have found none on matters of faith and practice" (Stephen T. Davis, *The Debate about the Bible* [Philadelphia: Westminster Press, 1977], p. 115). [Note that "I have found none" sets up oneself as the authority. Do you want to point that out to the reader?]

S/T

NO, same point relates to distinction between matters of faith & practice & other parts of Bible

[3b, ch 15, p. 107, D. The Evidence of the New Testament] 1. *The quotations of the Old Testament in the New.* There are some 250 quotes from Old Testament books in the New Testament. None is from the Apocrypha, [Enoch is not technically Apocrypha, but its quotation in Jude is certainly relevant here.]

(v. 14) Jude's quote

from The non-canonical book of Enoch, that book is classified as pseudepigrapha, not the Apocrypha... ^

[3b, ch 16, p. 113, top] Another illustration of theological interpretation is found in the writings of Daniel Fuller. In order to preserve the unity of the Bible, he says that we must use the principle of "theological interpretation," which means interpretation that does not result in two purposes of God in the Scripture (one for Israel and one for the church). [Is that what Fuller is saying--that literalism separates Israel and the church and he doesn't want to do so, so he'll go with "theological interpretation"--or is that your interpretation of what he's doing? In other words, if he doesn't recognize that Scripture, literally understood, sees two purposes, this is not totally accurate.]

Yes.

[4, ch 17, p. 121, top] When areas of theology are slighted, this [angelology] will likely be one of them. One has only to peruse the amount of space devoted to angelology in standard theologies to demonstrate this. This disregard for the doctrine may simply be neglect, or it may indicate a tacit rejection of this area of biblical teaching. [Do you want to update this due to *strong* interest in the culture and the church today?]

See attached substitution

[4, ch 17, p. 123, C. In the Teachings of Christ] Usually the last thing {add - "believing"?} critics of the Bible wish to abandon are the words of Christ. [The Jesus seminar has done so freely.]

"critics" includes bel. & unbel. both

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How about "Know more about God ..."

[4, ch 19, p. 125, middle] (2) Angels [~~study the Bible~~ [study God?] more thoroughly [~~than some humans do and gain knowledge from it~~] (James 2:19; Rev. 12:12).
that

[sec 5, ch 23, p. 145] Satan's sin was all the more heinous because of the great privileges, intelligence, and position he had. His sin was also more damaging because of the widespread effects of it. It affected other angels (Rev. 12:7); it affects all people (Eph. 2:2); it positioned him as the ruler of this world, which he uses (John 16:11) [Why? Was that a demotion?] . . . *to promote his kingdom and to corrupt God's (John 16:11).*

[5, ch 24, p. 147] The whole goal of Satan's temptation of Christ was to eliminate the suffering and death of the Cross. [Did he know about that? My sense is that Satan kept trying to kill Jesus and he actually considered the cross success, not defeat. (That Satan entered Judas to get him to betray Christ to death says this.)] He offered the Lord glory without the Cross. This, then, would have made His substitutionary death unnecessary.

*Substitution
attributed*

[6, ch 28, p. 165, B. Perversion] The fact that demons are also called unclean spirits shows that whatever they do perverts what is clean, noble, and right. This perversion may be achieved through promoting good [promoting good? is this a typo? If it belongs, please explain.] or evil.

*Substitution
attributed*

[section 6] Acts 5:3 clearly states that Satan filled the heart of Ananias to cause him to lie to the Spirit. The word "fill" is the same as used in Ephesians 5:18 of the filling of the Spirit. Since there is no reason not to believe that Ananias was a believer, here is a clear statement that Satan did fill the heart of a believer. ["no reason not to believe . . . clear"?? That is a clear statement only if we have definite proof he was a believer.]

*STRT
See attributed
Comment*

[6, ch 28, pp. 167-68] Second, the indefiniteness of the New Testament concerning the base of operation of demons in relation to Christians coupled with the lack of direct commands (after Pentecost) to exorcise demons may give us a clue as to how to fight the enemy. [Is "after Pentecost" relevant? Are there such commands before Pentecost? If there are commands before Pentecost, they are likely to still apply, particularly since there clearly are examples of exorcism after Pentecost.]

STRT

*The next
sentence keeps
this in balance
Note: "Normally"
learn in it*

*Low given
of angels in p 166. No, not likely at all. A number of pre Pent. mentions
do not apply post Pent. as in Mt 10:5-6*

Yes, Mt 10:8 e.g.

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[7, ch 29, p. 173, II. THE PROPOSAL OF EVOLUTION] We need to consider in more detail evolution's proposal to answer the question of origins and some of the problems of that proposal. Many good books have been written on this subject to which one may refer for greater detail. Some I would recommend include the writings of Henry M. Morris, Bolton Davidheiser (*Evolution and Christian Faith* [Philadelphia: Presbyterian and Reformed, 1969]), and A. E. Wilder Smith. [There have been several recent books on this subject. Would you like to add any?]

See attached

[8, ch 35, p. 214, D. Blasphemy (Matt. 12:22-37)] By ascribing the miracles of Christ to the power of Satan, the Pharisees were blaspheming. However, they could right the situation by a correct confession of Christ. [Could they? Didn't He say their sin could not be forgiven? (v. 32)]

^ (vv. 33-37 and pp. 357-52 for fuller discussion)

[8, ch 36, p. 220, VIII. SOME ATTACKS AGAINST THIS DOCTRINE]

A. Pelagianism

. . . Thus Pelagianism exaggerates the merit of works and their efficacy in salvation. [exaggerates? they have none] — True, but they think they do.

B. Semi-Pelagianism

. . . Man's will has been weakened and his nature affected by the Fall, but he is not totally depraved. In regeneration man chooses God, who then adds His grace. The Roman-Catholic church's doctrine of sin is semi-Pelagian. [So is that of most Protestants today.]

^ Semi-Pelagianism is the teaching of the Roman Catholic church as well as some Protestant groups.

^ ~~is that of most Protestants today.~~ ~~as some Protestants (Anglicans).~~ ~~some Protestants (Anglicans).~~

[8, ch 38, p. 227-28, C. Their Classification] The Lord ranked Caiaphas's sin in delivering Him to Pilate as greater than Pilate's sin. But this did not excuse Pilate, for if there is greater sin (Caiaphas's) there must also be lesser sin (Pilate's). As a governmental agent Pilate could only do what God allowed his government to do. Caiaphas as high priest had greater light and thus greater responsibility. [Caiaphas may have had greater responsibility, but the wording of your reason for that is problematic: It suggests God was sovereign in just one instance. Caiaphas could also only do what God allowed.]

STCT
^ ~~wording of your reason for that is problematic~~

[9a, ch 41, p. 242, III. THE MEANS OF INCARNATION]

A. The Evidence

The Incarnation, once accomplished, is a lasting state for our Lord. It began at His birth and continues (albeit in a resurrection body now) forever.

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In contrast to the Incarnation, the

matter of hours.
~~short time~~

^ The Virgin Birth was an event that lasted only a matter of hours. [The length of labor is irrelevant—it's the virgin conception that matters; the virgin birth only lends further evidence that the conception was virginal.]

not in the contrast I'm making with the incarnation.

[9a, ch 42, p. 251, D. The Self-Consciousness of Christ] Another question is whether Christ in His own self-consciousness was aware of His deity and humanity at all times. The answer is that the Person was always aware in Himself with respect to His deity and that the Person grew in self-consciousness with respect to His humanity. [Scripture support?]

(Luke 2:52; John 8:56-58)

*P. 253
insect
attached*

[9b, end of ch 46, p. 270] The Ascension having taken place, Christ then was ready to begin other ministries in behalf of His own and of the world. ["the world" in what sense?]

*Leave as is.
unbelief in realm, e.g., 2nd coming.*

[9b, ch 47, p. 273, B. He Will Reward All People] Believers will be judged by Him at the Judgment Seat of Christ (1 Cor. 3:11-15; 2 Cor. 5:10) after the Rapture of the church. [What about OT believers?] The outcome of this judgment for all will be heaven, though with a varying number of rewards. All will receive some praise from God (1 Cor. 4:5).

Discussed later pp. 513-14.

[10a, ch 48, p. 277 beginning, I. THE SCOPE OF THE SUBJECT] Soteriology, ^{is one of} the doctrine of salvation, ~~must be~~ the grandest theme in the Scriptures. [This ^{is} contradicts emphasis on God's glory, *Dispensationalism* (p. 40).]

[10, ch 48, end, p. 278] Chafer, whose ministry began in evangelism, still thought near the end of his life that "in a well-balanced ministry, Gospel preaching should account for no less than 75 percent of the pulpit testimony. . . ." [I would argue that he misunderstood church if he practiced that. Does he have scriptural support that would say evangelism is more important than worship or edification for the body of Christ gathered?] *Leave. This is what he said & it is*

something easy to get people thinking whether we agree or not.

[10a, ch 51, p. 294, IV. A PROPITIATION IN RELATION TO GOD] Propitiation means the turning away of wrath by an offering. In relation to soteriology, propitiation means placating or satisfying the wrath of God by the atoning sacrifice of Christ. [Who has then been propitiated under unlimited atonement? Just those who are saved, or all for whom Christ died?]

*Only God is propitiated in all cases. Leave as is
God is satisfied. Question is irrelevant. God is
propitiated whether one believes in limited or unlimited.*

STET

STET

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[10a, ch 51, p. 295, top] Ways of averting God's wrath included purging sin (Deut. 13:15-17), repentance (Jonah 3:7, 10); intercession (Ps. 106:23; Jer. 18:20), and God's own action in removing it (Ps. 78:38; Isa. 48:9). [I know you're not saying this, but this could suggest different ways of salvation.]

STET
OK as is

[10a, end of ch 53, p. 309] All of these viewpoints may perhaps be cataloged under three basic categories. . . . (3) Views that emphasize punishment due to the justice of God and substitution (Anselm, though deficient, Reformers). [which—Anselm or Reformers—is modified by "deficient"?]

Anselm. Perhaps Anselm -- though def -- and the Reformers

[10b, ch 55, p. 321, B. 1 John 2:2] To be sure, the word "world" does not always mean all people (see John 12:19), but no dictionary gives it the meaning of only the elect. And limited atonement advocates are assigning it the meaning of only part of the elect in this verse. [I don't see how that's just part of the elect—when we say "America and the whole western world" we are saying America is part of the western world. OK to delete last sentence?]

OK to delete last sentence?
 ~~else of 1st cent. vs. other nations or groups of people etc. The statement is true - limited~~
 ~~whether you see it or not. That's what limited people do in the world. They say~~

Yes, OK
I didn't get your point at first.

[10b, ch 55, p. 323] The death of Christ pays for all the sins of all people. But not one individual has his own account settled until he believes. If he never believes, then even though the price has been fully paid, his sins will not be forgiven. The death of Christ is like some benefactor paying the tuitions of all students in all schools everywhere. [This is awkward logically. Theologically, it seems to say we are saved by faith, not through faith (our sins have been paid whether or not we believe; we need only to do our part). Second, a school may processes student aid oddly, but generally if a debt has been paid, it has been forgiven. If Mary owes me money and Joe pays it, it would be unethical for me to seek Mary for repayment. Yes, Mary could refuse to accept Joe's payment, but could I then prosecute her for nonpayment while I still hold Joe's money?]

STET
He are are it is

[10b, ch 56, pp. 324-25, B. Who Are Convicted?] Does it mean everyone in the world? Likely not, since this involves the specifics of sin, righteousness, and judgment, not just general conviction that comes from natural revelation. It must mean a large number of people, more than the elect, but not everybody (cf. John 12:19). [You have previously disallowed limiting "world" to the elect, yet here the limitation is odder.] Why?
 ~~because~~

STET

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[10b, ch 57, p. 329, top] Sometimes this doubt is more basic than just the matter of time. Did I *really* trust Christ? Such doubt may be dispelled by calling on the name of the Lord again (and again and again, if necessary). [I don't like the idea of suggesting multiple prayers. It's not prayer that saves; it's God's grace through faith. The question is not, "Did you mean it when you prayed?" but "Are you trusting Christ for your salvation, and is He faithful?" When I deal with a child who keeps responding to salvation appeals, I don't tell him, "Let's try it again" and lead him through another prayer; rather, I go through Scripture about salvation and security. It's obviously possible that the person has not yet believed, but it seems more likely he has not yet fully understood salvation and who God is. And if by chance when he looks at Scripture he understands and at that point believes, whether or not he says a new prayer is irrelevant. I'd rather turn the reader to Scripture than just suggest further prayers as though eventually one will probably stick.]

You don't
have to
do it,
but this
helps many
& it's not
my idea only.
leave
STBT

[following previous] (2) Some lack assurance because they question the correctness of the procedure they went through when they expressed faith in Christ. . . . This problem, which is very real to more people than it should be, has been aggravated by elevating some method of invitation to the place where it almost becomes the means of salvation. [or elevating prayer itself as the means or the idea of some level of "how much" the person "meant it" when he prayed]

STBT
leave
Perhaps is covered under "some
method."

[10b, ch 57, pp. 331-32] I sinned. And straightway, posthaste, Satan flew before the presence of the Most High God, . . .
For every word my dear Lord spoke was true!

—Martha Snell Nicholson [permission needed? or is this in public domain?]

I took it from a 1 page tract (the poem was all that was on it, no permission, no copyright, no date on tract).

[10b, ch 57, pp. 333-34] (3) Now, the writer warns, since it is impossible to go back in the Christian life to start it over (but if one could it would be necessary to fall away first in order to go back to the beginning), there are only two remaining options: stay where you are in this state of immaturity, or move forward to maturity (6:1). Since their present state was undesirable, this passage was a strong warning to go on in the Christian life. This warning is similar to that which a teacher might give a class . . . [How is that a warning? A warning generally hints at consequences. Also, I don't see that this illustration clarifies, since it just says the same thing already said, but it says something a teacher would never say.]

STBT
Leave
on it

*Of course?! - I have warned classes in this manner
many times before exam. I guess
I'm not a good teacher!*

*Then are stated and/or hinted
throughout the book 2:2, 4:1,
5:12, 6:7-12 etc.*

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[10b, ch 58, pp. 338–39] After believing in the Lord, many, if not most, of those believers (and Acts 19:18 undebatably states they were believers) still continued their superstitious practices. It would be wishful thinking to imagine they did not know such practices were wrong when they accepted Christ and during the two years that many continued to do them. [It's arguing without evidence to say they *did* know it was a sin. You can't build a case on assumptions either way. In the English "had believed" and "had practiced magic" are the same tense—is there evidence in the original that the magic continued beyond the believing?]

still
learn

not in Greek
perf. pte
adv. pte.
It they didn't, why did they burn the books?

[end of 10b, ch 58, p. 339] (3. *Some observations.*) Remember the example of Evangelist Jesus. He did not require the Samaritan woman to set her sinful life in order, or even be willing to, so that she could be saved. He did not set out before her what would be expected by way of changes in her life if she believed. He simply said she needed to know who He is and to ask for the gift of eternal life (John 4:10). [But He did bring conviction of her sin. Would she have been saved *without* repentance? The text doesn't say—again, an argument from silence, since when she recognized who Jesus was, recognizing her own position before Him was an automatic response.]

still
learn

She repented of her denial of Jesus in Herod's
I accepted Him as such. What she did about
the men in her life is not stated.

[11a, ch 61, p. 352] The Pharisees had not sinned only with their words. It was a sin of the heart expressed in words. Furthermore, theirs was a sin committed to His face. To commit this particular sin required the personal and visible presence of Christ on earth; to commit it today, therefore, would be impossible. But to show wickedness of heart is unpardonable in any day if one dies persisting in his or her rejection of Christ. A person's eternal destiny is determined in this life, but no sin is unpardonable as long as a person has breath. As a matter of fact, the Lord urged the Pharisees to side with Him rather than against Him (Matt. 12:30) [So it was not unpardonable? Christ's own words seem to indicate it was—"shall not be forgiven"—v. 32] . . . Paul himself is evidence that blasphemy is forgivable (1 Tim. 1:13). [You speak of committing "this particular sin" and then you speak of Paul's blasphemy—in one case saying the sin was irreproducible; in the other, saying Paul did the same thing. Which is it?]

still
learn

bec. against HS.

against Jesus (cf. Mt 12:32 - This is forgivable)

[11a, ch 61, p. 353, III. THE DEATH OF CHRIST] The evidence that this is a reference to the Spirit is as follows. The lack of the article (literally, through eternal spirit) points to the Holy Spirit just as the lack of the article in Hebrews

1:1 points more clearly to Christ. . . .

The evidence that this is not a reference to the Holy Spirit but to Christ's own eternal spirit that His deity had is as follows. The lack of the article would more naturally refer to other than the Holy Spirit since the designation Holy Spirit usually includes the article. [You seem to be arguing both sides, since you present opposite viewpoints with equal weight without pointing out that they are opposites.]

STET
Learn.

Giving evidence for both sides.

I am presenting both sides

this is ... This is not - doesn't that indicate opposition?

[11b, ch 65, p. 369, C. They Are Distributed to All Believers] No believer is without at least one spiritual gift. Peter makes it clear that all have at least one (1 Peter 4:10). Every believer is either single or married, and both states are said to be spiritual gifts (1 Cor. 7:7). [Both are gifts from God, but that is not the same as a spiritual gift. (Note that all unbelievers are also single or married, so clearly this is not the same thing as a spiritual gift.)]

STET
Learn as in

Why not - same word χάρισμα

Many unbelievers have gifts of teaching, administration etc. without them being spiritual gifts.

[p. 371, D. Be a Good Steward of the Single or Married State] If either state is a spiritual gift (1 Cor. 7:7), then being faithful in the stewardship that goes with either state is essential. Being single or being married are spiritual gifts [same issue as above] that need to be developed.

STET

- same answer as above.

[11, ch 65, p. 373, E. Evangelism (Eph. 4:11)] This ability to proclaim the Gospel message with exceptional clarity also included the idea that the ministry of an evangelist was itinerant. [scriptural evidence of its being itinerant? Since gifts are given to the church, what would be this person's connection to the church?]

Church got them out

*early church history
the itinerant ministry of Philip the Evangelist*

[11, ch 66, p. 378 top] Faithfulness certainly includes serving with regularity and dependability, but may include an irregular action. Meekness is gentlemanliness but does not exclude manliness. [Can women be meek? Please reword.]

mean weakness.

*p. 382 insert
as attached
(2pp)*

[11, ch 68, p. 384 top] It should be remembered that Montanism was an orthodox [right word?] movement in contrast to gnosticism. *Delete this sentence & begin next one "Montanism was also ..."*

[12, ch 70, p. 399, II. THE RELATION OF THE CHURCH TO ISRAEL] The church stands distinct from Israel and did not begin until the Day of Pentecost, and thus did not exist in the Old Testament period.

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The distinction between Israel and the church is verified by several facts. (1) In the New Testament natural Israel and Gentiles are contrasted *after* the church was clearly established. . . . [But is there not a distinction between believers from Israel and the nation? "Natural Israel" is the nation, believers and unbelievers alike, so of course that is a different entity from the church. Other passages say "There is no Jew or Greek"—a much more forceful argument on the other side. Do you have other Scripture? I'm assuming you do, since you say clearly that a literal reading of Scripture distinguishes them.]

STET
20ml as in

[12, ch 70, p. 400] What is the content of the mystery in these passages? It is that Gentiles would be fellow heirs, fellow members of the body, fellow partakers of the promise in Christ by the Gospel. That Gentiles would share in God's plan of redemption was revealed in the Old Testament (Gen. 12:3; Isa. 42:6-7), so that truth is no mystery. But that there would be a joint body in which Jews and Gentiles would share was not revealed in the Old Testament. . . . In Ephesians 2:15 a synonym for that one body (v. 16) is "new man." Clearly, this mystery was unknown in the Old Testament and because the body is the new man it is not a continuation or remaking of Israel. [This last sentence seems to say the opposite of all the previous ones in the paragraph, since you seem to be saying earlier that believers among Gentiles will now be included along with believers from Israel. In other words, the plan of redemption focuses on Israel with Gentile inclusion, which would indicate a "continuation."]

STET
him with

[12, ch 72, p. 407 top] Some difficult practical problems arise in the effort to keep church and state separate. Should churches accept tax exemptions? [That is keeping them separate--it's recognizing that the state has no power over the church. Tax credit to members giving to the church is another issue.]

STET
as in

[12, ch 73, pp. 419-20] In A.D. 112 Pliny, the Roman governor of Bithynia, wrote to Trajan and mentioned two Christian female *ministrae*. But that these were official deaconesses is far from clear, especially since no deaconesses are mentioned in any literature until the third-century writing called the *Didascalia*. [The last half of the second sentence looks like circular reasoning.]

by that
n specific
word (diakonissa)

[12, ch 74, p. 422, B. The Meaning of Baptism] Biblically, baptism is associated with forgiveness (Acts 2:38; 22:16), union with Christ (Rom. 6:1-10), making disciples (Matt. 28:19), and repentance (Acts 2:38). [the Holy Spirit's baptism?]

not in my view. hear as is

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[12, ch 74, D. Rebaptism] There is only one clear example of people being baptized twice (Acts 19:1-5). These twelve men, who had been baptized by John the Baptist, were rebaptized by Paul after they believed the Christian message. This furnishes an example for counseling those who today were baptized either as unbelieving infants, adolescents, or adults and who then came to faith in Christ. It also serves as an argument against infant baptism, for why baptize an infant if later, after he personally receives Christ, he must be baptized again? [Can infant baptism be equated with John's baptism? If not, we cannot say from that passage that someone *must* be rebaptized.]

still

~~There is no 'must' in Acts.~~ — I don't say 'must'

[12, ch 75, p. 429, A. The Word] Within the assembly the procedure for preaching and teaching seemed to be flexible. Clearly any male believer could apparently clearly . . . apparently—which? also, do you mean *adult* male believer?] speak if it was done in an orderly fashion and if his message passed the test of truth. *Learn more.*

still

[13a, ch 79, p. 447, A. Interpretation of the Abrahamic Covenant] Amillennialists say that we need not expect a future fulfillment because either (a) the promises were conditional and the conditions were never met; or (b) the land promise was fulfilled in the time of Joshua (Josh. 21:43-45); or (c) it was fulfilled under King Solomon (1 Kings 4:21); or (d) it is now being fulfilled by the church; or (e) it is fulfilled in the heavenly Jerusalem. I only observe that each of those five suggestions negates the validity of the other four. One receives the impression that the amillennialist does not really know how or when the Abrahamic Covenant should be fulfilled. He is only certain that it will not be in a future, earthly Millennium.

Rephrase with attached.

~~still~~
~~learn more~~

[Are different people making these statements? (That is, if one person says he doesn't know which of these five is true, it's one thing, but if these five are various theories, it's not truly a contradiction.) Note that the second and third can easily be held by the same person, since the Scripture noted for the third says only that Solomon ruled over all the land. (Clinton's being president over all 50 states does not say that some came into the union during his term.) Does Scripture say that it *will* be in a future, earthly Millennium? Your wording—"He is only certain that it will not be in a future, earthly Millennium"—hints that this person is trying to avoid the clear meaning of Scripture. I suspect most of them have more honest motives—looking for the fulfillment of the promise. A side question: Do Jewish scholars tend to believe it has been fulfilled?]

No, if you had
2 you don't need
3 of your verse

I didn't say
contradiction—
only that
holding any
one "negates
the validity
of . . ."

I'm not questioning their motives, but their system necessitates a fulfillment other than in a mill. which they do not have in their system.

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*p456 see
attached*

[13b, ch 84, pp. 469–70, all text under V. EGYPT AND RUSSIA IN THE TRIBULATION] So far we have focused our attention chiefly on the Western federation of nations, headed by the man of sin. . . . At this point God will step in and utterly destroy the forces of Russia and her allies (v. 21–39:7). The seemingly invincible troops will be supernaturally defeated and completely routed. The Russian army will be buried in Israel (v. 11), and only then will Russian influence in the Middle East be ended—by the direct intervention of God. [Could you look at this section and see if any of it needs to be rewritten due to that whole region's having changed tremendously since you wrote this?]

[13c, ch 89, p. 501, chart--POSTTRIBULATIONISM]

1. Rapture occurs after the Tribulation.
2. Church experiences Revelation 3:10 at end of Tribulation.

[In what sense does the church "experience Revelation 3:10" in Posttribulationism?]

It is rapture, taken to heaven, & immediately returns to earth with Christ - Same as in other rapture schemes only post-tribulationally.

[13, ch 89, p. 503, B. The Church Is Not Said to Be in Heaven but on Earth during the Tribulation According to Revelation 4–18] Pretribulationists point out that though the word "church" occurs nineteen times in Revelation 1–3 and once in chapter 22, it does not appear even once in chapters 4–18 which describe the Tribulation period. Therefore, they conclude, the church is not on earth during the Tribulation but in heaven. [This is an argument from silence: All uses of "church" in Revelation refer to the seven churches that receive the letters, i.e., particular local churches, not the body of Christ. Is there somewhere in Revelation that the church is said to be in heaven? We can't assume that it is not on earth because it is not mentioned but is in heaven although that is not mentioned either.]

*STW
Read on
from (1) & ff.
Leave as is*

[13, ch 90, p. 509] The truth is that the messianic kingdom will be inaugurated at the second coming of Christ. Then the land promise made to Abraham and his descendants will be fulfilled (Gen. 15:18–21). Then the promise made to David that his descendant (Messiah) will sit on the throne of the kingdom forever will be fulfilled. Without a Millennium in which all these promises can be fulfilled, the promises have to be canceled for some reason, or be fulfilled in some other way than literally. [You leave out the third possibility: They could have been fulfilled already.]

*or fulfilled in Israel's
in the
past or present non-literally,*

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[13c, ch 90, p. 511 bottom] Why is an earthly kingdom necessary? Did He not receive His inheritance when He was raised and exalted in heaven? Is not His present rule His inheritance? Why does there need to be an earthly kingdom? Because He must be triumphant *in the same arena* where He was seemingly defeated. [Was not His resurrection triumph in the same arena?]

STET
Lenn
no a

Certainly, but not in relation to making the nations, etc.

[13, ch 91, p. 512] The nature of the believer's works will be examined in this judgment to distinguish worthy works from worthless ones. . . . Both good and bad motives will be exposed; then every believer will receive his due praise - (1 Cor 15) from God. What grace! [Is it "due praise" or "grace"?)

Both - it is praise which is due a "that's grace" ! *hmm*

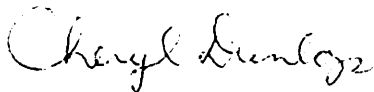
[13c, ch 91, p. 514 bottom] Both passages say that these Gentiles will be judged for their treatment of Israel during the Tribulation period. Christ is the Judge; the Gentiles are being judged; by all rapture schemes the church has already been raptured to heaven; the "brethren," the treatment of whom becomes the basis for the judgment, can only refer to Christ's natural brethren, other Jewish people (Rom. 9:3). [Why must Matthew 25:31-46 mean Jewish people? "Brethren" is a term meaning Christians in many places.] *True BUT*

Lenn win

Rom 9:3 brethren = Jews. In Mt 25 ~~only Jews are~~ Gentiles are being judged, Christ is on human - who's left?

Please feel free to contact me with any questions or problems.

Sincerely yours,



Cheryl Dunlop
General Editor