

Dr. Charles C. Ryrie

Early Spring 2007 - 1/12-13

**I. Course Description**

This course will expose the student to some of the different understandings of various interpretive and theological questions mainly within premillennialism. Reading and research in various writers along with exegesis of specific Biblical passages will lead the student to see the relative importance of the problem, the different opinions about the problem, and the strengths and weaknesses of the differing suggestions, so that the student may more intelligently support his preferences.

**II. Course Textbooks & Required Reading**

**Required Texts:**

- Charles Ryrie, *Basic Theology*
- Charles Ryrie, *Dispensationalism*
- Paul Benware, *Understanding End Times Prophecy, Revised & Expanded (2006)*

**Articles on [www.pretrib.org](http://www.pretrib.org):**

- Imminency and the Any-Moment Rapture
- Literal Interpretation: A Plea for Consensus
- John Nelson Darby: Defender of the Faith

**III. Evaluation of Student Performance**

1. **Assigned Questions** - a minimum of one page is required, answering each assigned question. The professor is seeking maturity in the answers, not simply length. (see reverse for questions)
2. **Article Summaries**- a one page summary on each of the three required articles
3. **Course Papers (2)** – two 15-18 page papers (following Turabian, pp. 1-13), using a minimum of 6 sources on any two of the following topics:
  - a. identification of Babylon (Rev. 17-18)
  - b. meaning and uses of the day of the Lord
  - c. Who is/are the restrainer(s) in 2 Thess 2:6-7
  - d. Posttrib interpretation of Rev 3:10
  - e. Are the 3 series of judgments in Rev 6, 8-9, 16 successive or recapitulated?
  - f. Various interpretations of Gal 3:29
  - g. Who are included and when raised in the first resurrection?
  - h. Various views as to when the battle of Ezek 38-39 will take place
  - i. Strengths and weaknesses of the partial rapture view
  - j. When and where will the New Jerusalem function?
  - k. What do the various gospels mentioned in the Bible mean?
  - l. Identify the peoples in Ezek 38:2-6
  - m. Discuss the weaknesses of the pre-wrath view
  - n. Discuss the purpose for the millennial sacrifices

| <b>Scoring Rubric</b> |                     |                         |
|-----------------------|---------------------|-------------------------|
| <b>Assignments</b>    | <b>Due Date</b>     | <b>Points Available</b> |
| Assigned Questions    | 16 <sup>th</sup> wk | 32                      |
| Article Summaries     | 16 <sup>th</sup> wk | 18                      |
| Course Papers         | 16 <sup>th</sup> wk | 50                      |
| <b>TOTAL</b>          |                     | <b>100</b>              |

#### **IV. Assigned Questions**

1. When do the 2 witnesses witness?
2. Meaning of root of the olive tree (Rom 11:17)
3. Who are the 'brothers' (Mt 25:40)?
4. Is antichrist a Jew or Gentile (Dan 11:37; Rev 13:1-10)?
5. Why is Dan omitted from list in Rev 7?
6. Who is Elijah in Mt 11:14?
7. Who are the kings of the east (Rev 16:12)?
8. Who are all Israel (Rom 11:26)?
9. Various identifications of the 2 witnesses (Rev 11:3-10)
10. What is the fullness of the Gentiles (Rom 11:25)?
11. What are the times of the Gentiles (Lk 21:24)?
12. What will be the ministry of the 144,000?
13. When will Rev 14:1-2 happen?
14. What is the geographical location Assyria in Is 19:23-25?
15. Who is the king of the North in Dan 11:15, 40?
16. When is Is 63:1-6 fulfilled?

## APOCALYPTIC LITERATURE

### I. Some recent developments in Hermeneutics.

1. Studies in linguistics have helped understand meanings and thus interpretation.
2. More attention to role of preunderstanding in one's approach to interpretation. We bring (1) our hermeneutics, (2) our theol. presupp, (3) personal and cultural predispositions. Engaging these 3 is called the herm. spiral--we spiral from predis and our hermen to exegesis and develop our theol and then cycle through again.
3. Literary approach to Script or focus on diff genres found in Script. Genre= "category of artistic, musical, or literary composition characterized by a particular style, form or content." Study of genres has negatives and positives. Pos in that may help in historical-gramm exegesis bec focuses on background and method of inter (e.g., visions, prophecies). Neg if "each genre represents truth in its own way and makes unique demands for how it should be read". Meaning becomes dependent on the genre. Risky bec get new set of hermen with each genre. My object lessons still plain. Jer and Ezek used object lessons. My brief comm also plain even the one on Rev. F.F. Bruce: "Some genres found in the Bible have peculiar features not readily paralleled elsewhere and call for special rules of interpretation, e.g., prophecy and apocalyptic." [Evan.Dict of Theol 565. Apol and proph mostly focused on. Narrative isn't difficult except when find principles not in text.

### II. Definitions of apocalyptic literature.

A. General, fuzzy def. Anything visionary, symbolic, futuristic. Then symbols are interpreted by interpreter, not God from text.

B. Non-biblical or non-canonical apoc lit. OT apocrypha bet 2-100 B.C. which purported to bring rev from God explaining reason for evil and promising coming of kingdom. Arose bec of persecution and fact that God wasn't speaking thru living prophets. Characteristics: (1) revelatory thru alleged dreams, visions, and heavenly journeys. (2) imitative, nor real visions, e.g. (3) Pseudonymous. Rev placed in mouths of an OT saint. (4) Employs symbolism. (5) Pseudo-predictive. (6) Not so much emphasis on judgment as prophetic lit. tho apoc is particular kind of eschat. tho distinction not always sharp.

C. Bib apoc lit. (1) Not pseudonymous. Ezek, John. (2) Uses symbols. Valley of dry bones. "Like, as" in Rev. (3) Prophetic. (4) Has a divine interpretation. In Rev. what must happen meta tauta covers rest of Rev. Ezek 37:11-14. Dan 2,7. But need to have plain int as basis and goal.

### D. Some practical considerations

A. Symbols convey plain (often more plain) meanings. Isa 24:7 "new wine mourns." Dan 4-tree. Ezek 40-48. Not Church, better to equate it with Rev 21-22 but many details diff. Don't spiritualize. Rev. 1:11-what you see, not what principles you get from the vision. Some particulars interpreted like 1:20. Dragon in 12:9.

B. Be careful that principles that may be legitimate and even biblical do not obscure or, worse, replace the plain meaning. Ezek's temple shows God always with His people, 48:35 Yahweh shamma. Rev shows triumph of good over evil, but in what specific ways?

C. Always keep asking self What is text saying? Don't run to find a preaching point then a text.

Add to hermeneutics.

Even a great O.T. scholar as Edward J. Young was (an amilennialist) could onlky say this about Isa 11

“When, however, is this change to appear? . . . When the Messiah has completed His Messianic work, peac is introduced into the hearts of men, and insofar as men are true to the principles of peace which they have received from the Messiah, so far do the blessings herein depicted obtain. In its fullness, however, this condition . . . will only obtain in the new heavens and the new earth wherein dwelleth righteousness.”

“Advocates of a millennial theory maintain that even during the millennium there is sin . . . The picture before us, however, is one in which there is no sin. . . .” But the context says that at this time when animals are at peace Messiah will judge the poor and the afflicted of the earth and slay the wicked (v. 4). Young The Book of Isaiah 1: 391 Eerdman 1965.

The subject of Isa. 11 is the ministry of the Lord Jesus. "Its details are to be understood in accord with its main drift, so that its metaphors and similes are to be taken in their proper and figurative sense." 247. Sinners "are here likened to the beasts of the field." It is "unmistakably clear that the language used by Isaiah is to be understood spiritually and not literally, as the dispensationalists vainly dream" (bec of Acts 10 unclean animals). "How wondrous ~~ix~~ the grace which brings the wolfish rebel into the mildness and meekness of the lamb!" p. 249 on v. 6. On v. 7 "The lion passes from the carnivorous to the graminivorous; take that literally and it amounts to little, understand it spiritually and it signifies a great deal--when born again we can no longer find satisfaction in creature things, but long for heavenly food." 249.

Disp impose on men "their crudities and vagaries, and make their poor dupes believe a wonderful discovery had been made in the "rightly dividing of the word of truth."" p. 10.

"The promises of God to Abraham and his seed were never made to his natural discendants, but belonged to those who had a like faith with him." 120.

"If the inheritance of Abraham was an earthly one, namely, the land of Canaan, then most certainly the Christians' inheritance is an earthly one too, for we are all joint heirs with Abraham." p. 121.

"The special design of prolonging these chapters is to seek to help those who have been deceived by "dispensationalists," and others who have been misled by unwarrantable conclusions drawn from OT premises." 167.

Using the law lawfully (1 Tim. 1:8) means "causing its spirituality and holiness to cast them (those who lived under the law) back on the grace and promises of the Abr cov." 170.

## PROGRESSIVE DISPENSATIONALISM

- I. Its description/definition. "Major distinctive is...conception of the progressive accomplishment and revelation of a holistic and unified redemption." Or successive stages in unfolding of God's kingdom.
- II. What are the distinctive tenets of progressive dispensationalism?  
See Disp. 164
- III. A comparison of progressive with other theological systems. Note the already/not yet concept. What are the dispensations in progressive dispensationalism? Disp. P. 166.
- IV. What is deficient about the progressive concept of the kingdom of God?  
I Chron. 29:11; Matt. 12:24; Col. 1:13; I Pet 3:22; Heb. 7:1; Gen. 10:10;  
Exodus 19:6; I Sam. 24:10; Rev. 11:14; 19:15; I Cor. 15:28.
- V. Various times assigned to the inauguration of Davidic kingdom.
- VI. How distinct is the church in progressive dispensationalism?  
What is the church in progressive? The mystery of Eph. 3. The baptism of the Spirit.

- VII. How does progressive dispensationalism relate to the biblical covenants?
- VIII. What is a complementary hermeneutic? Disp. P 174
- IX. What is the meaning of holistic?
- X. What do progressives say about other aspects of eschatology?  
Dan 9:24-27
- Pre-millennialism
- The Tribulation
- Signs and wonders of Pentecostalism

|                        | <b>DISPENSATIONAL</b>  | <b>PROGRESSIVE<br/>DISPENSATIONAL</b>  | <b>COVENANT</b>        |
|------------------------|------------------------|--|------------------------|
| <b>DAVIDIC RULE</b>    | <b>Millennial</b>      | <b>Now + Millennial</b>                | <b>Now</b>             |
| <b>ISRAEL / CHURCH</b> | <b>Israel ≠ Church</b> | <b>Israel <math>\neq</math> Church</b> | <b>Israel = Church</b> |
| <b>ALREADY</b>         |                        | <b>Now</b>                             | <b>Now</b>             |
| <b>NOT YET</b>         | <b>Millennium</b>      | <b>Millennium</b>                      | <b>Eternity</b>        |
| <b>MYSTERY</b>         | <b>Yes</b>             | <b>Partial</b>                         | <b>No</b>              |



## THE RAPTURE DEBATE

Introduction: the current theological scene on this question.

- I. The views Concerning the Time of the Rapture
  - a. Partial rapture
  - b. Pastribulationism
  - c. Posttribulationism
  - d. Midtribulationism
  - e. Pretribulationism
  - f. Pre-wrath
  
- II. The Meaning of the Word Rapture
  
- III. The Posttribulation Arguments
  - a. 2 Thessalonians 1:5-10 (cf. Rev. 6:10)
  - b. The same words are used for the rapture and the second coming; thus they are the same event
  - c. Saints are seen on the earth during the tribulation period
  - d. The church can be preserved from wrath while living through the time of the tribulation
  
- IV. The Alleged Origin of the Pretribulation Rapture  
Cf. Dave MacPherson, The Incredible Cover-Up. Plainfield, NJ.; Logos, 1975.  
  
And R. A. Huebner, The Truth of the Pre-Tribulation Rapture Recovered. Millington, NJ.: Present Truth Publishers, 1973.
  - a. The Allegation of MacPherson
  - b. The Answer

V. The Pretribulation Arguments

- a. I Thessalonians 4:13 – 5:11  
Peri de occurs in Paul in I Cor. 7:1; 7:25; 8:1; 12:1; 16:1; 16:12;  
I Thess. 4:9; 4:13; 5:1
- b. If the rapture is posttribulational, who will remain to populate the  
millennial kingdom?
- c. Revelation 3:10

## PRE-WRATH RAPTURE

I. The Author of this View

II. The Pre-wrath scheme of the tribulation

III. The Question of the Beginning of the Day of the Lord

IV. Rev. 3:10

V. Various explanations of other aspects of pre-wrath view.

## PRETERISM

### I Definition

[Other views of the Revelation]

### II. Various Kinds of Preterism and their Proponents

1. Mild



2. Extreme

3. Moderate

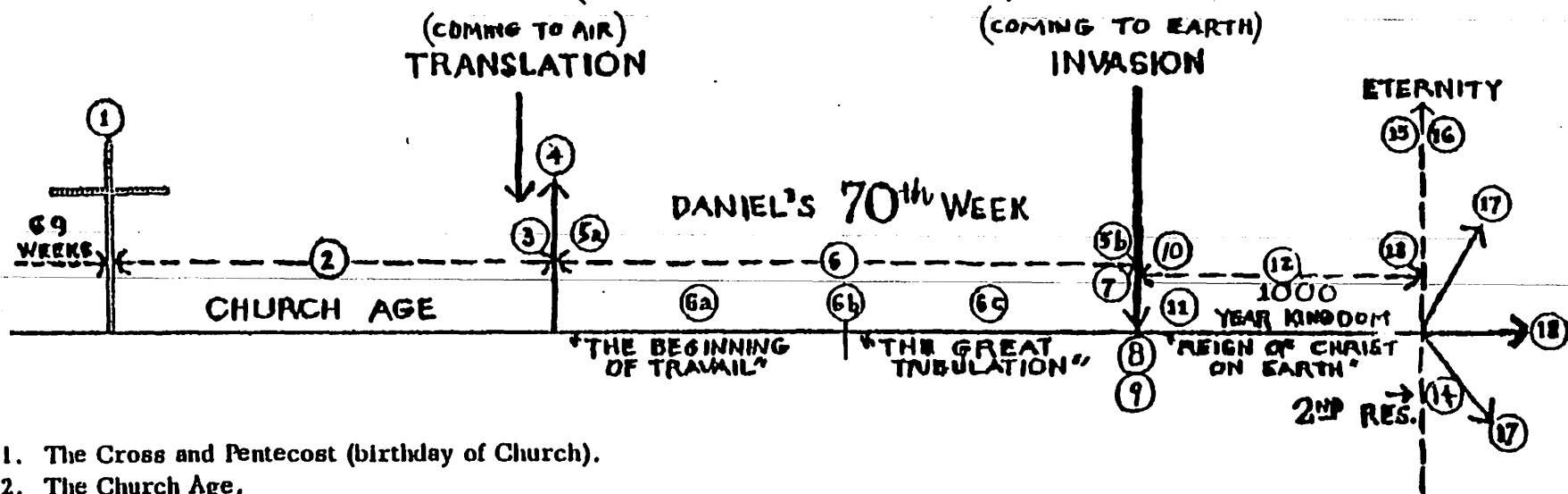
### III. Preterist "Proofs"

1. Struggles leading up to A.D. 70
2. The mentions of the temple.
3. Matt. 16:28
4. Matt. 24:34
5. The date of the Revelation
6. Meaning of en tachei, Rev. 1:1
7. The questions in the Olivet discourse.

# 70 WEEKS

| Event                               | Premillennial   | Amillennial   |
|-------------------------------------|---|---|
| <u>Beginning</u> of 70 Weeks        | Nehemiah 2    445 B. C  | Ezra 1    538 B.C.  |
| 69 Weeks to Christ                  | 483 Precisely   | 483+93=576 Years  |
| 1 <sup>st</sup> 7 (= 49 years)      | City Rebuilt  | City Rebuilt  |
| 7 + 62 (= 483 years)                | Christ's 1 <sup>st</sup> Coming   | Christ's 1 <sup>st</sup> Coming   |
| <u>After</u> 69 <sup>th</sup> (483) | Break between 69 <sup>th</sup> and 70 <sup>th</sup> Week                            | No Break between 69 <sup>th</sup> and 70 <sup>th</sup> Week                           |
| Christ Cut Off                      |  |  |
| City and Temple Destroyed           | AD 70   | AD 70   |
| People.                             | Romans  | Romans  |
| One Week (v. 27)                    | 70 <sup>th</sup> Week (= 7 years)   | Christian Age (2000 + years)  |
| "he" (v. 27)                        | Antichrist  | Christ  |
| Covenant                            | Antichrist and Jews (many)  | Christ and Believers (New Covenant)   |
| Temple                              | Tribulation Temple (2 Thess. 2)   | Temple in AD 70   |

# GENERAL PANORAMA OF PROPHETIC EVENTS (CHRONOLOGICALLY LISTED)



1. The Cross and Pentecost (birthday of Church).
2. The Church Age.
3. The "last days" of the Church.
4. The Translation (Rapture) of the Church: Believing dead raised; living believers "changed."  
All of these caught up to meet the Lord in the air.
5. The Church in heaven during Daniel's 70th Week: (a) Judgment Seat of Christ; (b) Marriage of Lamb.
6. The Tribulation: (a) First 3 1/2 years, "The Beginning of Travail (birthpangs)"; (b) The middle of the week, "The Abomination of Desolation"; (c) Last 3 1/2 years, "The Great Tribulation."
7. The Movements of Armies in the 70th Week, prior to Armageddon.
8. The Battle of Armageddon.
9. The Descent of our Lord to Earth on Mt. Olivet, splitting it (Valley of Jehoshaphat?).
10. The Binding of Satan (in bottomless pit during 1000 years).
11. The Completion of First Resurrection and Judgments on Living Gentiles and Jews.
12. The Thousand Year Reign of Christ on Earth.
13. The Loosing of Satan and Final Revolt at End of 1000 years.
14. Satan Cast Alive into Lake of Fire (his eternal doom).
15. The Day of God and the New Heavens and New Earth.
16. The Second Resurrection and Great White Throne Judgment.
17. The Eternal Destiny of the Wicked and Righteous.
18. The Deliverance of the Kingdom (all enemies defeated including death) by the Son to the Father that "God (the Godhead) may be all in all." The plan of redemption completed forever, 1 Cor. 15:24-28. The Son's stewardship and self-imposed subjection consummated.

## REPLACEMENT THEOLOGY

I. Definition: what is replacement theology?

II. Scriptures used to support replacement theology.

1. Gal. 3:29

2. Gal. 6:16.

3. Israel = church after Pentecost

4. Matt. 21;43

5. Rom. 11:17-23

6. Rom. 11:26l

7. Gen. 15:18-21

8. Hermeneutics, observations and economics.

## VIEWS ON ETERNAL PUNISHMENT

I. Universalism.

II. Annihilationism.

1. Naturalistic.

2. Conditional

3. Classical

III. Post-mortem conversion.

IV. Is an explicit gospel message necessary for salvation?

V. Some relevant considerations

1. Eph. 4:8

2. 1 Pet. 3:18

3. Luke 16:19-31

4. Definition of key words: death, eternal.



## THE BIBLICAL TEACHING ON

# HELL

### The fact of hell

Although there are those who dismiss the possibility of any such future place as hell, the Bible allows no such debate. Jesus Christ Himself repeatedly spoke of hell in the starkest terms and warned of its reality. He even referred to degrees of punishment in hell (Mark 12:40).

It is interesting to note that Scripture suggests that hell as a place of future torment was never designed for mankind, but for "the devil and his angels" (Matt. 25:41).

The fact of hell serves as the basis for the Christian's compelling concern to proclaim the good news of the Gospel to an unbelieving world.

### The description of hell

Three words are translated "hell" in the New Testament. One is used only once and then in connection with "the angels that sinned" (2 Peter 2:4), and refers to the limits of their area of existence. Of the other two, **hades** is invariably connected with death (as the absence of life) and corruption from which resurrection is the only exit (Rev. 20:5). The third, **gehenna** is identified as the place of future torment for all under judgement (Luke 16:28) and is described by such sobering terms as: "everlasting fire" (Matt. 25:41); "where their worm dieth not, and the fire is not quenched" (Mark 9:44); "the lake which burneth with fire and brimstone" (Rev. 21:8); a "bottomless pit" (Rev. 9:2); "outer darkness" and a place of "weeping and gnashing of teeth" (Matt. 8:12); "fire unquenchable" (Luke 3:17); "a furnace of fire" (Matt. 13:42); "the blackness of darkness" (Jude 13); and where "the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night" (Rev. 14:11).

### The horror of hell

While the Bible promises the believer wonderful fellowship in heaven, it suggests that hell is a place where there is no intelligent contact with others consigned there. In the chilling passage in the Epistle of Jude certain men are condemned for denying the Lord Jesus Christ and it is declared that for them "the blackness of darkness has been reserved forever" (Jude 13; see also 2 Peter 2:17 and Matt. 8:12, 22:13, 25:30).

Since God is Light (1 John 1:5), meaning absolute light, it follows that in His absence there is absolute darkness (Jer. 13:16) in which there would be no possibility of association with others. The suggestion, therefore, is that among its many chilling features, hell is a place of . . .

#### **TOTAL DARKNESS**

and thus by implication

#### **TOTAL SEPARATION** from all others

where the condemned will have

#### **TOTAL RECALL** of every detail

of his or her life

**NOTE:** The Bible teaches that only God can forget (Jeremiah 31:34; Hebrews 8:12, 10:17). Since the believer in heaven will have been transformed into His likeness (Phil. 3:21; 1st John 3:2), it follows that among the indescribable joys of heaven is the fact that not only will our sins be forgotten by God, but we also will have had them erased from our own minds and consciences forever.

On the other hand, science implies that every experience of a person's life is printed indelibly upon that person's being and is subject to recall in complete and precise detail. Hypnosis tends to corroborate this whereby an individual can be induced to recall in great detail verifiable incidents from earliest childhood.

This strongly suggests that one of the most horrifying aspects of hell is that those so consigned will relive over and over again without end every experience of life lived in separation from and rejection of the saving grace of God . . . including the many times when, face to face with the righteousness of a loving God, they turned away in willful rejection.

In light of the above, the following words of the Apostle Paul take on special urgency for all who have trusted in Jesus Christ as personal Savior . . .

"Knowing therefore the terror of the Lord,  
we persuade men"

2nd Corinthians 5:11

# World of the Middle East

