



**Charles C. Ryrie:
The Man,
His Ministry, and
His Method**

Presented by Dr. Paul Weaver
Pre-Trib Rapture Study Group Conference
December 5, 2022



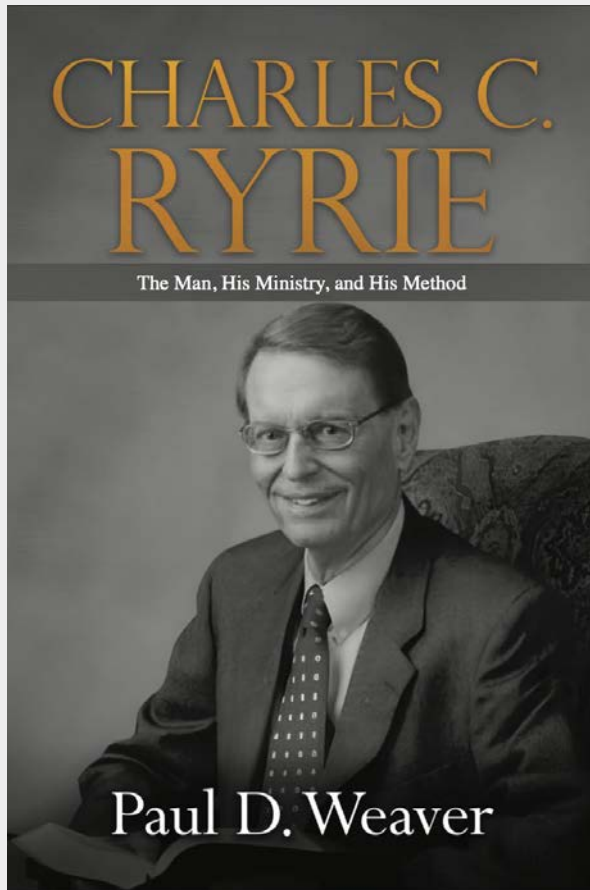
About the Ryrie Online Library

The Ryrie Online Library was created to continue the legacy and influence of Charles Caldwell Ryrie. This website contains over 2,600 digitized documents including sermons, teaching notes, articles, manuscripts, and much, much more.

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Publishing on Purpose

"Paul Weaver has performed a vital service by writing this introduction to the life and legacy of Charles Ryrie. He shows why Dr. Ryrie was one of the most important theologians of the twentieth century. He loved the Word of God, and he loved sharing it with others. Though Dr. Ryrie has gone to heaven, his influence lives on around the world. Read this book and see for yourself."

Charles C. Ryrie (1925-2016)

Part 1: The Man

- His Early Life
- His Education
- Influential Individuals

Part 2: His Ministry

- Professor and President
- Prolific Writer
- Pioneer
- Apologist
- Ordained Minister

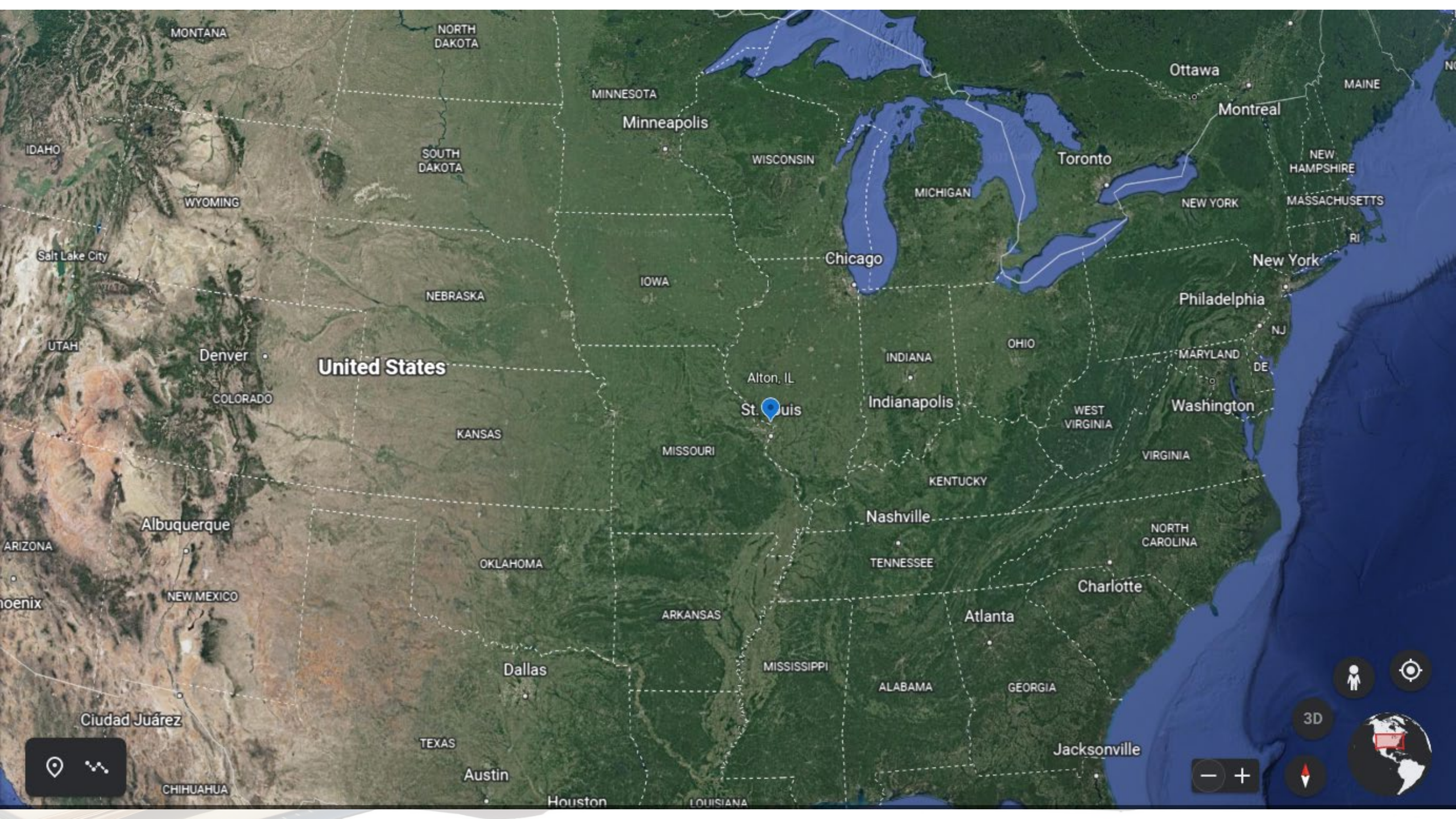
Part 3: His Method (Theological Method)

Charles C. Ryrie (1925-2016)

Part 1: The Man

- His Early Life





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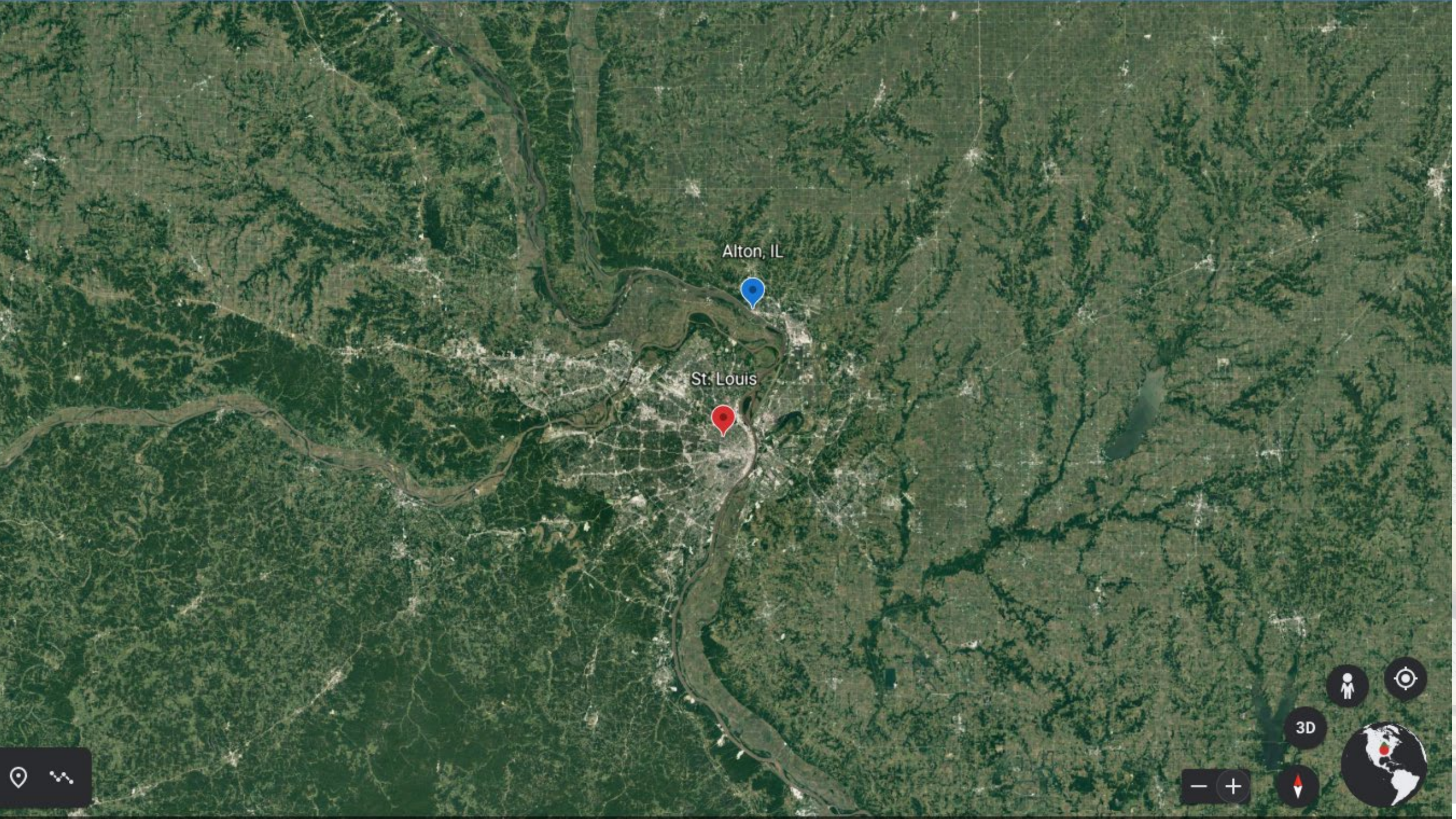
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Alton, IL

St. Louis



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Charles C. Ryrie (1925-2016)

Part 1: The Man

- **His Early Life**

1. **He was a fifth-generation attendee of the First Baptist Church of Alton.**
 - “It was not liberal but not particular deep”
 - “Prophecy was incidental. No particular doctrine stands out.”
2. **Ryrie graduated high school in 1942 at the age of 16.**
3. **Ryrie attended Stony Brook School in Long Island, NY for a semester.**

Charles C. Ryrie (1925-2016)

Part 1: The Man

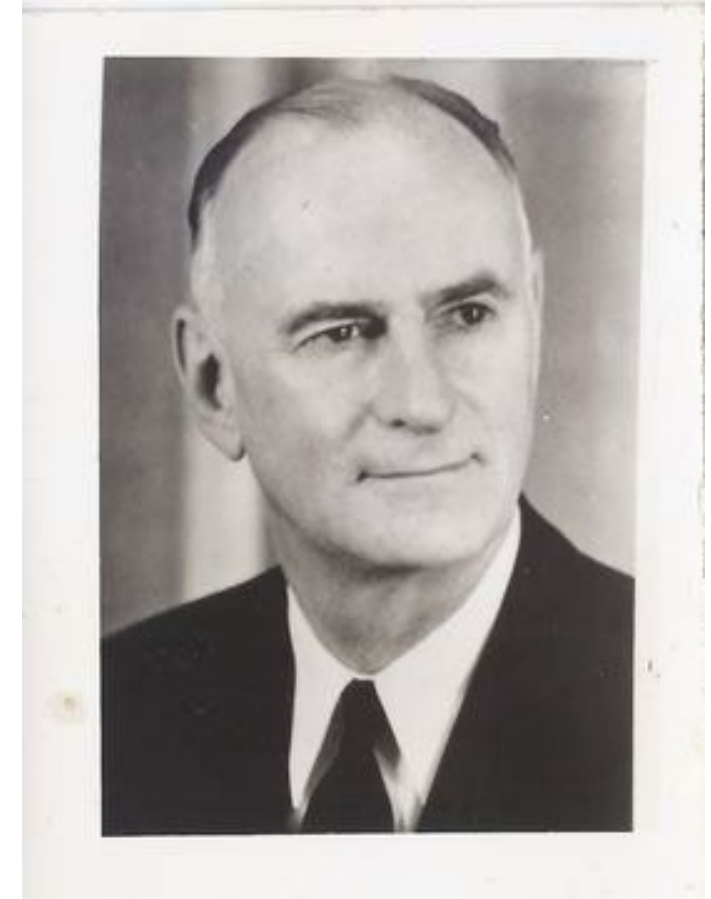
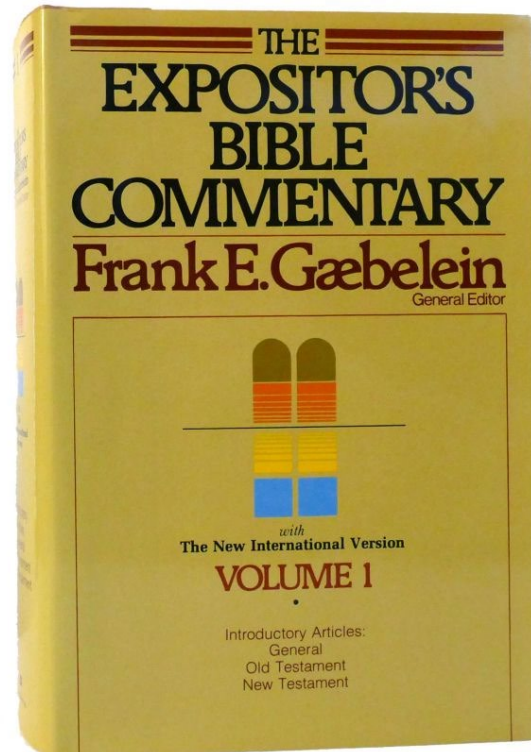
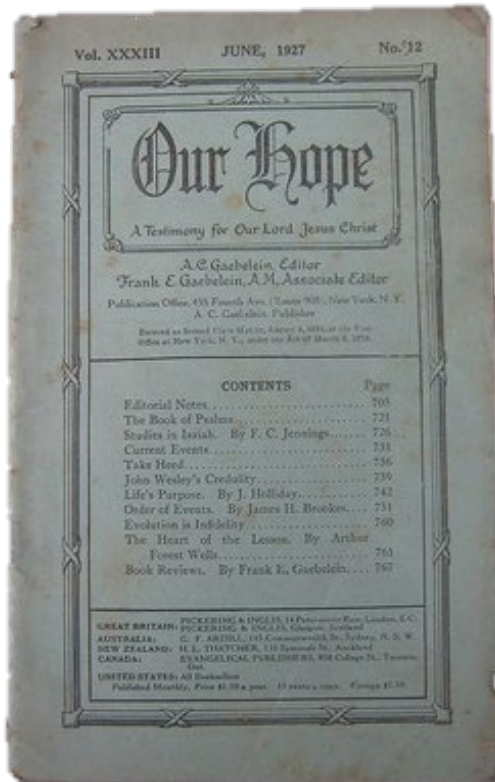
- **His Higher Education**

1. Ryrie attended Haverford College (Philadelphia, PA).
2. Before graduating, Ryrie enrolled at Dallas Theological Seminary.
3. Ryrie's ThM thesis was on the New Covenant and Premillennialism.
4. Ryrie returned to DTS to work on a ThD.
5. Ryrie's ThD dissertation was later published as *The Basis of the Premillennial Faith*.
6. Ryrie earned a PhD from Edinburgh.
7. Ryrie's PhD dissertation was later published in 1970 by Moody as *The Role of Women in the Church*.

Charles C. Ryrie (1925-2016)

Part 1: The Man

- Influential Individuals in the Life of Ryrie



Frank Gaebelien
Stony Brook School (Founder and Headmaster)

Charles C. Ryrie (1925-2016)

Part 1: The Man

- **Influential Individuals in the Life of Ryrie**

“Oh yes... Dr. Frank Gaebelein was very involved with us students. It was only a male school in those days...Dr. Gaebelein taught senior Bible, he taught the book of Romans and I remember a lot from that class...He always presided and often spoke in chapel.”

-Ryrie, Personal Interview, Nov. 6, 2012.



Frank Gaebelein
Stony Brook School (Founder and Headmaster)

The Influence of Frank Gaebelein

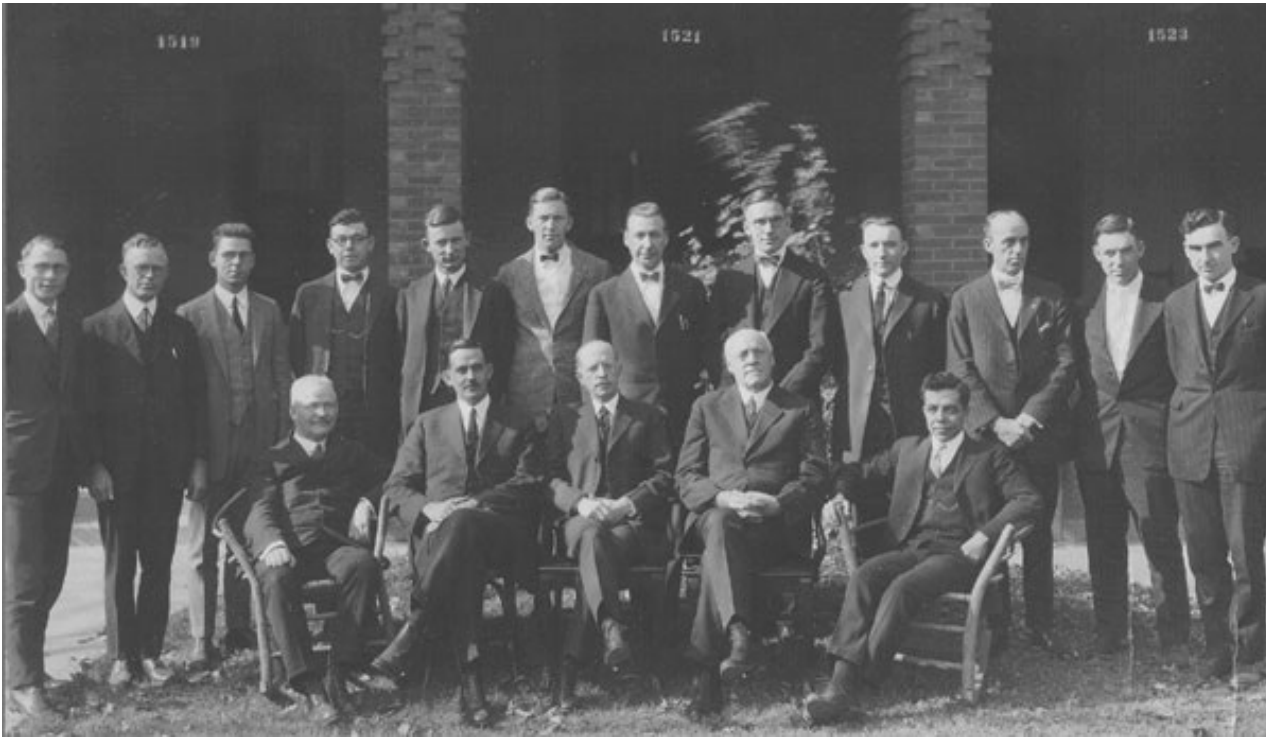
“In the 60’s the Scofield Bible was being revised; Dr. Gaebelein was the editor. He wrote me a letter. I was at Dallas at that time. [This was during Ryrie’s first stint as a professor of theology, prior to becoming president of Philadelphia College of Bible] He said, ‘I think you should write a book on Dispensationalism. The Scofield Bible revision will be out and it would be great to have around the same time a book like that.’ Gaebelein said, ‘I will promise to write the foreword.’ So, that is what really urged me to write what was called *Dispensationalism Today*. It came out before the [New] Scofield Reference Bible because the Scofield was delayed. He wrote the foreword, and of course, it was revised and is now just called *Dispensationalism*. But he had a major part in that.”

-Ryrie, Personal Interview, Nov. 6, 2012.

Charles C. Ryrie (1925-2016)

Part 1: The Man

- **Influential Individuals in the Life of Ryrie**



Lewis Sperry Chafer
Founder, Dallas Theological Seminary

The Influence of Lewis Sperry Chafer

As a Child

“He was quite a musician. He was a tenor; Mrs. Chafer was an alto. I do have vivid memories of the two of them sitting at a piano in my folk’s home and singing duets.”

“Yes, I had an appreciation and knowledge for who he was, I think very much so.”

-Ryrie, Personal Interview, Nov. 6, 2012.



Lewis Sperry Chafer
Founder, Dallas Theological Seminary

The Influence of Lewis Sperry Chafer

As a Teenager

“I don’t know what you are going to do with your life, but there is not much competition in the field of having experts in the knowledge of the Word of God.”

-Ryrie, Personal Interview, Nov. 6, 2012.



Lewis Sperry Chafer
Founder, Dallas Theological Seminary

The Influence of Lewis Sperry Chafer

As a College Student

“Chafer is the reason I am in the ministry.”

“That night I felt a call to ministry...we talked and prayed. I date that night as two things, a dedication of life and call to Christian service.”

-Ryrie, Personal Interview, Nov. 6, 2012.



Lewis Sperry Chafer
Founder, Dallas Theological Seminary

The Influence of Lewis Sperry Chafer

As a Seminary Student

“we were all Chafer’s boys and as much as possible we were treated as such.”

“I was influenced on his position and insistence on grace and grace alone.”

“Almost anyone who had him as a teacher, what would they answer, almost uniformly grace.”

-Ryrie, Personal Interview, Nov. 6, 2012.



Lewis Sperry Chafer
Founder, Dallas Theological Seminary

Charles C. Ryrie (1925-2016)

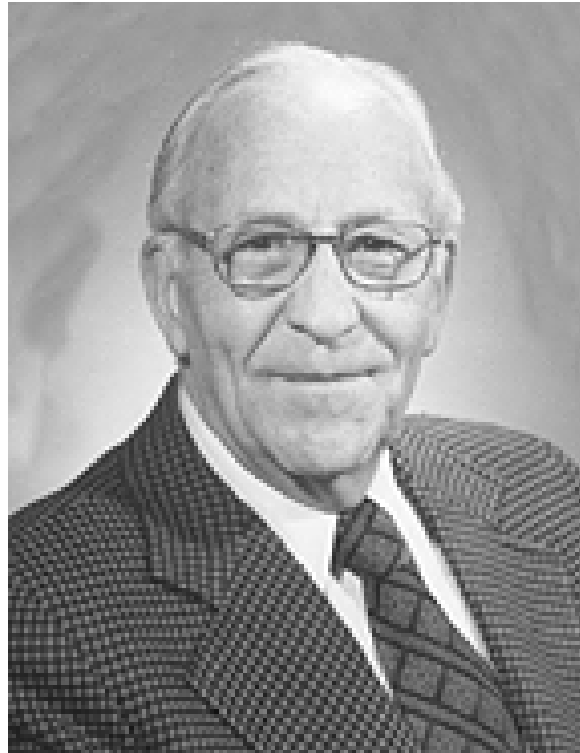
Part 1: The Man

- **The Influence of Other Individuals**



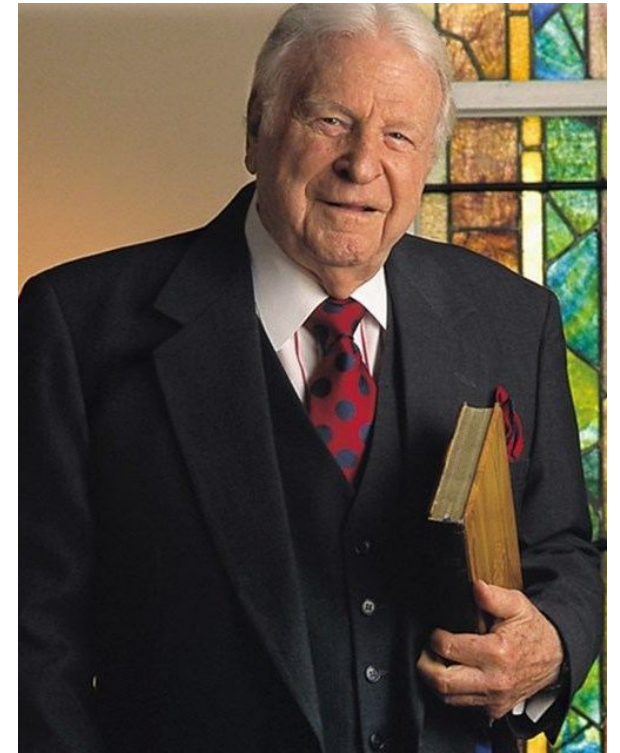
Donald Grey Barnhouse
Pastor

Tenth Presbyterian - Philadelphia



Clarence Mason
Dean, Professor

Philadelphia College of Bible



W. A. Criswell
Pastor

First Baptist - Dallas

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Professor and President

- **Midwest Bible and Missionary Institute (1947)**
- **Westmont College (1948-1953)**
- **Dallas Theological Seminary (1953-1958)**



Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Professor and President

- **Midwest Bible and Missionary Institute (1947)**
- **Westmont College (1948-1953)**
- **Dallas Theological Seminary (1953-1958)**
- **Philadelphia College of Bible (1958-1962)**



“A very happy time. I liked teaching college-age kids. I liked teaching them because that is where many of them are making many life decisions.”

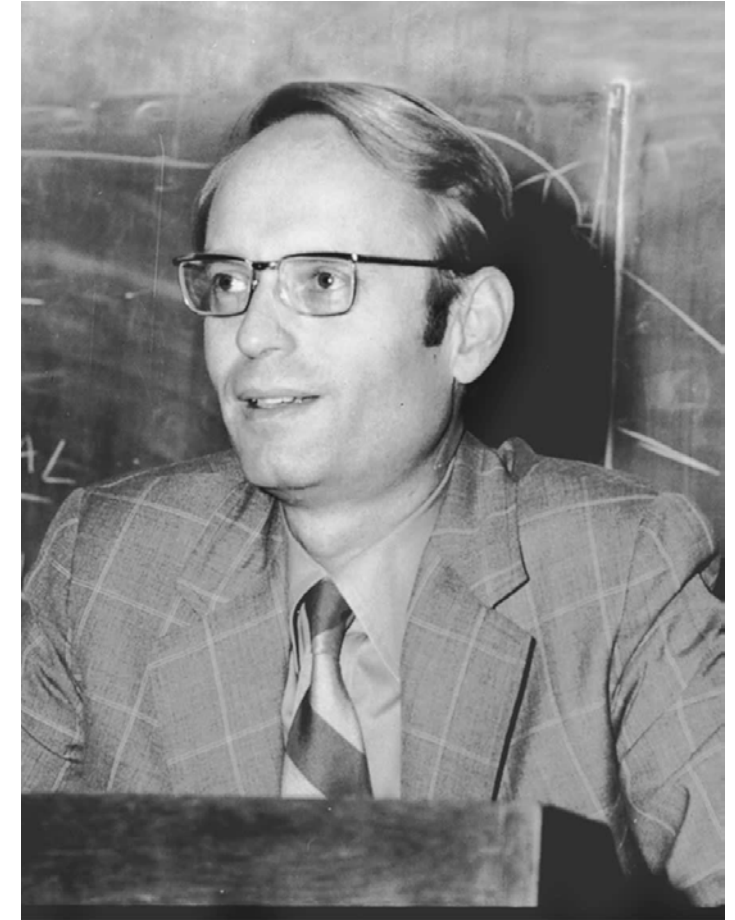
-Ryrie, Personal Interview, Nov. 6, 2012.

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Professor and President

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- **Dallas Theological Seminary (1962-1983)**



Charles C. Ryrie (1925-2016)

Part 2: His Ministry

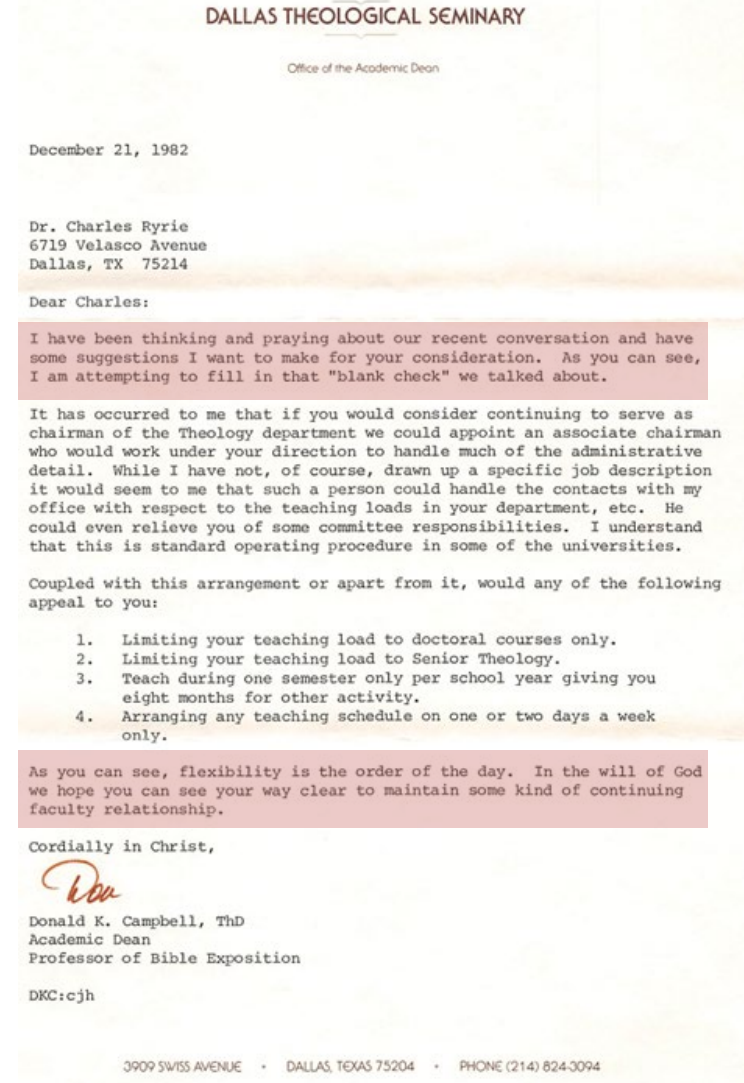
Ryrie, the Professor and President

- **Midwest Bible and Missionary Institute (1947)**
- **Westmont College (1948-1953)**
- **Dallas Theological Seminary (1953-1958)**
- **Philadelphia College of Bible (1958-1962)**
- **Dallas Theological Seminary (1962-1983)**
- **Leave of Absence (1982)**



Don Campbell, Academic Dean of DTS – Letter to Ryrie

“flexibility is the order of
the day”



Ryrie – Leave of Absence Request

Feb. 13, 1982

Dear Don,

As discussed before Christmas and last Thursday I want now to formalize my request for a leave of absence from July 1, 1982 to June 30, 1983.

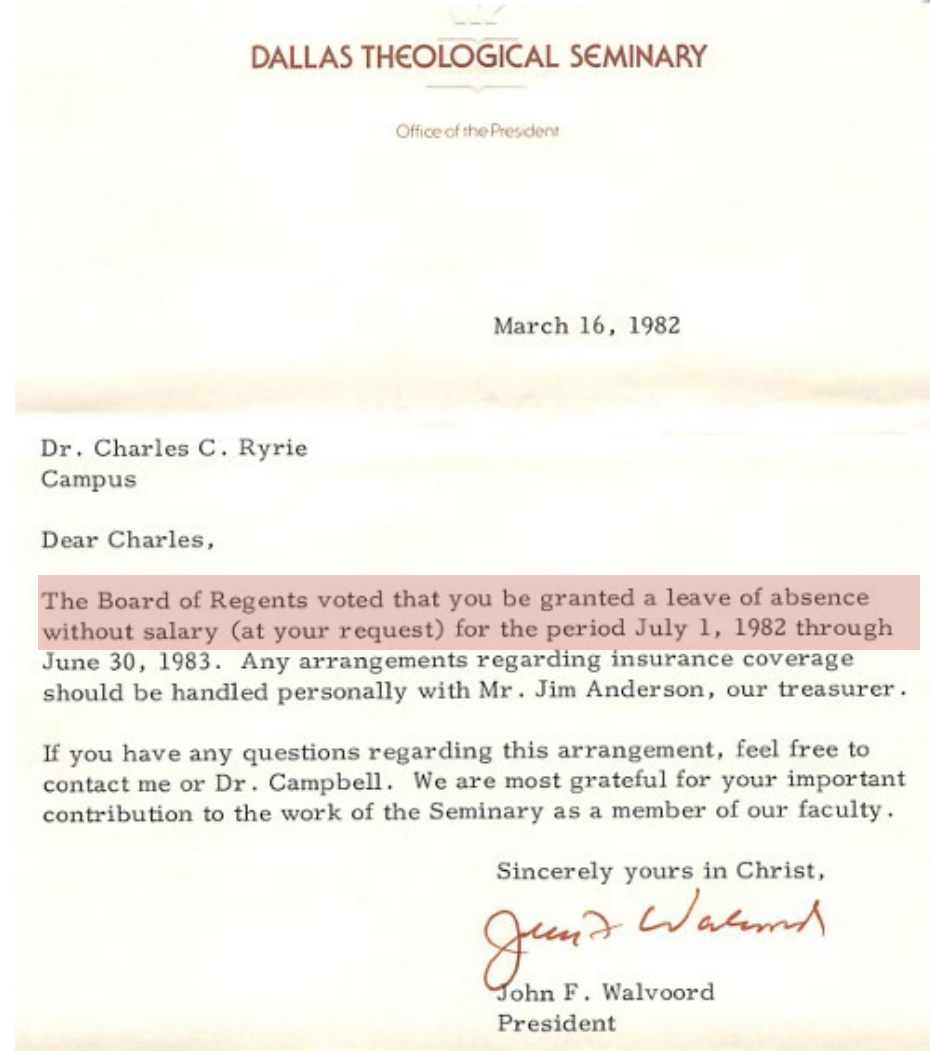
I will be glad to teach a section of 404 on Tuesday evenings during this coming fall semester, and without remuneration.

I would appreciate keeping involved in the insurance coverage if you can tell me how to do this at your convenience.

Thank you for your consideration of this.

<https://ryrielib.org/writings/correspondence-leave-of-absence/>

Walvoord - Leave of Absence Request Response



JFW:dc

<https://ryrielib.org/writings/correspondence-leave-of-absence/>

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Professor and President

- **Midwest Bible and Missionary Institute (1947)**
- **Westmont College (1948-1953)**
- **Dallas Theological Seminary (1953-1958)**
- **Philadelphia College of Bible (1958-1962)**
- **Dallas Theological Seminary (1962-1983)**
- **Leave of Absence (1982)**
- **Retired after 26 years at DTS (1983)**



Walvoord Request to Ryrie

DALLAS THEOLOGICAL SEMINARY

Office of the President

February 23, 1983

Dr. Charles C. Ryrie
6719 Velasco Avenue
Dallas, Texas 75214

Dear Charles:

We are faced with a point of decision in regard to our program for next year as the catalog will soon go to press and assignments to courses need to be finalized.

In your previous conversations with Dr. Campbell and myself, you indicated that you want to be relieved of the chairmanship of the department of Systematic Theology. We are taking this as a final decision and are proceeding to appoint another chairman.

In your conversations and communications to Dr. Campbell and myself, you indicated reticence in assuming a teaching load next year. We indicated to you that we would be willing to recommend to the Board any arrangement that was satisfactory to you. You have made a great contribution to Dallas Seminary and your continued contribution to systematic theology at the Seminary as well as in the world is so much needed in our day. We would want you to have as much participation in what we are doing in the future as you are willing to assume. The following, however, are some of the options:

- 1) Limiting your teaching load to doctoral courses only;
- 2) Limiting your teaching load to senior theology;
- 3) Teaching one semester only per school year, giving 8 months for other activity;
- 4) Arranging any schedule on one or two days a week.

In terms of title, you could continue as professor of Systematic Theology if you taught four hours or more per semester. If your teaching load is less than four hours, you would be called an adjunct professor of theology.

Dr. Ryrie--February 23, 1983--page two

While it has not been discussed in the Board meetings, if you preferred, I am sure the Board would be willing to give you the title of Professor Emeritus of Systematic Theology. This would still permit you to teach as much as you wished, but your listing would be that of an emeritus teacher instead of that of resident teacher.

As far as I can see, these are all the options unless you want to drop out completely and sever all relationship with the Seminary.

You have done a great deal to maintain the Seminary on its course of solid, biblical, systematic theology through the years of your teaching ministry. I personally find it very difficult to understand why a continuance of this is not desirable. Perhaps this is because I feel that the work of the Seminary is preeminent among any other challenges that I could face.

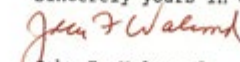
In the end, this is a decision that you and the Lord are going to have to make. All I want you to know is that we love you, admire you, and want you to continue any relationship with the Seminary that you feel able to accept. We do need, however, in writing or in conference, more specific instructions from you as to what we should do about next year.

If it is an action that the executive committee can take, such as renewal of your contract, we will take this action very soon. If it requires a new title, such as an emeritus professor, it would have to go to the Board of Regents by mail ballot. We will be contacting them about other matters and it would not be impossible to do this. If at all possible, we would like to indicate whatever change there is in the catalog and this requires haste.

In a sense the ball is in your court. If you tell us what you want done we would be most happy to do it.

Again, may I thank you for the tremendous contribution you have made to the Seminary and what I hope will continue to be a contribution.

Sincerely yours in Christ,



John F. Walvoord
President

JFW:dc

Ryrie's Official Resignation

February 28, 1983

Dr. John F. Walvoord
Dallas Theological Seminary
3909 Swiss Ave.
Dallas, Tx. 75204

Dear Dr. Walvoord,

I received your letter of February 23. I am sorry I did not anticipate your need with regard to the catalog deadline.

I appreciate all you said in your letter but feel that I should conclude this phase of my ministry. After 26 years of various teaching and administrative responsibilities at the seminary I obviously did not come to this conclusion easily.

Officially I assume I will terminate when my leave of absence runs out on June 30. Actually I will endeavor to wind things up with respect to the office, etc. as soon as possible.

I shall always be deeply grateful to the Lord, to you, and to all who have made these years very rewarding ones.

Sincerely in Christ,

DALLAS THEOLOGICAL SEMINARY

Office of the President

May 31, 1983

Dr. Charles C. Ryrie
6719 Velasco Avenue
Dallas, TX 75214

Dear Charles:

As perhaps you know, we had an Awards Chapel shortly before Commencement in which we honored those who had served five, ten, fifteen, and twenty-five years, and you were honored as one who has served for twenty-five years. At that time we had a plaque, a check, and the usual award to give you, but you were out of town and unable to attend.

Since Commencement, I have been out of town most of the time. When I was in town, for some reason I could not reach you as you possibly were out when I was in. By the time this letter reaches you, I will be gone again for a trip to Israel, but when I get back I want to see if we can get together so that I can give you the award in a suitable way.

Dr. Campbell and I have been talking about your many years of service to the Seminary, and we both agree that there should be some recognition of this even if you are somewhat reluctant to receive it. Accordingly, it is my plan to present to the Board of Regents, at their annual meeting the last Thursday of October, a proposal that you be made emeritus professor of theology in recognition of your many years of faithful and effective service at the Seminary. Also, I want to get the Regents' permission to use you as a teacher from time to time if this eventuates and you are free to do so. We still would like very much to have a small luncheon honoring you with a few appropriate officials from the Seminary if you are willing to permit us to do this. It does not seem right to us for one who has served the Seminary so well to go out of its employment unheralded and not properly recognized.

As perhaps you know, both Dr. Campbell and I independently arrived at the conclusion that Dr. J. Lanier Burns should be made chairman of the department, each of us thinking we would have to persuade the other. When we compared notes, we found that we had both come to the same conclusion that he had the right qualities to lead the department, even though he is one of our most recent additions. I am glad to say that the entire theology department seems to have welcomed him wholeheartedly and agreed with this decision, and we have had some student commendation as well. As you know, he is completely solid in his theological position and a capable scholar and teacher. In addition, both he and his wife are lovely people to have affiliated with the Seminary.

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Professor and President

- **Midwest Bible and Missionary Institute (1947)**
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- **Retired after 26 years at DTS (1983)**



Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Prolific Writer

- **32 Books sold over 1.5 million copies**
- **Ryrie Study Bible 2.6 million copies**



Theological Works

- *Basic Theology*
- *Survey of Bible Doctrine*
- *Dispensationalism*
- *The Holy Spirit*
- *Come Quickly Lord Jesus*
- *The Best is Yet to Come*
- *The Basis of the Premillennial Faith*
- *The Final Countdown*
- *What You Should Know About the Rapture*

Contemporary Issues

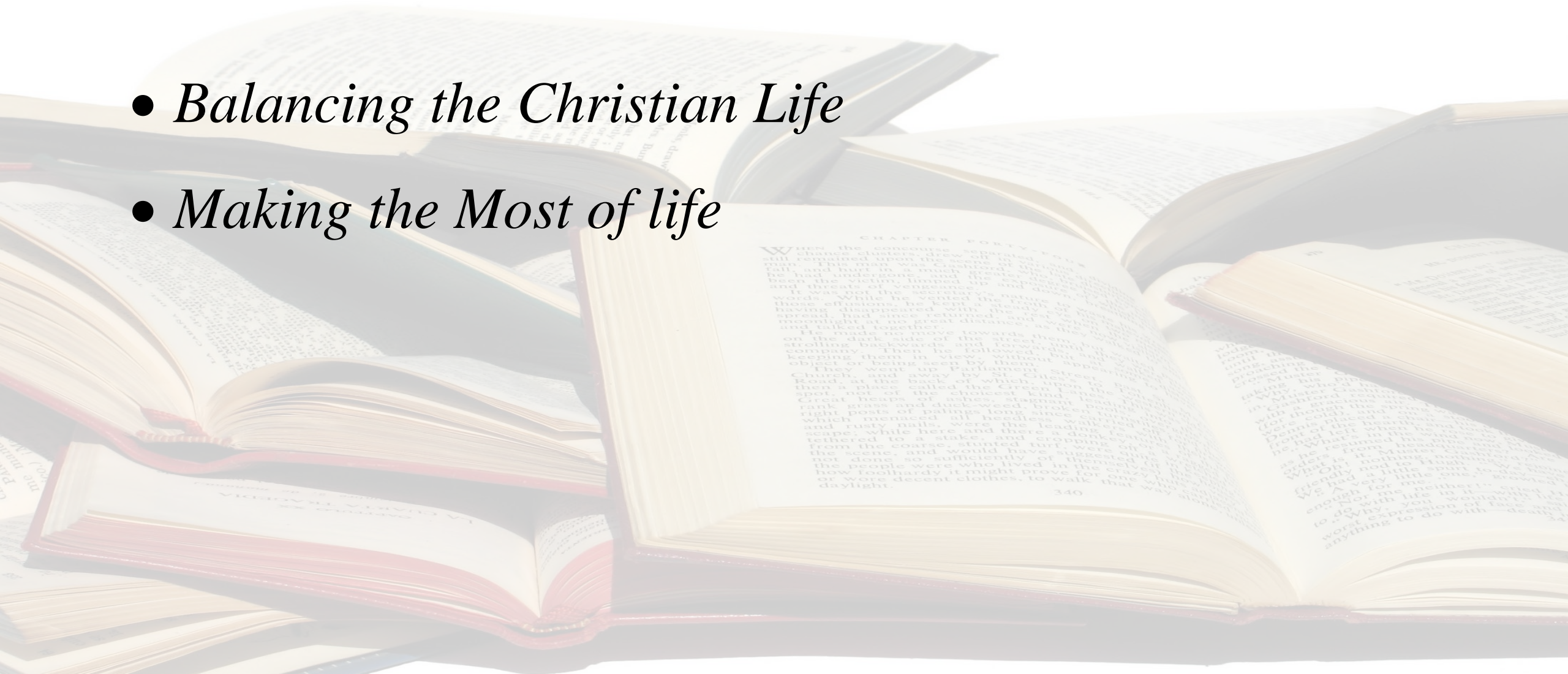
- *The Role of Women in the Church*
- *Neo-Orthodoxy*
- *What You Should Know About Social Responsibility*
- *Biblical Answers to Tough Questions*
- *Biblical Answers to Contemporary Issues*

Exegetical Works

- *Thessalonians*
- *Acts*
- *Revelation*
- *The Miracles of Our Lord*

Christian Living

- *Balancing the Christian Life*
- *Making the Most of life*



Miscellaneous Works

- *A History of the English Bible*
- *2 Books on Object Lessons*
- *Communicating Biblical Doctrine in a Practical Manner*
- *The Young Christian's Introduction to the Bible*

Clarity and Charity

“May God give us discernment of the issues at stake, clear understanding for the truth, wholehearted committal to the authority of the Bible, God’s Word, and deep conviction of heart to speak the truth in love.”

-Ryrie, Neo-orthodoxy: What It Is and What It Does, 10.

Clarity and Charity

“When I was working on the Study Bible, I thought of the people in home Bible classes.”

-Baptist Bulletin, Have Something to Say, and Say It Clearly,

Clarity and Charity

“Dr. Ryrie is especially gifted in his ability to clarify profound theological truths in simple precise language. He has enabled people to understand biblical truth that they would otherwise not readily comprehend and in this he has made an inestimable contribution to the Christian world.”

-Paul Enns, Dictionary of Premillennial Theology, 67.

Clarity and Charity

“The difficulty is that too few conservative pastors and laymen have been able to study something concise, nontechnical, but accurate on this subject. To help meet this need is the purpose of this book.”

-Ryrie, *Neo-orthodoxy*, 10.

Clarity and Charity

“I list them without documentation since the point is not who said these but what was said, and to illustrate how varied and confusing these statements are.”

-Ryrie, So Great a Salvation, 23

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Pioneer

- *The Role of Women in the Church (1954, 2011)*



Ryrie, the Pioneer

“Again, Ryrie finds himself in the role of a prophetic scholar engaging in cutting-edge debate over a question that really had not been asked when he first penned this work as his doctoral dissertation in the mid-twentieth century, nor was the issue really of importance when Moody Publishers first issued his monograph on the subject.”

-Dorothy Patterson, Foreword to *The Role of Women in the Church*, xii.

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Pioneer

- *The Role of Women in the Church (1954, 2011)*
- *Dispensationalism Today (1965, 1995)*
- *Ryrie Study Bible (1978)*
- *Neo-Orthodoxy (1977)*



Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Apologist

- *Inerrancy (1981)*
- *Dispensationalism (1965, 1995)*
- *Neo-Orthodoxy (1977)*
- *So Great A Salvation (1989)*
- *Difficult Issues (2008)*



Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Apologist

- *Inerrancy*, “excuses against inerrancy”
- *So Great a Salvation*, “straw men arguments”
- *Dispensationalism*, “attacks” of opponents



Responding to Neo-Orthodoxy

“A theological hoax– that’s how one might describe Barthianism...it has been hailed as the new or neo-orthodoxy; in reality it is nothing but a false or pseudo-orthodoxy.”

-Ryrie, *Neo-orthodoxy*, 9-10.

“The damage that liberalism has done to the Bible can never be estimated, and this is what neo-orthodoxy sides with.”

-Ryrie, *Neo-orthodoxy*, 10.

Responding to Neo-Orthodoxy

“[Neo-Orthodoxy] speaks of important and real truths about God, sin, man, and the cross. But, because of neo-orthodoxy’s acceptance of the liberal view of the Scriptures, the truths are based on nothing more than good stories, which may contain a grain of truth, but which also are greatly embellished. Original sin is the truest thing in the world, but the account of it in Genesis is only a story. The resurrection of Christ is the truest thing in the world, but the Gospel accounts of it are: hopelessly garbled. Christ is the Bread of Life, but of course, not one word of the Gospel of John is historical.”

-Ryrie, Neo-orthodoxy, 45.

Responding to Neo-Orthodoxy

“To sum up: their doctrine includes orthodox terminology built on liberal exegesis; it attempts to have inspiration without infallibility, and authority without actuality. What kind of Bible is that?”

-Ryrie, *Neo-orthodoxy*, 60.

Charles C. Ryrie (1925-2016)

Part 2: His Ministry

Ryrie, the Ordained Minister

- *Ordained by First Baptist Church of Alton, IL*
- *Taught at Dallas First Baptist*
- *Itinerate Preaching / Teaching Ministry*



Charles C. Ryrie (1925-2016)

Part 3: His Method

Ryrie's "First Theology"



Ryrie's “First Theology”

“It is difficult to talk of God without appealing to the Bible, just as it is difficult to treat the Bible as Scripture without appealing to God.”

-Kevin Vanhoozer, *First Theology: God, Scripture & Hermeneutics*, 16.

Ryrie's "First Theology"

“The Trinitarian believes God is Triunity. That is a belief gleaned from the Bible. Therefore, he also believes the Bible to be true.”

-Ryrie, *Basic Theology*, 16.

Ryrie's First Theology

“basic presupposition”

-Ryrie, *Basic Theology*, 16.

“The theist believes there is a God. He mounts confirmatory evidence to support that belief, but basically he believes.”

-Ryrie, *Basic Theology*, 16.

Charles C. Ryrie (1925-2016)

Part 3: His Method

Ryrie's "First Theology"

- *Ryrie's View of God*
- *Ryrie's View of the Bible*



Ryrie's View of the Bible

“Those represent passages currently being used as illustrations of errors...reasonable explanations are at hand.

We need not conclude that errors are present in the text except for, possibly, occasional copyists' errors. How one views those suggestions will be a reflection of one's underlying confidence, or lack of it, in the Bible itself.”

- Ryrie, *Basic Theology*, 88-89.

Ryrie's View of the Bible

“If someone comes to the Bible expecting or allowing for error, he can make a case for an errant Scripture. But if he comes expecting the Bible to be inerrant, he can find plausible solutions, and even if he cannot honestly accept any of the suggested solutions, he can still believe that the Bible is inerrant and that we simply don't yet have enough facts to solve some of the problems.”

- Ryrie, *Basic Theology*, 98.

Ryrie's View of the Bible

Ryrie's theological method begins with a presupposition that the triune God of the Bible exists, and He has revealed Himself to humanity in the inspired, inerrant Scriptures.

Charles C. Ryrie (1925-2016)

Part 3: His Method

Ryrie's "First Theology"

- *Ryrie's View of God*
- *Ryrie's View of the Bible*
- *Ryrie's Hermeneutic*



Ryrie's Hermeneutic: Historical, Grammatical, Literal (HGL)

“[literal] might also be called plain interpretation so that no one receives the mistaken notion that the literal principle rules out figures of speech.”

-Ryrie, *Dispensationalism*, 80.

Ryrie's Hermeneutic: Historical, Grammatical, Literal (HGL)

“God intended you to understand what the Bible teaches. This does not mean that you will comprehend all its truths at first reading or even in a lifetime, but it does mean that you can expect to learn a great deal. God used language which He meant to be taken just as normally and plainly as the words in this book.”

-Ryrie, A Survey of Bible Doctrine, 9-10.

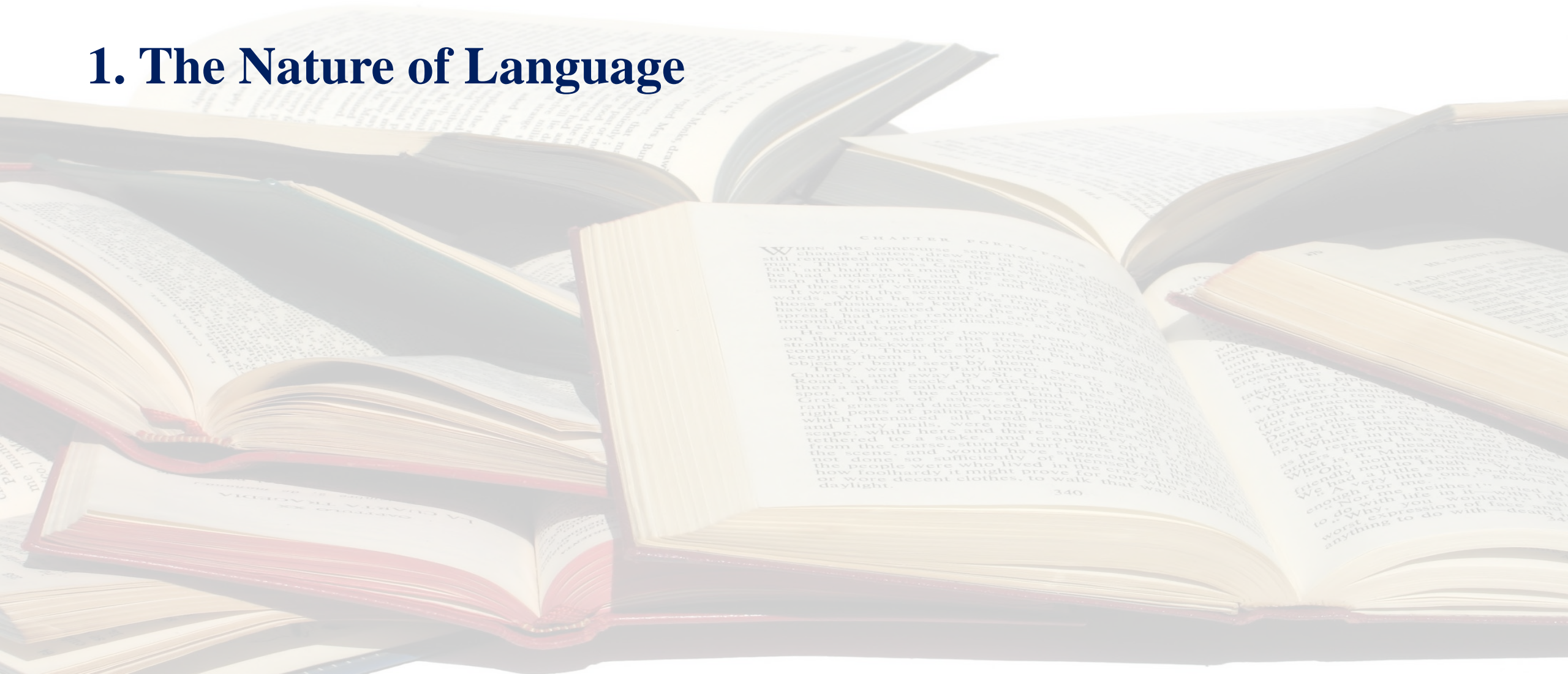
Ryrie's Hermeneutic: Historical, Grammatical, Literal (HGL)

“The concept of a literal interpretation always raises questions since it seems to preclude anything symbolic, and the book [or Revelation] obviously contains symbols. Perhaps saying ‘normal’ or ‘plain’ interpretation would be better than ‘literal,’ since futurists do recognize the presence of symbols in the book. The difference between the literalist and the spiritualizer is simply that the former sees the symbols as conveying a plain meaning.”

-Ryrie, *Revelation*, 9.

Ryrie's Three Rationales for HGL

1. The Nature of Language



Ryrie's Three Rationales for HGL

“If God be the originator of language and if the chief purpose of originating it was to convey His message to humanity, then it must follow that He, being all-wise and all-loving, originated sufficient language to convey all that was in His heart to tell mankind. Furthermore, it must also follow that He would use language and expect people to understand it in its literal, normal, and plain sense. The Scriptures, then, cannot be regarded as an illustration of some special use of language so that in the interpretation of these Scriptures some deeper meaning of the words must be sought.”

-Ryrie, *Dispensationalism*, 81.

Ryrie's Three Rationales for HGL

1. The Nature of Language
2. The Example of Fulfilled Old Testament Prophecies
3. The Only Means for Objectivity

“If literalism is the valid hermeneutical principle then that is an approach to the Scriptures which if consistently applied can only lead to dispensational theology.”

-Ryrie, “The Necessity of Dispensationalism,” *BibSac*, (July 1957): 249.

Ryrie's Three Rationales for HGL

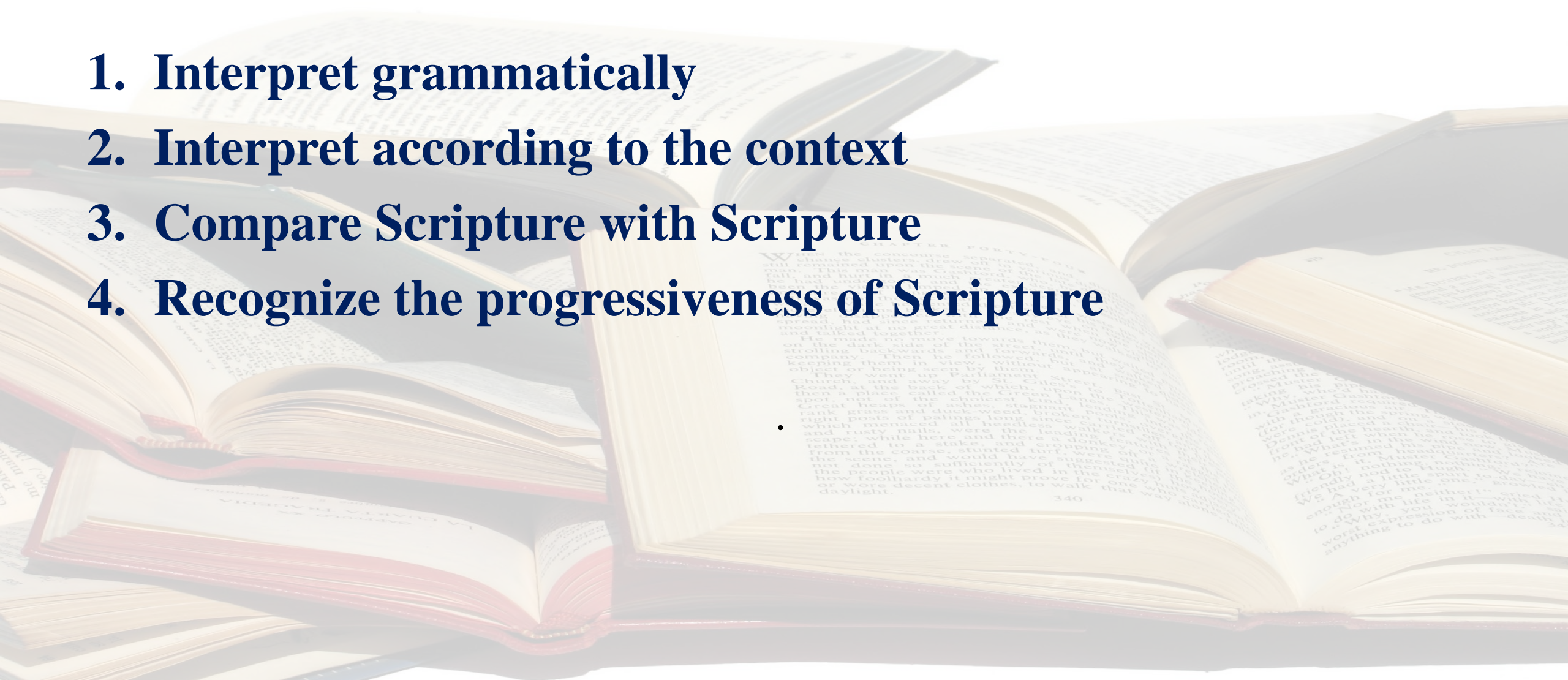
1. The Nature of Language
2. The Example of Fulfilled Old Testament Prophecies
3. The Only Means for Objectivity

“As basic as one believes literal interpretation to be, to that extent he will of necessity become a dispensationalist.”

-Ryrie, “The Necessity of Dispensationalism,” *BibSac*, (July 1957): 249.

Ryrie's General Hermeneutical Principles

1. Interpret grammatically
2. Interpret according to the context
3. Compare Scripture with Scripture
4. Recognize the progressiveness of Scripture



Ryrie's Special Hermeneutics of Prophecy

1. Consistency in principle
2. Compare prophecy with prophecy
3. Interpretation differs from application
4. Understanding the nature of figurative language
5. Law of fulfillment
6. Law of double fulfillment
7. Law of time relationship

Ryrie's Special Hermeneutics of Prophecy

“It is God who desired to give man His Word. It is God who also gave the gift of language so He could fulfill that desire. He gave us His Word in order to communicate, not confound. We should seek to understand that communication plainly, for that is the normal way beings communicate.”

-Ryrie, *Basic Theology*, 115.

Ryrie's View of Israel and the Church

“The one who fails to distinguish Israel and the church consistently will inevitably not hold to dispensational distinctions; and one who does will.”

“Israel does not replace the church, they are two separate people groups with two clearly delineated purposes.”

-Ryrie, *Dispensationalism*, 39.

Ryrie's View of Israel and the Church

“In no sense have these promises made to Israel been abrogated or fulfilled by the church, which is a distinct body in this age having promises and a destiny different from Israel’s.”

-Ryrie, *The Basis of the Premillennial Faith*, 12.

Ryrie's View of Israel and the Church

If one interprets literally, he arrives at the premillennial system...There is no disagreement over the fundamental rules of interpretation...the disagreement is in the interpretation of prophecy. The amillennialist's answer is special hermeneutics which are special in the sense that they contradict all regular hermeneutical principles. The premillennialist's answer includes some special considerations in interpreting prophecy...while at the same time being harmonious with the basic principles of hermeneutics.

-Ryrie, The Basis of the Premillennial Faith, 47.

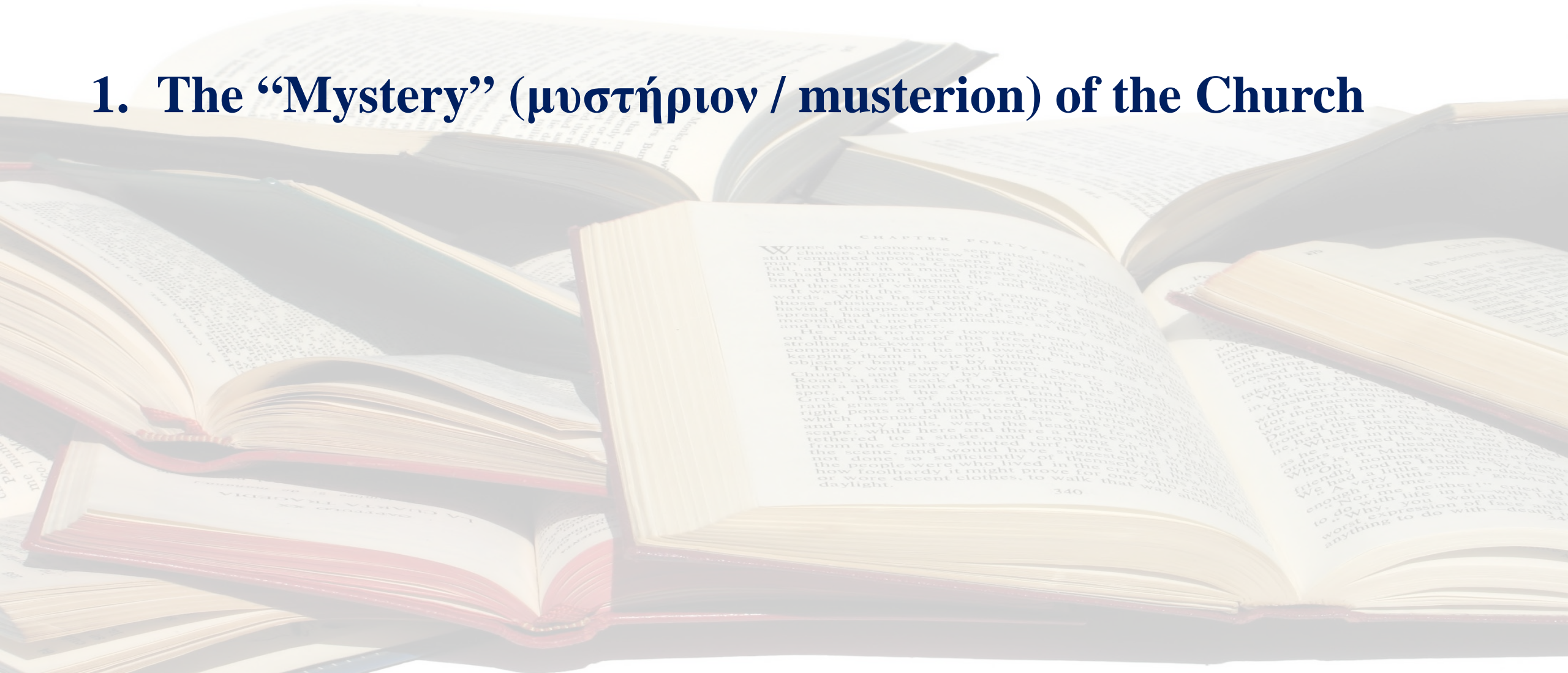
Ryrie's Response to Covenant Theology

1. The “Mystery” (μυστήριον / musterion) of the Church
2. The Inception of the Church
3. The “New Man” in Ephesians

-Ryrie, “The Mystery in Ephesians 3”, BibSac, (January 1966).

Ryrie's Response to Covenant Theology

1. The "Mystery" (μυστήριον / musterion) of the Church



The Mystery (μυστήριον) of the Church

“The idea of a mystery being something secret in Old Testament times but revealed in the New Testament is clearly seen in a passage like Colossians 1:26... Thus the concept of a mystery is basically a secret which only the initiated share. This includes two ideas: (1) a time when the secret was not known followed by a time when it became known; and (2) deeper or higher wisdom which is revealed to the one initiated into an understanding of the mystery... In other words, the mystery concerns Jews and Gentiles as joint-heirs, in a joint-body, and joint-sharers of the promise in Christ...

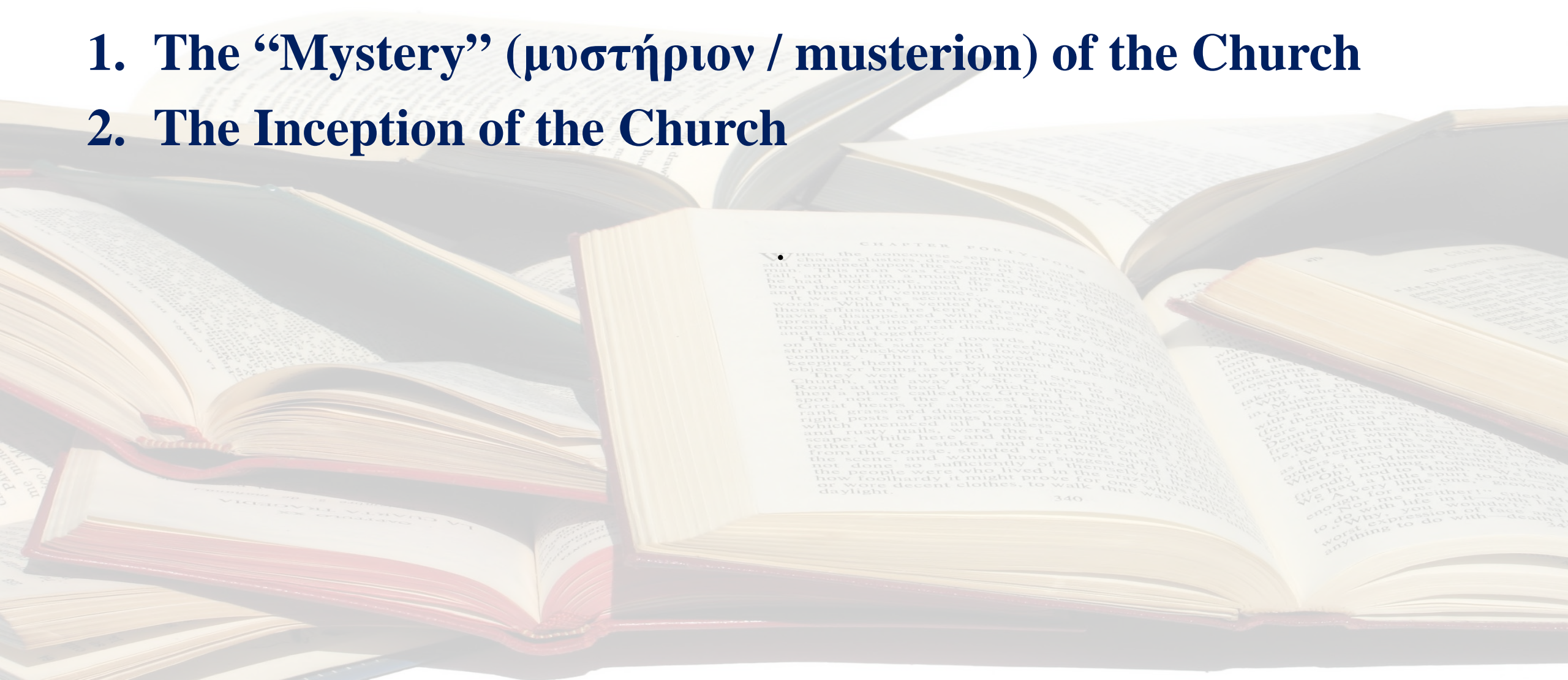
The Mystery (μυστήριον) of the Church

... That the mystery contains the fact that Gentiles are included in God's plan of redemption is clear, and most non-dispensational writers stop at this point. But is this all there is to the mystery? If so, there is little mystery in that, for the Old Testament made this clear (Gen. 12:3; Isa. 42:6-7). If this is the mystery then Paul was wrong to label it a mystery, for it is neither something new nor some higher truth. The heart of the mystery is that there would be a 'joint-body' for Jews and Gentiles."

-Ryrie, "The Mystery in Ephesians 3", BibSac, (January 1966): 25.

Ryrie's Response to Covenant Theology

1. The "Mystery" (μυστήριον / musterion) of the Church
2. The Inception of the Church



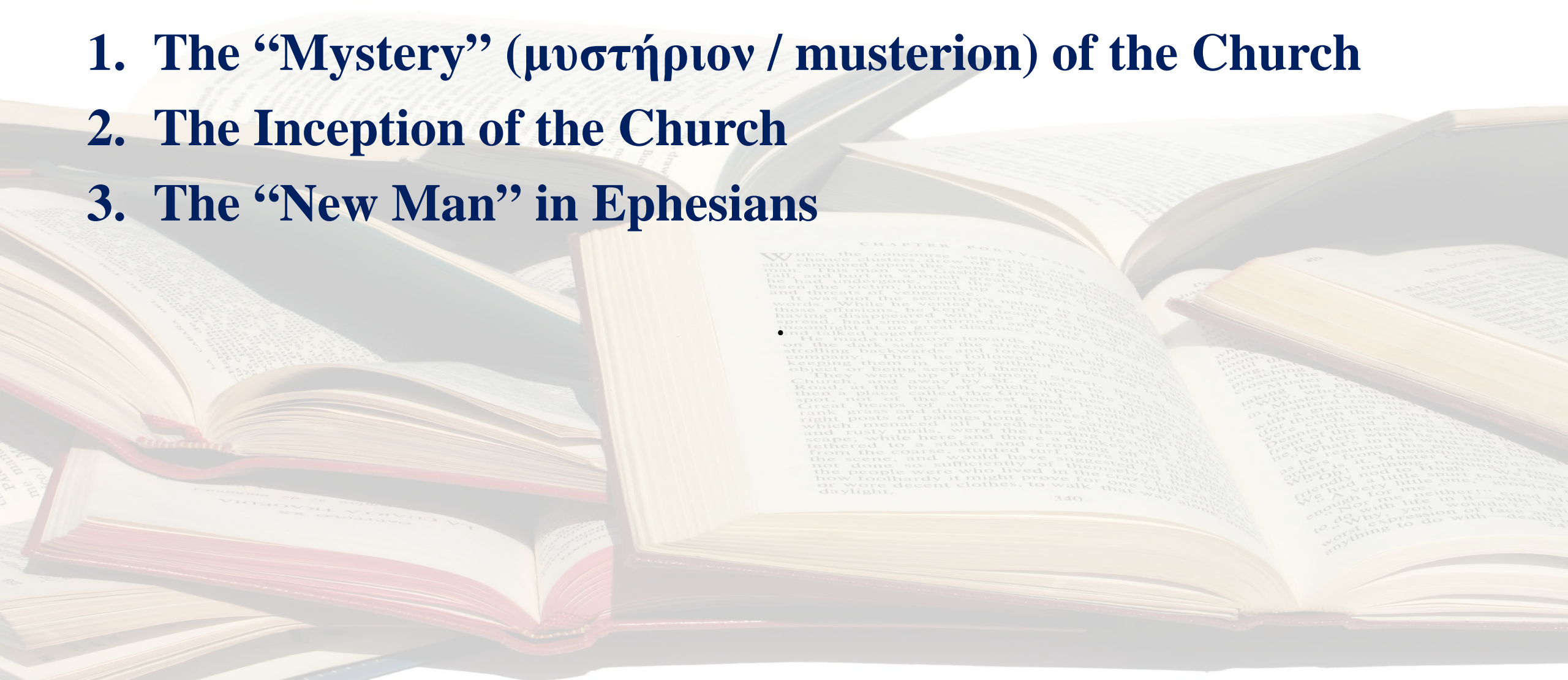
The Inception of the Church

“Therefore, the inescapable conclusion is that the body of Christ did not come into existence until the day of Pentecost when the first members of the body were joined to the risen Head...If by stretch of the interpretive imagination the body could be said to have existed before Pentecost, then it was without a head.”

-Ryrie, “The Mystery in Ephesians 3”, BibSac, (January 1966): 27-28.

Ryrie's Response to Covenant Theology

1. The "Mystery" (μυστήριον / musterion) of the Church
2. The Inception of the Church
3. The "New Man" in Ephesians



The “New Man” of Ephesians

“That body-church is called a “new-man” (Eph. 2:15), not a continuation or remaking of Israel, but something new and distinct from the Israel of the Old Testament...Just as the redeemed before Abrahams’ day (like Enoch and Noah) were not a part of Israel, so the redeemed of this age are not either.”

-Ryrie, “The Mystery in Ephesians 3”, BibSac, (January 1966): 28.

Ryrie's Response to "Complementary Hermeneutics"

“In making complementary additions... it does not jettison old promises. The enhancement is not at the expense of the original promise.”

-Blaising and Bock, *Dispensationalism, Israel and the Church*, 392-392.

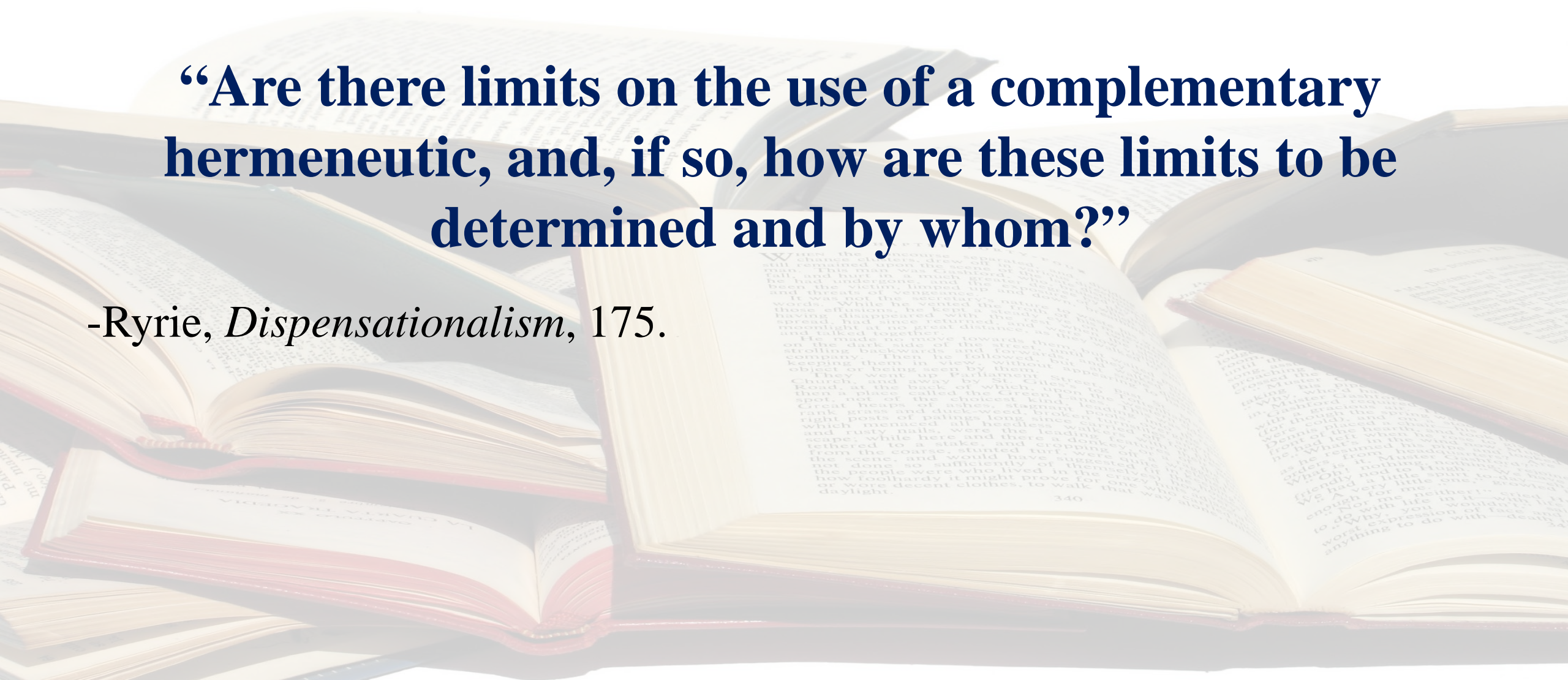
“allows the New Testament to introduce changes and additions to Old Testament Revelation.”

-Ryrie, *Dispensationalism*, 164.

Ryrie's Response to "Complementary Hermeneutics"

“Are there limits on the use of a complementary hermeneutic, and, if so, how are these limits to be determined and by whom?”

-Ryrie, *Dispensationalism*, 175.



Ryrie's Response to "Complementary Hermeneutics"

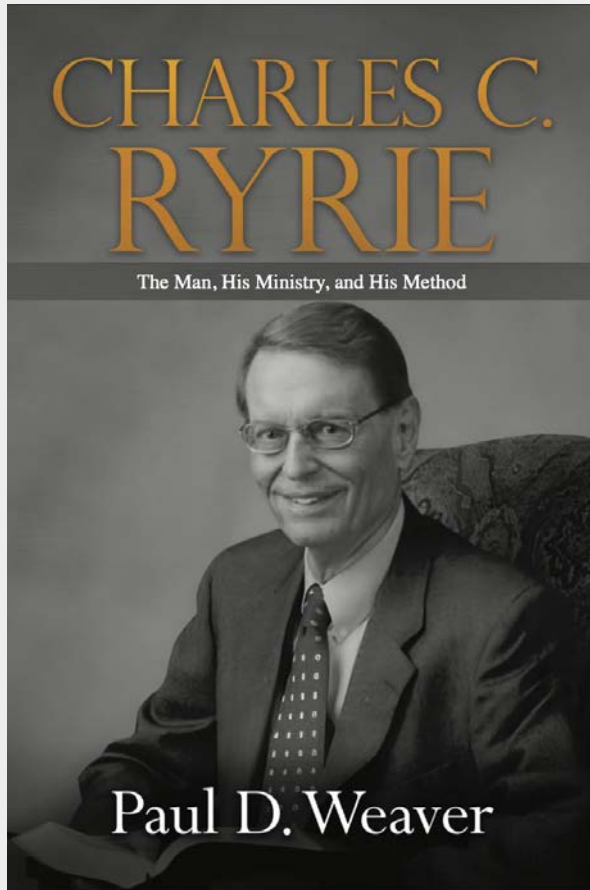
“If one does not employ normal interpretation, then objectivity is lost to the extent that he does not use it consistently... [This] results in different, inconsistent, and often contradictory interpretations.”

-Ryrie, *Basic Theology*, 113.

Ryrie: The Man, His Ministry, and Method

1. Typology
2. Progressive Revelation
3. The New Testament's Use of the Old Testament
4. The Mosaic Covenant
5. The Abrahamic Covenant
6. The Davidic Covenant
7. The New Covenant
8. Integration of the Bible w/ other Disciplines (archaeology, science, etc.)
9. Central Unifying Principle of Interpretation
10. A Summary of Ryrie's Theological Method

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