

And that in the NT the only thing is Rev. 20 but that is absolutely clear and that therefore he's a premillennialist on that basis alone. Well, I think that 20 th ch. of Rev. gives the order of but to my mind the OT evidence is so strong that to me Rev. 20 just puts things in all, that's all. I would not basis it on Rev. 20. I'd base it on the OT. I feel that from a fairly thorough study of the OT one could be a premillennialist or a post-millennialist, but absolutely not an amillennialist. From the view-point of the NT, ignoring Rev. 20 which they try to explain away-- it could be either a premil or an amil but not possibly a postmil.

Lady: It makes premillennialism look pretty good, doesn't it?

AAM: Yes, I think so.

Lady: I read the Blessed Hope many many years ago, and I haven't read it again.

AAM: I haven't read it. I've been only indirectly aware of his

Lady: He seemed to be scholarly then.

AAM: There's no doubt of it.

Lady: I had, I suppose, a rather unusual background and was ill-prepared to actively deal with the issues at Fuller, though well-prepared to just let them roll off my back and not let them influence me. I grew up in a home where both of my parents were Christians although my father never really grew up in it particularly, I guess. My mother was a very sound Biblical Christian and taught me a thoroughgoing respect for the Scriptures from a very early age. But I grew up in a very liberal Presbyterian church. My parents were caught in the era of Machen. They were being married about the time he was being defrocked.

AAM: Really?

Lady: They had grown up Presbyterians. They got married in a Presbyterian church. As they moved from town to town they went to a Presbyterian church. I didn't know or understand any of the issues, but they saw that pastors began to differ. They weren't dealing with the issues themselves. I was brought up during those years. Finally when I was in high school we had a minister whom I don't even understand from a psychological viewpoint why he was a minister. He didn't believe in the resurrection or in the virgin birth. He didn't believe in heaven or hell any more than as states of mind we created for ourselves on earth. I was amazed. I didn't think people thought that way! I was absolutely astounded and certainly not at all influenced --I just knew he was wrong.

AAM: That was when you were in high school?

Lady: Yes. I was just not at all influenced by him. He left the church and a man who was one of the last graduates of Pitt-Zenia before it merged came, whom I believe was a Christian himself. Certainly this other man was not. But I believe Bill Harvey was. It was through him I met Addison Leach and Jack Gerstner both of whom came to our churchchurch while Bill was there.

AAM: That was in Pittsburgh?

Lady: I was in \_\_\_\_\_ They came to visit, but they were from Pittsburgh. I guess Gerstner is still there.

AAM: Gerstner is retireing now.

Lady: I heard him speak in an Inter-Varsity month long camp during that same period of time.

AAM: Where was that?

Lady: Campus of the Woods-- in Canada. Leon Morris and Edward J. Young