

God's Prophetic Word

A SERIES OF ADDRESSES DELIVERED IN THE MUSIC HALL
IN HOUSTON, TEXAS, JANUARY 21-28, 1945,
EXPOSING MODERN MILLENNIAL THEORIES

By

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Published by

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OKLAHOMA CITY

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FOREWORD

The present work lays no claim to originality further than the organization of material forged out of long hours of labor over a period of many years. The arguments herein postulated have been assayed in the crucible of controversy and the dialectics of debate. Confirmed in the conviction that the positions predicated are impregnable there is no fear on my part of any foe. A sense of security is felt in the premises that only truth can beget.

The substance of these expositions has been mustered from many sources. The range of research represented in them renders acknowledgements difficult if not impossible. In the background and the foreground is the instruction in the fundamental facts of the gospel acquired from the preaching and teaching of a father who was numbered among the pioneers of the church in the frontier days of Texas, whose adherence to New Testament principles through sixty years of preaching was never called in question. Added to this was the influence and constancy of a mother's firm faith. The pale horse and its rider crossed our threshold and snatched her from us while her brood was young, but she left the impress of unfeigned fidelity upon all our hearts. The memory of a venerable father and a sainted mother lives in our souls and bears fruit in our lives, and though they have been so long removed from our midst, each of them "being dead yet speaketh."

The diagnostics of these discourses reflect association with R. L. Whiteside, C. R. Nichol, Cled E. Wallace and J. Early Arceneaux, who were ever willing and always ready to share their knowledge, and from the beginning of my own endeavor to defend the faith they were gracious and generous to impart information. In dealing with difficult passages, and in the preparation for numerous debates on these special issues, R. L. Whiteside was my mentor and preceptor. He sat with me repeatedly on the polemic platform and his prudence in knowing how to help without hindering, with a word or a sentence, seldom more, scribbled on a pad to call attention to an important point, or to an unusual slant on a certain scripture, or a surging suggestion on how to reduce the sophistry of an opponent to nihility and vaporize his reasoning, was always of inestimable

worth. My brother Cled has been a companion, a counsellor and a stay. We have studied along the same lines in such close collaboration that it would be impossible to separate the expression of thought. His imperturbed equanimity increases confidence, his alpine optimism inspires hope, his salubrious humor banishes bitterness, and his wholesome wit sharpens the sabre and sword. No one else ever had a brother like him, a rare elder brother indeed.

The present edition of this work has been revised and enlarged with numerous insertions to complete the discussions of important phases of questions too involved for proper presentation and treatment in public discourse. No material changes in content have been made with the exceptions that the unnecessary introduction and biographical sketch have been omitted, and in the revisions and improvements the numerous personal references, introductory remarks and invitational conclusions to the discourses have been eliminated. The all too many errors and altogether too many mistakes in the first edition have been corrected also, including instances where the structure of sentences and form of expressions have been improved; and in many places the scriptural arguments have been extended. But the original form and composition of the oral addresses have been preserved, for to do otherwise would require the rewriting of the book, in which case it would be another book. Notwithstanding certain changes, revisions and insertions it is substantially the same book, but in the improved and enlarged form it is mechanically, as well as in other respects mentioned, a much better book.

An example of its enlargement will be most readily observed in Chapter XII, in the EXCURSUS ON PROPHECY PROOF-TEXTS, where the material has been expanded from a synopsis of a few pages to a fifty-page chapter on the salient Mosaic and Davidic prophecies, a compendium of the Major and Minor Prophets, and a categorical arrangement and discussion of the disputed prophetic passages from Isaiah to Malachi. With all the amendments and the emendations *God's Prophetic Word* expands its size from a book of four hundred pages to a volume of approximately six hundred pages, an increase of nearly two hundred pages.

The arrangement of the PASSAGES FROM THE PIONEERS in an APPENDIX is noteworthy. There can be no misunderstanding of

the language used by them in their repudiation of the system of premillennialism. To quote garbled extracts from their pens on anything to the contrary is but to array them against themselves. If the millennial advocates are disposed to refuse these quotations because forsooth these men said something else somewhere sometime, we could with equal consistency reject that something else they said because they said this. When Paul said, "Let God be true, but every man a liar," he meant that after all is said or done, spoken or written, it is the word of God that counts, not the opinion of men; and the Bible, not man, is right.

This volume represents the first series of the Houston Music Hall meetings conducted by the Norhill Church of Christ, January 1945. The second series, the *Bulwarks of the Faith*, published in a two-volume set, Part I and Part II, on Catholic dogmas and Protestant doctrines respectively, was delivered in a second Music Hall meeting a year later. The *Bulwarks* series is comparable as a refutation of Roman Catholicism and Protestant Denominationalism to the *Prophetic Word* series as a confutation of Premillennialism. The original two parts of *Bulwarks*, comprising more than six hundred pages, are available now in one book—the two volumes in one binding.

There are neither retractions on my part regarding the Music Hall meetings nor repudiations of the way and means by which the elders of the Norhill church provided for them; and there are no considerations of expediency stemming from the demands of party alignments which have been formed since the time of these meetings that could cause me by a faithless disavowal of their scriptural propriety to cast ignoble reflection on the doctrinal integrity of the church and the elders of it who planned and promoted them. The Fort Worth debate in 1934, and the Nashville and Louisville auditorium meetings of the former and later years, and the numerous other such meetings in which I have participated as the preacher, were all under the same or similar arrangements, and I would perform the same part again. The elders of the Norhill church are rather to be commended than condemned for conducting these meetings, thereby promulgating these vital issues of truth before the masses of metropolitan Houston and indirectly making it possible for their further dissemination in this printed form. I shall always be in their debt for the opportunity afforded me,

the honor accorded me, and the confidence reposed in me by the call to render this service to the cause of truth.

The influence of the Music Hall meetings has extended far beyond the time and the place, evidenced by the continuous demand for the published addresses and the present insistence on keeping them extant. The most important objective in doing this, and therefore our foremost purpose in doing so, is to provide the proclaimers of The Word with accoutrements of conflict, the armament with which to oppose the multiple phases of medieval and modern millennialism, and it is to this ever increasing company of ministering spirits, enlisted as a legion of yeomen to guard the ramparts of the church against this insidious propaganda, that this work is faithfully superscribed.

It is the ardent hope of the author that the material in this comprehensive volume may prove valuable to the preacher and the teacher, and that it may especially encourage the young men, as Paul exhorted Timothy, "to teach no other doctrine," but to "hold fast the faithful word as he hath been taught, that he may be able to both exhort and convince the gainsayers." To this prime task *God's Prophetic Word* is committed with the fervent prayer that it may not return void, but accomplish the thing whereto it is sent.—

FOY E. WALLACE, JR.

CHAPTER I

THE INFALLIBLE BOOK IS THE BIBLE VERBALLY INSPIRED? IS IT SCIENTIFICALLY AND HISTORICALLY TRUE?

Upon the threshold of any discourse on the truths involved in a discussion of the evidences, both internal and external, belonging to this exceeding comprehensive subject, we are at once concerned with the answers to a set of questions:

1. Inspiration—Is the Holy Spirit in the Holy Scriptures? In what sense, and to what extent does the Bible claim to be the word of God?

2. Science—Do the facts of modern science harmonize with the Holy Scriptures? Is there anything that any man can prove that he knows that contradicts anything the Bible says?

3. History—Is the Bible historically accurate? Are its records authentic and credible?

4. Prophecy—Can uninspired men interpret unfulfilled prophecy? What is the province of prophecy? Do these modern prophetic interpreters represent or misrepresent the prophecies of the Bible?

5. Archæology—Is the testimony of the spade for or against the Bible?

6. Geology—Is the Mosaic account of creation scientific?

7. Anthropology—Is man an improved monkey, or did Almighty God create him?

8. Religion—Can intelligent people understand the Bible alike? If so, why are there so many denominations in existence?

9. Infidelity—What is the most prolific source of infidelity in our society today?

The answer to these questions becomes the ground upon which the Bible is to be accepted as the infallible word of God, or rejected as the fallible word of man.

Approaching these questions, attention is called to the language of the first chapter of second Peter, reading from verse 16 to the conclusion of the chapter:

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For He

received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this, first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

There is the starting point. The "holy men of God" spake. They were "moved" by the Holy Spirit. That covers the full scope of the scripture. It is the affirmation of the apostle Peter for the absolute inspiration of the Old Testament scriptures. For the New Testament the apostle Paul makes the same affirmation when he commended the Thessalonians for receiving the word of the apostles, "not as the word of men, but as it is in truth the word of God." (I Thess. 2:13)

There can be no doubting that the New Testament upholds the authenticity and the integrity of the whole Bible, the claims of which are now presented to you in the order of this discussion in seven divisions of the general subject.

I. REVELATION

The present trend toward modernism is discernible in the emphasis that the school men are putting on philosophy. The most that can be said for philosophy is that it is the product of human reasoning and is no more infallible than the minds of men. But this human philosophy is being accepted now as final and regarded more authoritative than divine revelation. When men will not accept the Bible unless it can be confirmed by philosophy, they are not men of faith—they are modernists. When such men ask for the proof that the Bible is divine, they mean evidences satisfactory to philosophers. There is such proof if they would only set their minds to weigh the evidences.

(1) The philosophical proof that the Bible is divine revelation exists in the need for revelation.

The nature of man requires revelation. As a dying creature, unlike the animal, he possesses the love of life and the dread of death. He is dissatisfied with the thought of being born to die—being brought into the world to begin to die the

moment that he begins to live. In his nature there is a longing for life beyond the limits of his life here, a yearning for the revelation of his origin and his destiny. Man's innate desire to live demands destiny. The Bible is the only book that answers nature's quest and reveals to man his destiny. It is therefore the only book that meets the philosophical demands of man's nature.

That is not all, as a worshipping being man's innate desire to worship requires an object of worship. It must of necessity be a superhuman object, for no man could worship anything inferior or merely equal to himself—the object of his worship must be superior to man himself. The inability of man to create renders it impossible for him to make or imagine such an ideal. The true object of his worship must therefore be revealed. The Bible is the only book that reveals the object of man's worship.

Philosophically once more, as a rational being man is all but destitute of instinct and is unable to supply his own wants. His faculties of reason, affection and conscience lift him above the creature of automatic instinct and demand a revealed religion in acquired language. Being a universal creature, in order to obviate prejudice, this revealed religion must be non-sectional and international, overcoming all human distinctions. The Bible is the only book that reveals such a religion to man.

(2) The infallible proofs for divine revelation exist in the miraculous events of New Testament history to which the disciples of Christ were eyewitnesses.

We are not left to depend upon the philosophical evidences, there are divine proofs for revelation. Luke, the Lord's historian of the book of Acts, records the most unusual facts in the realm of evidences ever put on the pages of history in chapter one, verse three, of his inspired chronicles. "To whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking the things pertaining to the kingdom of God"—Acts 1:3. This introduces a source not dependent on human philosophy, science or reason.

The revelation of God's will to man requires that the proof is unmistakable, marked by his own hand, with the signature of inspiration and the seal of the Holy Spirit. First, the certainty of the historical narrative is affirmed by Luke in these words: "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it

seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed"—Luke 1:2-4. The certainty attached to these "infallible proofs" is two-fold: First, the "perfect understanding" of the historian, whose personal information concerning "all things" dated from "the very first," was in the nature of superhuman guidance in the recording of supernatural events; second, the profession of firsthand testimony of credible witnesses eliminates the doubtful element always present in circumstantial evidence. The purpose of these occurrences, marked by departure from the usual order of things, was to provide a sign of God's special power. Miracles were simply God's signs of the authority of his messengers, the divine credentials of his ambassadors. The enemies of the Bible and the foes of Christianity know that they must break down the evidence of miracles or give up the fight, hence their attacks on the credibility of miracles, asserting it to be self-evident that a miracle is incredible. But the fact remains that the miraculous events that support divine revelation are a part of the history of the New Testament, and are verified by the firsthand testimony of eyewitnesses. All questions of historic fact are settled by testimony. But the predisposition against the evidence, a determination not to recognize the supernatural, means that the light cannot reach the shut eye, which for the purposes of seeing is a blind eye.

The miracles of the Bible are referred to as natural impossibilities and a violation of and contradictory to the laws of nature—none of which is true. The miracle invaded the fixed order but that only proved that there is a power greater than the forces which obey the fixed order. The law of gravity can be suspended by the interposition of another cause. The miracle did not violate or contradict the laws of nature but demonstrated that the Author of natural law has power over and above them all. The miracles of the Bible are the infallible proofs that it is a book of divine revelation.

(3) Proof that the Bible is divine revelation is discoverable in the character of its contents.

In unique composition its pronouncements are profound, yet in the whole of its presentation its style is simple and its precepts and duties are understandable. The Bible is the long-

est thread of thought ever woven in the loom of time, transmitted from generation to generation and from century to century, without losing any of its meaning, expressed in clear and easy words which translation does not weaken, proving it to be unlike other books and certifying that it is superhuman, the book from above.

(4) Proof that the Bible is divine revelation is demonstrated by its foreknowledge of the history and progress of humanity.

The anticipations of the Bible in the realms of history, science, archæology, oceanography, anthropology, embryology, meteorology, electricity, astronomy, gravity, evaporation, physiology and pathology, all combine to testify to its supernatural foreknowledge. There are advance references to all of these classifications of knowledge in the Bible in language that could not be applied until the information came to man through the avenues of his own discovery. The men of the Bible were not men of science and could not have spoken and written the things which they did not know without supernatural aid. They spoke and wrote of things wholly outside the realm of human information, not within the realm of the knowledge of men.

There are multiplied examples of this range of foreknowledge and prior information, but a few will suffice.

First, the universal adaptation of the language of the Bible is evidence of the supernatural knowledge of the men who wrote it. A striking illustration of this truth is observed in the fact that words in different generations change, but unlike the books of men, the words of the Bible are not weakened when translated into various languages. Another forceful example is noted in the words by which the Bible legislates against all of the degradations of sin, without the vulgarity of men in words that name the wickedness of the things against which it legislates. No less notable are the references in the Bible to results of modern research in the discoveries that harness and utilize such elements as light, heat and steam, with all of the forces of the material universe enfolded in the bosom of science and unfolded by its advance—even down to the atom or up to all that it can produce—yet in words that brought no conflict between these intimations and the limited information of the people who lived at the time these words were uttered. It was not ancient human wisdom *in* these men; it was divine revelation *to* these men. That being true the Bible is the word of God

in the exact sense that these men were writing the words of God. In the lives and examples of these men of the Bible are innumerable instances that may be offered to support this conclusion.

Second, the teaching and conduct of the apostles were not the words and actions of mere men. Take the examples of the disciples and apostles of Jesus Christ. Throughout the gospel of John this disciple of the Lord invariably uses the third person when referring to himself, laying no claim to the honor and glory for himself that the closer relationship with the Lord in which he stood would have given him. In the things that Peter wrote, instead of claiming the credit and taking the glory for anything that he saw or said, he always let it be known that the Lord showed him these things. In the instances of the signs wrought by them before the people to confirm their teaching, Peter and John together refused the honor and disclaimed any power of their own to do these things. When a large number of persons whom he had taught wanted to found a party on his name, Paul rebuked his partisan followers and exalted only the name of Christ. When he knew that bonds awaited him at Jerusalem, he went there anyway, rejecting the entreaties of friends and brethren to avoid the certain danger of death at the hands of the Jews who were seeking his life. When he later stood before Felix, Festus and Agrippa, Paul pleaded only for their conversion, and not for his defense or release. Napoleon accepted the adulation of his subjects. The apostles of the Lord gave all the honor and glory to whom it was due. Let skeptics explain it. We know. The disciples of Jesus and the apostles of Christ knew that what they taught was true. In this fact alone is the explanation of their conduct—that their actions were not the decisions of mere men, and their words were not the thoughts of human minds.

(5) Proof that the Bible is divine revelation is confirmed by the supernatural qualities of the primitive church as the marks of divinity which corroborate the claims of Christianity.

First among these numerous citations may be mentioned the union and discipline of the early church, accomplished by the teaching of Christ. It exemplified the unity for which Jesus had prayed on the notable occasion of John 17. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one." The unity

of this prayer, commonly called "Christian Unity," is not a thing yet to be attained—it was accomplished, the prayer was answered and its import fulfilled when the church was established and its members became one body "through their word"—the teaching of the apostles. This unity exists today wherever an aggregation of people may be found who are one body in the bond of the apostolic word.

A second example is in the miraculous endowments ascribed to the members of the original church which distinguish it as a divine institution. The supernatural gifts of the apostles, prophets, and teachers of the primitive church cannot be accounted for on any other premise. To deny possession and exercise of such special endowments is to reject the value of such testimony as evidence which would be at once accredited and accepted by any judiciary body in the land today.

A third example is in the virtues of the first Christians in the midst of pagan practices and Roman surroundings, attaining as they did the divine life—all of which attests the divine claims of the true religion they espoused. Their "behavior" was such within the Roman empire that their "good works," put to the test, "glorified God"—1 Pet. 2:12. And his fellow in the apostleship, Paul the prisoner, said: "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. 2:20. The lives of the disciples of Jesus, the apostles and Christ, and the members of the primitive church are an unanswerable argument against criticisms of the skeptics.

A final example is the influence of the hope of future life, grounded in the assurances and the promises of the gospel, as a supernatural characteristic of Christianity. If there is no life beyond this life, and no death but that which ends this life, no man could think of it nor the possibility of it. A child who speaks of heaven must be taught. Men learn by education and speak what is revealed to them. But the teaching of Jesus projects us too deep into the future for mere men to utter, and flings us too far away for mere men to conceive. The hope of the future life heralds the truth of the gospel and confirms the claims of Christianity. This accounts for the inflexible zeal of the disciples of Jesus Christ between Jewish prosecutions on one hand and pagan persecutions on the other, and it is incontestible evidence that they knew what they believed was true; they had

a good way to know it; they had seen and heard, and with Paul they could all say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—2 Tim. 1:12. The consistency of the conduct of the adherents of Christianity together with the claims of its divine origin bring it outside the range of the natural into the realm of the supernatural.

(6) The character of the claim and the exercise of the authority by Christ and his apostles are marks of divinity and the proof that the Bible is divine revelation.

Matthew declared that Jesus "taught as one having authority"—Matt. 7:29—without philosophizing on the teaching, but simply announcing its truths and with no arguments to prove the things declared. Mere men do not write and speak after that manner. Inspiration alone speaks with the authority of annunciation without argumentation. Before an Athenian court Paul quoted a pagan poet and reasoned to show that the poet's statement was right—Acts 17:28—but he never did so when announcing the truths of divine revelation.

The prophets of the Old Testament ministered the things of the future which they did not understand—1 Pet. 1:10-12—testifying in advance of the things "now reported." But they wrote with positive declaration, announcing future things as though they were present, without misgiving and in language allowing for none of the exigencies of failure attached to human prediction.

These are but a few of the many evidences that the writers of the Bible were inspired men, all of which bear eloquent testimony that the Bible is the revelation of God to man.

The examples of moral imperfections in the Bible which unbelievers are accustomed to list in an effort to impeach the character of the Bible conversely prove the divine impartiality that belongs to it. Unlike human books it exposes the weaknesses in the lives of its characters and records the mistakes and the misdeeds of its heroes. Adam sinned and was expelled from his primeval home; Noah's intoxication is related with all of its repulsion; David's transgression was revealed as an orgy of lust; and Peter's denial is mentioned as a trait of cowardice. Let infidels account for the truthful impartiality of the Bible on the mere grounds of authorship and it will stand in honor, veracity and integrity, whereas the books of men

upholding the misdeeds and mistakes of their actors fall by the wayside and are relegated to their places of unworthiness.

The moral objections which unbelievers urge against the Bible argue with equal force and application against nature. The difficulties that appear in the Bible are present also in nature and can be understood in one as well as the other. If it be argued that the Bible permitted destruction of life, so does nature and the examples are at hand in cyclones, floods and disease. If it is objected that the Bible required sacrifice of life to propagate its religion, so does nature, examples of which are numerous also in everything that nature decrees shall be slain for the good and the food of man to sustain his life. If it be further and finally contended that the Bible presents various contradictions in the nature of things, we again say, so does the order of things in nature—storms on the land and the sea; the mother who dies, but her child surviving in health; the ravages of disease, pain and death, with all the seeming contradictions of nature. There is no argument that the unbeliever can press against the Bible's contrariness to order and lack of harmony with life that does not inveigh with equal logic against the contradictions of nature.

Infidelity and skepticism are attitudes of resisting and refusing, denying and dying. They can settle nothing and they can fix nothing. Infidelity never did, never does and never can propose anything good or make any man better. It offers no recompense for right and no retribution for wrong. It is the total absence of light, of knowledge and of faith. It is groping in the darkness of despair. Skepticism in its unbelief is "wretched and miserable, and poor, and blind, and naked." What have skepticism and infidelity done for the world and for humanity. The answer is, nothing under the sun. The page is blank on the side of credits in the ledger of deeds. But the Bible bulges with the blessings of Christianity to man and the whole world bears testimony in its by-products, through the fruits of its teaching, that the Bible is the revelation of God.

II. INSPIRATION—IN WHAT SENSE AND TO WHAT EXTENT DOES THE BIBLE CLAIM TO BE THE WORD OF GOD?

The term "inspiration" involves the question of origin. In I. Corinthians the second chapter, Paul the apostle, commenting on his preaching to the Corinthians, says:

First, that he came "not with excellency of speech or of wisdom, declaring the testimony of God." Second, that his speech and his preaching were not "words of man's wisdom, but in the demonstration of the spirit and of power." Third, that their "faith should not stand in the wisdom of men, but in the power of God." When he preached "the testimony of God" their faith did not stand in man's words, nor in man's wisdom, but in God's power. Fourth, that the apostles of Christ "speak the wisdom of God in a mystery." Fifth, that God "revealed" these things to the apostles of Christ "by the Spirit." Sixth, that the apostles of Christ spoke these things "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." Seventh, that men of natural knowledge could not by the natural means ascertain the things of revelation.

We have now approached the very claim of verbal inspiration in that passage—"which things also we speak, not in words which man's wisdom teacheth." Some men say they believe the Bible is inspired in the sense, but not in the sentence—that God gave to men the thought, but left it to men to select their own words to express that thought. Paul denies the very thing that is claimed by those who say that inspiration consists in thought but not in word. Paul affirms inspiration in thought and in word. "We speak these things"—that is inspiration in the thought. "Not in words which man's wisdom teacheth, but which the Holy Spirit teacheth"—that is inspiration in the words. That is verbal inspiration—"with a vengeance."

What then is the Bible? The Bible is composed of two factors. The Corinthian chapter makes a twofold claim for the Bible: first, revelation; second, inspiration. Revelation is the thing that was revealed to these apostles. But when God revealed those things to them, suppose they had kept them to themselves, had never spoken or written those things, they would have had the revelation, but we would not have had the Bible. When Paul said, "we speak these things," that was *revelation*. But when he said, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth," that was *inspiration*. The "thing" that God gave to those apostles was *revelation*. The "word" with which to express that thing to us was *inspiration*. And it is verbal inspiration.

The Bible then, is revelation plus inspiration, and revelation plus inspiration equals the Bible. When God revealed it, it was revelation. When the apostles spoke it and wrote it, not in their

own words, but in God's words, it was inspiration. It takes both to make the Bible. If God had revealed these things to men, but they had neither spoken nor written these things to us, we could not have had the Bible. If God had revealed these things to men and they in turn had either spoken or written these things to us in words of their own selection, we still could not have had "The Infallible Book." No man could have been infallible in the selection of words. Human wisdom could not have been so perfect. God gave to men the thing, revelation; and God gave to men the words by which to express it, inspiration. That was God's way of "combining spiritual things with spiritual words," which is just another way of saying verbal inspiration. That is Paul's claim for the inspired, inerrant, and infallible word of God, both in thought and in word, in sense and in sentence.

But someone has asked, What about translation? The question only raises the issue of whether certain translations are correct or incorrect. It can not affect the question of the verbal inspiration of the scriptures. The issue involves one point only: When we get the word Jesus used, or the word that his apostle used, we get a word the Holy Spirit used—an inspired word. The issue turns on that point only. If a translation is questioned, then the question must be determined on the basis of whether the translation was accurate or not. It should be remembered that the Greek language became a dead language shortly after the New Testament was completed and has never undergone any changes since. Therefore, it is simply a matter of getting the word used by the inspired writer, and when we get that word we have an inspired word. I take my stand on that—the verbal inspiration of the apostolic autographs.

The character and contents of the Bible prove it to be the word of the all wise God. There are innumerable evidences of the divine inspiration of this infallible book as the subject is further pursued.

(1) The agreement of the writers.

The consistent harmony in the contents of the old and the new testaments is an element of inspiration which critics cannot deny.

The prophets of the Old Testament did not understand what they prophesied, but they all spoke and wrote in agreement without discrepancy in the facts of the life, of the death

and of the reign of the Messiah to come. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow"—1 Pet. 1:10-11. This fact is unaccountable if the prophets did not speak by verbal inspiration. Verse 12 of the same passage reads: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven." The apostle Peter further states in the first chapter of the second epistle, verse 21 that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." There can be no other conclusion drawn from these apostolic statements than the claim of verbal inspiration for the prophets.

The writers of the New Testament were in perfect agreement on what the writers of the Old Testament meant. The old is understood in the light of the new. There is never the slightest disagreement among the writers of the New Testament in reference to the meaning or the application of an Old Testament prophecy or statement. Compare this fact with the interpretations of men who disregard the New Testament in dealing with the prophecies of the Old Testament. But the apostle Paul makes the positive statement that the meaning of the prophets of the old age is revealed to the apostles and prophets of the gospel age. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit"—Eph. 3:5. This agreement cannot be human, and is the unmistakable evidence of the superhuman character of the Bible.

The New Testament writers were in perfect agreement on the things of the future. On the subjects of infinity, the second advent of Christ, the future judgment, the resurrection of the dead, reward and punishment, there is never a difference, not the slightest discrepancy, in the teaching of the New Testament writers. Peter said, "even as our beloved brother Paul also . . . hath written . . . in all of his epistles, speaking in them of these things"—2 Pet. 3:15-16. There is not a disagreement or a discrepancy in the teaching of the apostles in the epistles of the New Testament.

The apostles of Christ were in perfect agreement on the meaning of the types and the symbols of the Old Testament. On the types of the tabernacle and the temple, the offerings and the sacrifices, the passover and the atonement, the feasts and the festivities, the legal and the regal line of David in Jesus of Nazareth, and a legion more. This agreement is unaccountable on any other ground than the verbal inspiration of the writers of both the old and the new testaments. In the eighth and the thirteenth chapters of Hebrews the writer mentions the specific details in the types and antitypes of the old covenant offerings and altars with the ordinances that belonged to them. The words of James in Acts 15:13-18 are the capstone of this argument in which he concludes with the inspired declaration: "Known unto God are all his works from the beginning of the world."

(2) The accuracy of the writers.

There is an unexpected and seemingly unnecessary accuracy of the writers of the Bible in the incidental statements which furnish evidence in apparently unimportant things of the inspiration of their words. The historian of the book of Acts is always minutely accurate in references which include the details of geography and topography. Such expressions as "down to Samaria" from Jerusalem to Gaza in the narrative of Acts 8; and "up to Jerusalem" from Paul's location in Damascus, mentioned in the apostle's arguments of Galatians 1. Though the references to these incidentals had no bearing on the truth of the things that were being taught they are always mentioned with precision and exactness.

In the four records of the life of Christ the writers include the details of the birth of Jesus, the flight into Egypt, the weeping mothers of Israel, the residence in Nazareth, the character of the Lord's teaching in the parables, the manner of his death on the cross, the casting of lots and the parting of his garment, the mocking of the soldiers, the entombment in the borrowed sepulcher, the place of Judas and the role played by him, the incidents connected with the resurrection, the empty tomb, the commission to the apostles, the descent of the Holy Spirit upon them, the beginning of the church and the establishment of the kingdom, the extension of the gospel to the Gentiles, and the new name—all these are examples of the multitude of correct references in the New Testament to the

details of prophecy in the Old Testament. It constitutes a "this is that" evidence for the inspiration of both the testaments.

(3) The anticipations of the writers.

An informed person would hardly dare to deny that there are numerous things contained in the writings of the men of the Bible that were wholly outside the realm of human knowledge and the range of human information at the time the things were mentioned.

In Genesis 1 Moses records the statement of God in the creation, "let us make man"—but us who? The fact of the Trinity was not revealed until four thousand years after the creative act to which Moses referred, and not until fifteen hundred years after the time that Moses wrote it into the Genesis record. He could not have recorded that statement of fact concerning the One who was with God in the beginning, and who was the agent of the Creator in the creation of the world and the making of man, from his own information. Moses had no such knowledge. A mere man could not have employed the plural "us" in the text of Genesis, and never could have known its force. But in the light of the New Testament record the divine element of anticipation in the statement of Moses is again unmistakable. In Matthew's record of the Lord's commission to the apostles the name of the Father, the Son, and the Holy Spirit is mentioned—Matt. 28:19. In John's narration he said that all things were made by One who was God's agent, and without him was nothing made that was made—John 1:3. The apostle of the Hebrew epistle said that God appointed Christ the heir of all the things spoken by the prophets and that by him also he made the worlds—Heb. 1:2. Not until after the coming of Christ were these truths revealed to his apostles by the Holy Spirit and it was outside the realm of possibility that Moses could have possessed such knowledge. The statement of Moses, therefore, is unaccountable on any ground other than divine interposition in the information of Genesis 1, and it is the solid evidence of inspiration in the anticipation of the things to come by the writers of the Bible.

In the 17th chapter of Luke's record of the sayings of Jesus the Lord represented his coming as to occur in the day and the night. The statement does not say that he would come in the day *or* in the night, but in the day *and* in the night. This declaration could be factual only on the basis of the earth's ro-

tundity—that it is day on one side of the earth when it is night on the other side. On no other supposition than the now known scientific fact concerning the shape of the earth could the comment of the Lord in reference to the day and the night be true. But the rotundity of the earth is a scientific fact that no man knew in that day. The Lord therefore made a statement of scientific accuracy which no mere man could have made, and which his hearers at that time could not have utilized in their lack of such knowledge. It proved the words of Jesus to be divine, demonstrated that he was the Son of God, and is proof for the inspiration of the Bible.

In the enactment of the Mosaic code, the Old Testament law-giver made a most unusual declaration in reference to physical life. Moses said that the blood is the life—Deut. 12:23. Here is a statement of scientific accuracy, the truth of which was reserved for modern scientific proof and demonstration and a thing of which Moses therefore could not have had knowledge. The apostle Paul added to this inspired anticipation of scientific information by declaring before the Athenian Areopagus that all men are of one blood:—Acts 17:26. Here is another fact of science unknown to Paul or to any of the philosophers whom he addressed on Mars Hill, or to any other man of that day. It is a statement no man could have made by human knowledge, or could have proved by any existing method or evidence if his statement had been challenged. Only the recent instruments of modern inventions of science could attest this statement of inspiration, but it has been so confirmed, and it was true.

These examples of inspiration answer the prevailing questions as to whether ordinary or extraordinary men wrote the Bible—the answer is not men, but men of God. There is no way to account for the scientific and historical accuracy of the many anticipations in the scriptures if the writers were not the “holy men of God” who were “moved by the Holy Spirit.”

III. ANTIQUITY—IS THE BIBLE HISTORICALLY TRUE? ARE ITS RECORDS AUTHENTIC AND ACCURATE?

The meaning and extent of “inspiration” having been sufficiently defined, the next word is “antiquity.” It has to do with the question of historicity. That also involves inspiration. The contents of the Bible from the standpoint of its antiquity offer

proof for verbal inspiration. The argument for the "antiquity" of the Bible simply means that the Bible has the most ancient documents. It is the oldest book. No book written by man can antedate it. Books that claim to antedate the Bible have all been "weighed in the balances and found wanting."

(1) The record of Genesis.

Much argument has been made as to whether the record of Genesis is scientifically correct and historically accurate. Some men in the realm of science complain that the Bible teaches that the earth is only six thousand years of age. But science claims for it a much higher antiquity than that. Some men in the scientific world assume too many things. They assume about everything they say on matters of religion, and they assume some things they say that are not matters of religion. There is no statement in the Bible which indicates the age of the earth. "In the beginning God" is a phrase that defines a period of remote antiquity, hidden in the depths of eternal ages. If the scientists, or the pseudo-scientists, want to ascribe to the earth the age of millions or billions of years, let their imagination play on, and their fancy with it, but when they get back to the beginning, it will be the beginning of the first sentence in the Bible, "In the beginning God."

We make no charges against science. There is no conflict between the Bible and science. The word "science" means "to know," and there is not anything any man can prove that he knows that contradicts the Bible. Science and the Bible go hand in hand. They are halves of the same sphere. Properly considered, they illumine one another. They are co-servants. Like locomotives running on parallel tracks, they cannot collide. But the man of science is not always scientific, and the man in religion is not always biblical. It is when the man of science gets unscientific or the man in religion gets unbiblical, that the clash comes.

Pseudo-scientists have much to say about the discords, disagreements and divisions among those who believe the Bible. But various groups of scientific men, or rather unscientific men, have variously said that the earth is a million years of age, then ten million, then a billion, and then ten billion. Next its age was raised to three hundred billion, and lately to five hundred billion. If the scientists cannot get any closer together among themselves than the distance between a million and five hundred

billion years as to the age of the earth, what right have they to talk of disagreements between believers?

But we are asked, "if there is a God, who made God?" Suppose we knew who made God and could tell the questioner—would he be satisfied? No—for he would then want to know who made the one who made God!

Something always was or else nothing could be. We know that to be an axiom; something always was or else nothing could be. Something cannot be created out of nothing, but something is, therefore something always was. Now, what is that something? The believer says God. Who made God? Nobody made God. He was not made. He always was—"in the beginning God." But we are told that is not natural, it is not "scientific."

It is our time to ask questions. The infidel starts with nature—"In the beginning Nature." But who made nature? The infidel answers that *no one* made nature; nature was not made; nature always was. That is both natural and scientific! It is our time to say that the explanation is not an explanation and is neither natural nor scientific—nor is it reasonable.

The self-existent Being, who always was, is God, and "without faith it is impossible to please Him, for he that cometh to God must believe that He is." It is just a matter of choice, whether you will take the believer's scriptural genesis, "in the beginning God" or the infidel's speculation genesis, "in the beginning nature," as the thing that always was.

(2) The book of Job.

Now "inspiration" has to do with the divine origin of the Bible and "antiquity" with its historical accuracy. The oldest book in the Bible, according to scholars, bears the date of 2,070 B.C., the book of Job is considered to be the oldest document in the Bible. The critics have tried to detour around the date of the book of Job and have conjured up various explanations. We are told that it was written in the days of Hezekiah, the king; that the good old king Hezekiah was on his sick bed and needed comfort and cheer. He sent for a scribe who manufactured the story of Job to be read to the king for comfort and cheer.

The explanation is too lame. Hezekiah was a Jewish king. He was devoted to the law of Moses. That is in the record. These critics have a Jew king, sending for a Gentile scribe to write a Gentile fiction, surrounding Gentile characters, of Gen-

tile races, without a single mention of the Jews, God's people, or the law of Moses, God's law—the very thing to which the king was so devoted, and from which he would be expected to derive his greatest comfort. The law of Moses is not mentioned in the book of Job. The Jewish nation is not mentioned in the book of Job. That would be “some story” to read to a sick Jew king for comfort in despondency. It is furthermore a notable fact mentioned by scholars, who have the range of that information at hand, that the races of peoples mentioned in the book of Job perished before the day of Hezekiah, and their efforts to discredit the date of the book fall flat.

(3) Isaiah and Cyrus.

The prophet Isaiah mentioned Cyrus, king of Persia, and called him by name one hundred and fifty years ahead of time. He called the man's name before he was born and told us what he would do. (Isa. 44-45). If accepted chronology is true, and the date which the book of Isaiah bears is right, the prophecy proves that the prophet was inspired. Infidels cannot stand the thought of that, so the critics try to change the date of the book of Isaiah. They have put it here, there, and almost everywhere. The critics are themselves so mixed up, so befuddled and confused in the meshes of their own dates and in their own disagreements, they are unable to assign to the book of Isaiah the same date or the same author. These are the critics who seek to destroy the inspiration of the Bible by denying the dates of its books. They should at least arrive at some conclusion upon which they themselves could agree. Some of them claim that Jonah wrote portions of the book of Isaiah, others assert that Jeremiah wrote it. Some affirm that Micah wrote it, while others declare that it was none of the three who wrote it but some unknown author. They know not the author, but it could not have been Isaiah, at the time the Bible has assigned for it, for that would prove Isaiah to be a prophet of God, and the Bible to be the word of God! They do not know who wrote it, nor when it was written—but they “know” he was not Isaiah!

(4) Moses and Herodotus.

A historian named Herodotus one time denied a basic statement of Moses. Herodotus was a secular historian; Moses the Bible historian. Moses referred to the growing of grapes in the land of Egypt, and the making and drinking of wine. He-

Herodotus said that grapes did not grow in Egypt and that the Egyptians did not make or drink wine. The unbelievers sided with Herodotus—they said he was right and Moses was wrong; therefore, they claimed that the Bible record was not inspired because Moses made a historical blunder. So the unbelievers said they would believe Herodotus, while the believers said they would string along with Moses. It had to await settlement many years, but the issue was settled. The spade did the work. That is what is known as the science of archæology. It is the spade argument. When exploring parties went into the old countries, digging into the archives of the ground they unearthed its buried treasures, and brought forth the evidence. Out of the tombs and archives of Egyptian civilization came forth the evidence that supported the record of Moses and denied the assertions of Herodotus. The history of Herodotus containing his statement denying these factual statements of the book of Genesis is in my library. But the records brought forth from the tombs of Egypt's kings, in the form of the murals of the artists, and numerous portraits and paintings of various kinds, show the clusters of grapes grown in Egypt, and how the Egyptians crushed their grapes and made their wine. Elaborate paintings of wine parties covered the walls of those old tombs. Reproductions have been made of the paintings portraying one member of the wine party who drank too much of the fluid of the vine, and was delineated in the act of giving it up to a bowl held in position by the hand of a servant. Herodotus was wrong and Moses was right.

(5) Chronicles and Kings.

Another one of these things within current information, has to do with the books of Chronicles and Kings. In these books of the Old Testament are to be found the names of hundreds of kings of antiquity. The names of most of these kings are also found on the pages of secular history. Among the vast array of Old Testament kings, however, there are forty-seven kings whose names did not find a place in the annals of secular history. That led the secularists to deny their existence. They said those kings never lived, therefore the Bible record is legendary. If those kings had lived, we were told, their names would have been found in the records of secular history. This awaited settlement as in the other case. The unbelievers sided

with the infidel critics while believers accepted the Bible record as sufficient history.

The spade brought forth the evidence. Archæology did it. Exploring parties digging into the earth again brought forth the records one by one, containing the names of the disputed kings—all of them—found among the buried treasures of the earth. The unbelieving historians were wrong and the Old Testament records of Kings and Chronicles were right. The man who goes against the Bible is wrong. The infallible book will stand the test.

IV. PROPHECY—WHAT IS ITS PROVINCE AND PURPOSE? DO MODERN PROPHETIC INTERPRETERS REPRESENT THE PROPHECIES OF THE BIBLE?

The dispensation of prophecy opened the way for the coming of Christ into the world. Prophecy has a distinct bearing on the gospel dispensation. The purpose of the Bible is not to be a mere book of history. Its history is subservient to the covenant of grace, serving the divine purpose of the ages past in connection with the redemption of man. Though the Bible is not a textbook of history, everything it says touching matters historical is historically accurate.

(1) The preparation for Christ.

The purpose of prophecy was largely a preparation for the coming of Christ. It was, first, a preparation for the mission of Christ. It was, secondly, a preparation for the teaching of Christ—to prepare the people for the spiritual character of his teaching. It was, thirdly, a preparation for the heavenly nature of his kingdom. And fourthly, the purpose of prophecy was to bear witness to the truths of Christianity, the scheme of redemption as announced and fulfilled in the gospel dispensation. This fourfold purpose of the preparatory dispensation of prophecy was accomplished in leading the minds of men in the Old Testament ages to the coming of Christ, the Redeemer. Prophecy is an element of the Old Testament which no amount of criticism based on natural principles can explain away. Take the prophecies of the Old Testament and watch them fit into the very details of history hundreds of years later. It presents a hopeless difficulty before every man who undertakes to deny the inspiration of the Old Testament scriptures. And when

the inspiration of the Old Testament scriptures has been conceded, the victory for the New Testament case has been won. Fulfilled prophecy stands as a defense of the integrity of the word of God in the events of history.

(2) Prophecy and prediction.

There is a distinct difference in prophecy and prediction. Any man may predict. There may be something in the present upon which he may base a premise and from that premise draw a predicted conclusion. But prophecy must be so far removed from the event that fulfills it as to be wholly detached from the present. No conclusion can be drawn from anything in the present with respect to the event mentioned in the future. It must be detached from everything connected with such an event, having none of the earmarks of mere prediction in order to classify as prophecy. Looking out into the empty space of centuries ahead, telling of the things to be when no evidence of such things existed in the present—is what the prophet did—and that was the character of Old Testament prophecy.

The connecting links of prophecy beginning with Genesis, are found in every book of Moses, things that refer to centuries ahead. Take the “major prophets.” beginning with Isaiah through Jeremiah, Ezekiel, Daniel; then the “minor prophets” from Hosea to Malachi, all peering through their prophetic telescopes, seeing down the centuries things to come, with nothing in the present upon which to base their declarations.

(3) The law and the prophets.

But prophecy served its purpose, as did the Mosaic law, and the regime of prophecy ended with the law of Moses and at the same time. Jesus Christ said “the law and the prophets were until John. Since that time the kingdom of God is preached.”—Lk. 16:16. The Lord did not say the law was until John—but the law *and* the prophets. The expression “until John” does not mean until John appeared, but until John’s order ended—at the cross. Hence, “since that time,” that is, after the cross, the text says the kingdom of God was preached. The gospel (good news) of the kingdom was announced before the cross but the kingdom was not preached until after the cross. The words “prophecy” and “prophets” occur in the New Testament but they are of a different category. The prophets of the New Testament were an order of spiritually gifted men who

were assistants to the apostles in the establishment of the church, and the prophesying mentioned in the Corinthian epistle was a form of inspired teaching which Paul said in 1 Cor. 13:8 would cease when the exercise of all such spiritual gifts ended with the apostolic age. As for the use of the word prophecy in the book of Revelation, we shall show in another discussion in this series that the Revelation of Jesus to John was prophecy only in the modified sense of apocalyptic vision, based on surrounding and existing things, and was not the foretelling of distant events detached from present developments. Prophecy in the full sense must be so far removed from anything in the present as to be completely detached from any development upon which to base a premise from which to draw a conclusion. Such were the prophecies of the Old Testament and they pointed to the New Testament fulfillment at which time prophecy ended. We are not, therefore, in a regime of prophecy now.

The history of those centuries now behind us fulfills in every detail the prophecies thus spoken and bears the unimpeachable evidence of the inerrancy of the scriptures—the unanswerable argument for the infallible book.

V. SCIENCE—DO THE CONTENTS OF THE BIBLE HARMONIZE WITH THE FACTS OF SCIENCE?

Having mentioned inspiration, history, prophecy, all these as grounds upon which the claims of the Bible are accepted, the next excursion is in the field of science. The Bible is not primarily a book of history, but everything it says touching the matters of history is historically correct. The Bible is not a textbook of science, but everything it says touching the field of science is scientifically accurate. None of the blunders of men have crept into the Bible on any subject. In the “science of the Bible” we have a book of modernity as well as antiquity. The history of the Bible means antiquity. But the science of the Bible means modernity. The Bible is up to date. The Bible is not only old and ancient, but it is new and modern. It “keeps up.” It never becomes obsolete. When men tell you the Bible is unscientific, they either do not know science or they do not know the Bible, possibly neither; but if they know the Bible, and if they know science, having the knowledge of both, none could dare make the claim that the Bible is unscientific. The

Bible is not merely scientific, it is pre-scientific. It runs ahead of the scientists.

(1) Biblical anticipations of science.

It is a matter of common knowledge now that the first chapter of Genesis anticipates "the five fundamental facts of science." These facts were not known by any man of science until fifteen hundred years after Christ, yet fifteen hundred years before Christ, Moses set forth in the first chapter of Genesis these commonly known facts—time, space, matter, force and action. Every high school student today knows that these are "the five facts" in their scientific order. Moses was not a man of science, yet he put down, in scientific order, several thousand years before science was born, its five basic facts.

The first chapter of Genesis anticipates also what we now know as oceanography. Its fundamental principles are there in Genesis I. Moses made statements concerning the seas of the earth, embracing the scope of all the seas, that no man could have known through channels of human information or natural knowledge in his day, and for centuries after. Whenever statements are thus found in the Bible, outside of the range of all human information at the time, statements concerning which no man at that day could have had any knowledge, it proves that the Bible is superhuman, not of man, and that God provided that information.

Then again, there are the facts concerning the solar system, the rotundity of the earth—that the earth is poised in space, like "a spinning ball in the air," rotating on its axis—all of which are facts anticipated by statements in the Bible. The Bible does not teach that the earth is flat, as some men charge, it teaches just the opposite. The patriarch Job said: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26:7) There is the idea of the rotundity of the earth, that it is poised in space, without "foundations," stated by Job some 2000 years B. C. Remember, Job was an old patriarch; he lived before the law of Moses. Scientists did not know until a few centuries ago that the earth is round. A book in my library relates to an argument between men of science years ago on the subject of the foundation of the earth. One said that the earth rested on huge rock pillars. Another wanted to know on what the rock pillars rested. It was a deep subject! They thought the earth was flat, resting on

huge rock pillars. But on what did the pillars rest? These men were called "scientists," yet Job said two thousand years before the birth of Christ: "He hangeth the earth upon nothing"—poised in space, resting on nothing.

Men once thought the stars were set in a solid substance, called the sky, fixed, as the windows in the wall or like a stone in a ring. They did not know that the stars were swinging chandeliers of the heavens, "pendant jewels of the sky." Yet Job said it all, when men had no telescope, much less the spectroscope, through which to peer into the heavens in efforts at astronomical investigation. Not through numerous instruments of scientific invention, therefore, but through the superhuman knowledge imparted to him, and the inspiration of his word, was he able to say: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The students of the science of astronomy all know now that "the void place in the north" mentioned by Job has been discovered by modern science and is now a matter of record. Turning the telescope in every direction, seeking new bodies and new stars and new planets, beyond all theretofore revealed, the scientists discovered in the north a place of vast emptiness, void and dark—not a star, not a planet, not a heavenly body to be found—the void place Job mentioned in "the north." Job did not have a telescope through which to make this astronomical discovery, but he described the vast "void place in the north" in language men could not apply until the information came through scientific channels.

The Bible anticipates discoveries within the realm of pathology: that is, in the realm of medical science—germs, for instance. We all know now there are such things as germs and what germs are; but we have not known it very long. A half century ago no one knew anything about living organisms called germs. The "germ theory," whether there was such a thing as a germ or not, was an issue among doctors; some taking one side and some the other side of the question. Articles appeared in medical magazines affirming and denying the existence of such a thing as a living germ organism. We all know it now, we are "germ conscious." Some folks shake hands with me, and do like this! (Illustrating the motion of brushing the hands.) We are likely to have individual door knobs before long. Before the war a certain rubber plant in Akron, Ohio, had developed plans for making rubber mattresses, for sanitary

purposes, a rubber mattress that could be inflated and deflated. That could be a handy invention for preachers when visiting with the brethren! All that will be needed is a pump to pump it up, then after using it, deflate it, fold it up, put it into the traveling bag and go on the way—just carry the mattresses and pumps along with us. Some preachers will not need the pump—only the mattress!

A few years ago a preacher friend of mine had to undergo an operation for a stomach disorder over at that great institution at Temple, the Scott and White Clinic. It was during the time of Doctor A. C. Scott, Sr., and he permitted me to see the operation. The Doctor explained that the operation was necessary because of a "stomach ulcer." When food would pass over the ulcer, it created an internal hemorrhage, and the patient would eventually bleed to death. But if he quit eating he would starve to death! There was only one solution—an operation to repair his stomach. The surgical technique was to open a new avenue through the stomach, so that the food would go another way and not pass over the ulcer. It was like closing a street and putting up a sign, "closed to traffic—detour—go around the other way." The food was diverted and sent through another channel, closing that channel off to traffic, and the ulcer got well. So did the preacher, and he can preach yet—almost as long as I do—not quite as good! Anyway, that operation saved his life and a lot of fine preaching the world needs.

The surgeon commented that until recent years there was no knowledge of the existence of an organized body called a germ, and often a patient failed to recover from a successful operation because death resulted from infection of unknown cause. He explained why the abdominal area of the operation had been sterilized, why the hands of the surgeons and the nurses and all the attendants were gloved, a mask over the nostrils and sterilized uniforms. The breath carries the germ into the atmosphere and from the air it enters the incision with the possibility of fatal infection. Now, under microscopic observation the experts in "germology" can detect the germ and identify its family.

Among the health regulations of Moses in Leviticus were directions that in case of certain diseases the people should cover the nostrils and the mouth—on the principle of a modern hospital mask. The scientists themselves say that Moses was not a scientist. But he anticipated pathological knowledge. If

Moses gave such instructions from his own information, he possessed a human knowledge of pathology, sterilization, medicine, infection and disease surpassing modern medical science. It was not human information—it was superhuman knowledge which Moses could impart only by divine direction.

(2) The blood of man.

Another example of the science of the Bible has to do with our lately invented instruments for blood analysis. Some of the books of science discuss the difference between animal blood and human blood shown by an analysis, but the analysis reveals no difference in races, identifying a man as a Caucasian, Anglo-Saxon, Mongolian, African, or whether he is a German, a Jap, or "a white man." So the question of the origin of races is still in the broad field of ethnology and is not settled by modern instruments for blood analysis. During J. Edgar Hoover's administration, the present Chief of the FBI, this particular instrument has been invented to aid in the detection of crime. Blood spots can be analyzed on garments or objects and often furnish deciding evidence as to the guilt or innocence of suspects.

Though blood analysis does determine whether a specimen of blood is animal blood or human blood, the analysis does not reveal a racial distinction in blood. These modern intricate instruments by which these facts have been brought within our scientific knowledge have been invented within the past decade, but nearly two thousand years ago a New Testament writer said that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26) How does it happen that Paul knew two millenniums ago, and put on record, a scientific fact which time left for instruments invented during the present administration of the Federal Bureau of Investigation to demonstrate? Paul did not have any of these modern instruments to test the truth of his statement, and if denied, he could not have proved it. But he said, "of one blood"—and left it for time and invention to demonstrate its scientific accuracy.

One more example: Since the distinction between human and animal blood indicates that man is not of the animal ancestry, where does the monkey classify?

The effort has been made to prove that man descended from the monkey, but now it is said that man and monkey came from

the same life stem—that “single cell” theory of which we read and hear so much. Now, if man descended from the monkey, or if man and the monkey came from the same life stem, the single cell—then man’s blood would analyze on the monkey side of the chart, or else the monkey blood would analyze on the man side of the chart. There are only two sides of the chart—the animal side and the human side—no half-animal or half-human. But they have already examined the blood of the man and have put him on the human side of the chart. So, sister, quiet your fears, your husband may act like a brute but he is on the human side of the chart!

Where does the blood of the monkey analyze? Where does it classify? The report came from the government department that the blood of the monkey analyzes and classifies on the animal side of the chart, revealing the same distinction between the blood of a human being and that of an animal that the analysis of other animal blood shows. So we can say goodbye to Evolution. The Honorable William Jennings Bryan once said: “Some of my ancestors may have hung by the neck, but didn’t any of them swing by the tail.”

(3) The testimony of the earth.

In the field of archæology where discoveries have been made bearing on disputed passages of scriptures, there is not an instance where the spade has failed to support the Bible. Archæology has uncovered much information bearing on disputes between the Bible and its critics and in every instance the spade has shown “the harmony of science and scripture.”

There have been persistent efforts to establish contradictions between geological and biblical records regarding the antiquity of the earth. But geology cannot discover the age of the earth and the Bible does not reveal it. It is impossible for discrepancies to exist between the two sources, the Bible and geology, when one does not determine the antiquity of the earth and the other cannot do so. The genesis of the Bible deals with origin, not antiquity, and it should be remembered that there is no science of origins. The Bible alone speaks with finality on the question of origination. It requires the revelation of Genesis to lift the veil beyond which science and reason have never been able to penetrate and show that God himself is the Originator of every existing thing and the Fountain of all life. Where reason fails, faith takes hold.

VI. RELIGION AND INFIDELITY—WHAT IS THE MOST PROLIFIC SOURCE OF INFIDELITY IN SOCIETY TODAY?

This brings up the question of religion from the standpoint of the cause and cure of infidelity. In the field of religion the Bible anticipates modern errors of denominational dogmas, both Catholic and Protestant, just as it runs ahead of the scientist.

(1) The absence of human error from the Bible.

The remarkable thing is that the blunders of men have been kept out of the Bible. In the field of history men have made blunders. In the field of pathology men have made blunders. In the field of science men have made blunders. The Bible touches on pathology and history and science, and all other branches of knowledge and research, yet none of the blunders of men are in the Bible. How did it happen if it is an uninspired, human book? Does it not rather prove that inspiration was God's method of keeping blunders out of his book? It is the proof that men did not write it. They could not have kept the blunders out of what they wrote, if they had written unaided by inspiration. The scientist could not keep the blunders out of his book. A book of science ten years of age is relegated—taken off the shelf. A book of authority on medicine fifty years ago, if followed by a doctor today would constitute malpractice and he would be put in jail for his ignorance. The blunders of men are found in their books of medicine and in their books of history and in their books of science. It is significant that none of the blunders of men found their way into the Bible on any subject. Inspiration was God's method of keeping blunders out. If God has kept error out of the Bible it was done by the use of words. If God kept the writers of the Bible from using the wrong words, that amounts to his selection of the right words. So, again, that is verbal inspiration. It is either verbal inspiration or no inspiration. And if no inspiration there is no way to explain the absence of the error.

(2) The effect of error in religion.

Applied to doctrine, the most prolific source of infidelity today is religion itself, the conflicting doctrines and dogmas of men. Jesus Christ prayed, "that they all may be one—that the world may believe that thou hast sent me." This is not an unanswered prayer. It was answered when the church came

into being, composed of all who believed through the word of the apostles and were one in what they taught. Unity exists today on the same principle, and it does not depend on what sectarian denominations do about anything. Nevertheless the most prolific source of infidelity is found in the fact that men in the field of religion deviate from the teaching of Christ and the apostles and do not in reality "believe on him through their word." These sources of infidelity may be listed as follows:

First: When men in religion attempt to array the Bible against science and reason. It is only when the man of science gets unscientific and the man in religion gets unbiblical that clash or conflict occurs between religion and science, or between religion and reason. As long as the man in science stays within science—what he can prove that he knows—and the man in religion stays within the Bible—what he can prove that it teaches—there will be no conflict. But when men of the world see the Bible arrayed against science, and science against the Bible, falsely though it may be, the result is infidelity. The cure is to show intelligent men that the Bible is against neither science nor reason, but in harmony with both.

Second: When men in religion attempt to pledge the Bible to false and unreasonable doctrines. Take, for instance, the doctrine of "partial atonement," the doctrine that Christ died only for the elect. Then there is the doctrine of direct converting power—that God sends the direct operation of the Holy Spirit upon one sinner, but withholds it from another. These are dogmas of denominationalism which the Bible does not teach. Yet men in religion pledge the Bible to these obnoxious doctrines as though they were taught on every page. That becomes a source of infidelity.

Third: When men in religion devote themselves to the promotion and maintenance of denominationalism. With all of the conflicting creeds of Christendom today, the man of the world looks upon the many denominations, bewildered and confused, and turns away from it all. But the Bible does not teach denominationalism, and they who pledge the Bible to something it does not teach, become enemies of the Bible. That becomes a source of infidelity.

Fourth: When men of religion turn religion into rank fanaticism. Reverence is right; prayer is proper; religion is real—but a perversion of these things becomes fanaticism, turns sensible people away from the church and makes infidels out

of them. Prayer is right but putting prayer on parade is wrong. Some men want to pray every time they turn around, in public places, on the radio, in cafes, on street corners—and one over-zealous brother stepped out of his car in downtown city traffic and prayed during an interval between the red and green signal lights! Jesus had something to say about such prayers and pray-ers. Zealots have prayed in such a way that thoughtful people were bound to wonder what was the matter with them, and if their praying complex and antics do not actually annoy the Lord! The command to “always pray” does not mean to pray all the time. After all, Christianity is practical, and Christians should be sensible, not silly.

(3) The anticipations of human doctrines in religion.

Now, the Bible anticipates the errors of men in the realm of doctrine. Let us take for an example, the Roman Catholic Church, the most monstrous system of religious fallacy, falsehood, fraud and pretention, in the world today. The Bible anticipates the cardinal claims of Romanism and answers them in advance. Take the claim that Peter was the first pope—the doctrine of the primacy of Peter. They tell us that the popes are the legal and regal successors of Simon Peter. But their doctrine of the celibacy of the pope, that he cannot be a married man and that a married man cannot become the pope, does not fit. The record of Matthew says that Peter's wife's mother lay sick of fever. So Peter had a wife. To assure us of that fact, his mother-in-law is mentioned. Peter had a wife; his wife had a mother; and Peter had both of them—Peter was a married man! Then Peter could not be the pope today if he were on earth. That being true on what ground can they affirm that he was ever the pope?

One Catholic priest explained in a newspaper column that if Peter was married, if Peter had a wife, when he became the pope, she either died or else he left her. “If” Peter had a wife—the text said he did, and referred to his wife's mother. The priest might as well have said, “if” his wife had a mother, because the one was no more definite than the other, in the text.

Such passages in the Bible anticipate the falsity of the Roman Catholic church. As for Peter's wife dying, or his leaving her—he had not left her when Paul wrote Corinthians. Paul said, “Do I not have the right to lead about a wife like other apostles, and Peter?” The Corinthian letter was written before

the last epistle of Peter. So Peter was living and leading about his wife. He evidently had not left her, and if she had died Peter was not leading about a wife, but dragging about a corpse! To say that "wife" in the Corinthian passage means "woman" only adds to their trouble for it would mean that Peter was not permitted to keep his wife but was allowed to keep and to lead about a woman who was not his wife. That may be the practice of Catholic priests but it slanders the apostle of Jesus Christ.

The Catholics are wrong if they are right. If they are right in the claim that Peter was pope, they are wrong in their doctrine about the pope. If they are right in their doctrine about the pope, they are wrong in their claim that Peter was pope. So they are wrong if they are right, and they cannot be right without being wrong!

But the Bible also anticipates the errors of protestant denominational doctrines and dogmas. Take for instance the practice of sprinkling for baptism. More than two hundred years before there was ever a case of sprinkling for baptism—the New Testament emphasized in five ways in one passage that baptism is immersion and that sprinkling cannot be it. It is the case of Philip and the eunuch.

They came "unto" a certain water. They both went down "into" the water, "both" Philip and the eunuch. When this man was "baptized," they came "up" "out" of the water. We are told that they did not actually go into the water, that "into" (eis) just means unto, so really they stayed out of the water! The word "unto" is just above the word "into." They came *unto* the water, went down *into* it. If "into" means "unto," what does "unto" mean, just above it? More than that, if when they went down "into the water," means that they stayed out of it, then when the text says they came "up out of the water," it means they stayed in it. So we are all mixed up. The text says that they came *up out* of the water. Really, one could not come up if he had not been *down*, and he could not come *out* if he had not been *in*.

So the Bible anticipates false doctrine along all lines in the field of religion. Name any distinctive dogma of Protestant creed or of Catholic liturgy, and we can show where the Bible anticipated their errors and set them aside before their systems were born. A human, uninspired book cannot in that way telescope the future.

VII. THE WONDERS OF THE WORD OF GOD

The inspired psalmist of Israel exclaimed, "thy testimonies are wonderful: therefore doth my soul keep them"—Ps. 119:129. The wonders of the world have forever declared the existence, power and glory of the Creator. So the wonders of the Word are the evidences of its Author. He who made the world wrote the book. The Bible is "the word of truth." David said, "thy word is true from the beginning"—Psa. 119:160. This is a declaration of the immutable integrity of the divine book from the beginning to the end. The Bible has stood the test of truth in every realm of knowledge. It is not a text-book of science, history or philosophy—its object is to reveal the origin and destiny of man and the will of his Maker to him—but everything it says touching the entire range of human knowledge is right. The Bible is truth and admits of no error. It is in this fact that its "testimonies are wonderful."

(1) The marks of its divinity.

In origin it lays claim to inspiration. This word has come to be used in a multitude of senses, so that every human emotion is an inspiration. But the word *inspiration* in New Testament is *theopnustia*, and means *God breathed*—the contents of the Bible are *God breathed words*, and the proof is in the fact that it reveals to man things wholly outside the realm of finite knowledge and the range of human information.

In antiquity the Bible antedates history—"in the beginning God created." This antiquity is tacitly admitted by the men who have sought to antedate the first sentence in the Bible but surrender their claim in labeling their theories and hypotheses *prehistoric*, an admission that anything claiming a higher antiquity than the Bible ascribes to it, is *before history*. That is an inadvertent but significant compliment to the Bible.

In modernity the Bible is no less marvelous than its antiquity. The prophet Amos declaimed that He who formed the mountains and created the winds also "declareth unto man what is his thought"—Amos 4:13—that is, reveals in advance all that the thought of man can devise or the mind of man invent. Every discovery of science, every invention of man, has been foretold or in some way anticipated by the writers of the Bible. It could not be the ancient wisdom of the men of early ages, but rather God through his agents declaring unto man

“what is his thought.” It is thus that the Bible is ever abreast of the times in all generations of the earth. It is never obsolete. The books of men go on the shelf, out of print and into oblivion, but the Bible is the book of perpetual modernity.

In the diversity of the Bible it covers the range of all literature and every subject of human interest and welfare. Through the prophet Hosea God said, “I have written to him the great (many) things of my law, but they were counted as a strange thing”—Hos. 8:12. In the field of science we have shown that the Bible is pre-scientific; in the field of history it is pre-historical; in the field of literature its books are classics. At a meeting of international personages of literary fame Benjamin Franklin was invited to read a paper. This early American statesman-sage and philosopher had the book of Ruth copied in manuscript form from the Bible and read it before that literary gathering as an anonymous paper without Bible title. At the end of the reading the chairman of the convention announced that it was the finest romance he had ever heard or read and asked Franklin’s permission to publish it! The book of Ruth is a romantic gem with an inspiration that comes from above, and the book of Job is an inspired classic.

As the source of comfort the Bible is an unchallenged wonder. In the event of sickness, of misfortune, of adversity and in the hour of death, the bereaved do not call for scientists, philosophers and evolutionists. They want a man of God with a Bible. The apostle of Christ said, “comfort one another with these words”—1 Thess. 4:18. Therein lies a wonderful power of the wonderful word.

In these wonders of the Word, the gospel of Christ is the summit of its marvels and the apex of its power, for the gospel is “the power of God unto salvation.” The power of God to save sinful man is differentiated from other powers of God. The power of God was exercised in the creation of the universe and in the making of man, but creative power is not saving power. The power of God is manifested in the natural world—motion, gravitation, magnetism, cohesion and adhesion are all the powers of God—the laws of nature are the powers of God, but physical power is not saving power and no natural or physical law is the power that saves a sinner. The gospel is the power of God for salvation, and he who will not let God save him by the gospel is doomed. When Paul said in Rom. 1:16, “I am not ashamed of the gospel of Christ: for it is the power of God

unto salvation," he uses the word *dunamis*, power—no gospel, no power to save. If there is no sun, there is no light; if there is no gospel, there is no salvation. For the gospel there is no substitute—morals, benevolence, science, philosophy, or religion.

In all of these things the unaccountable unity of the Bible becomes the sum total of its wonders. The old and new testaments blend into one—forty writers of sixty-six books, living two thousand years apart, writing on the wide variety of all human and divine subjects, speaking different languages, surrounded by different environment, living in different centuries and countries—their writings are assembled and combined into one book yielding one consistent whole. In the vast quantity of these varied contents there are no conflicts. With no apparent effort on the part of its authors to avoid contradictions, there are none; but it does not propose to harmonize those which man fancies to discover; there being none in it, the discrepancies vanish in the light of all the facts. The fact that its authors were separated by the time, clime and language, with no knowledge of each other, yet were all agreed in all that is written, proves that the Bible is not the work of men.

(2) The credibility of its claims.

The Bible is not a fable. It takes centuries and millenniums for fables to grow, and they must originate far from the present stage and the existing scene of things. But the church of the New Testament was set up in the very city where its Author was crucified, within fifty days of the tragic event, in sight of the hill where he died, in the presence of thousands who knew him and hundreds who saw him before and after his resurrection from the dead. Christianity a myth, Jesus a fake, and the Bible a fable? It cannot be so.

The first writer, Moses himself, begins the Bible, not with the story of his own life, but of creation; and instead of taking the glory for his own age of time, he ascribed it to twenty-five hundred years before and passes over the fifteen hundred years of his own generations to the future and everlasting age to come. That is not a human spirit. As for Jesus, the influence of his life and teaching has increased with the passing of the centuries. The birth of Jesus reversed the calendar of the world, and the time of it is imprinted on every letter that men write, on every deed and abstract and legal document that men record in every government on earth, and is inscribed in the

monument that marks the head of every man's grave. Why all this if there is nothing to it, if Christ is a fraud and the Bible is a fable? If the Bible is a mere fable, why do infidels single it out and seek its destruction? There are thousands of fables in the land, and they let them pass—why not let the Bible pass, if it is just another fable? Why do they oppose it? The answer is—the book will not let them alone. It condemns them at every turn. Their spirits cannot rest. It follows them by day and it haunts them by night—they feel afraid.

(3) The immutable and eternal Word.

The system of religion revealed in the Bible is the only reliable religion. No other can answer the demand for the knowledge of the origin and history and destiny of the race of man. In the proffered rewards and threatened punishments divine revelation is written in every line, for man could not propose blessings or punishments higher than his imagination, nor write of the future longer than he himself could see it enforced. The duration of both the rewards and the punishments being eternal, man could not have conceived them, they are not finite themes and belong only to the realm of the infinite. This teaching of the Bible concerning eternity projects man farther and deeper into the future than his imagination could invent or his mind conceive. There is but one conclusion: the Bible is the revelation of the eternal God of the universe. That being true, the relation of man to God must be in harmony with and according to the revelation of the will of God to man. The laws of God in nature and in grace are immutable. In view of this inexorable fact, however stern it may appear, the whole plan of God's dealings with man is resolved in the application of two basic principles: that God does not punish man either in nature or in grace except as a result of the violation of or disobedience to his law; and God does not bless man either in nature or in grace except in harmony with and obedience to his law. In the spiritual realm the divine administration of punishment and pardon is grounded to the same principle—the willingness of man to obey the gospel. The apostle Peter postulates the alternatives in the question, "what shall be the end of them that obey not the gospel of God?" The apostle Paul spells out the determinate result in the answer, "who shall be punished with everlasting destruction from the presence of the Lord." The career of the man who rejects the gospel is eternal banishment from

God in the world to come. It is an alarming fact and it is an irretrievable mistake for a man to make. The question of every man's future state is fixed eternally at death and it is dependent upon and determined by his obedience or disobedience to the will of God revealed in the gospel of Christ. A criticism of the necessity of obedience is a complaint against the righteousness of God and the integrity of the word of God, which declares that he is "the author of eternal salvation unto all them that obey him." The divine behest is for men to heed the will of God and it behooves us all to accept the revelation of it in *the infallible book*.

CHAPTER II

THE FAITH ONCE DELIVERED

The subject of the previous discussion was the infallible book. The present theme is the infallible faith. The infallible book produces the infallible faith. The faith rests upon the book. The text—the first few verses from the one chapter epistle of Jude:

“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ.” (Jude 1-4).

There is need for profound emphasis on the benefits of firm religious faith. It is a low estimate of faith and a flippant attitude toward truth to speak as the shallow minded so frequently do, of different faiths as though no infallible standard exists for a truly ascertained ground of belief. A skeptic poet once wrote:

“For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.”

Surely when so much of the current literature is in the tenor and key of this poet's verse, which is representative of the general sentiment of religionists and non-religionists alike, it cannot be amiss to inquire after “the faith once delivered to the saints.” These resounding words are a summons to the saints to contend with fervor and fidelity for something of divine importance which had been delivered to them and committed to their trust. Jude is not alone in issuing this martial call. In Paul's charges to Timothy and Titus are several specimens of the same emphasis on adherence to ascertained truth. “Hold fast the form of sound words which thou hast heard from me . . . That good thing which was committed unto thee keep”—2 Tim. 1:13-14. “Speak thou the things which become sound

doctrine . . . sound speech that cannot be condemned"—Tit. 2: 1-8. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow"—Heb. 13:7. "Watch ye, stand fast in the faith, quit ye like men, be strong"—1 Cor. 16:13. These are all kindred admonitions, but better than any other single verse Jude emphasizes the once delivered faith and sounds the martial summons for its defense.

The words of that text constitute a warning to men within the pale of the church, rather than to opposition from without. The purpose of Jude's epistle was not to set forth the details of the faith so much as to put the seal of authority on that which had been delivered, affixing the seal of inspiration, so to speak, on "the faith once delivered." Let us consider the scope of Jude's exhortation.

I. THE FAITH ONCE DELIVERED CREATES CERTAIN OBLIGATIONS OF THE FAITH.

The initial endeavor is to ascertain and verify the faith once delivered. The text leads us to regard the faith as a treasure committed to our custody. In the apostolic writings the phrase "the faith" is used many times, as distinguished from the use of the word faith. The term faith is used in two distinct senses as an *act* of believing, and as the *truth* on which the act is exercised. So "the faith" is a system of truth and is necessarily a creed. There are creeds and creeds. Men have built around the citadel of divine revelation outworks of theology—the rubbish of human creeds. Examples of this theological rubbish range from the early Athanasian creed of Latin origin down to the Augustinian and Arminian creeds of later centuries. But amidst the multitude of creeds *the faith* can yet be ascertained and verified. This is done on the same principle as finding the source of a river. The current of truth flows from the fountain and is traceable to it. The inventions of men are tributary surplusage—the side streams of humanisms pouring in from either side to corrupt the current. The first person to be sprinkled for baptism was in 251 A.D. The first pope was crowned in 606 A.D. The first instrument of music to be used in the worship of a body of people claiming to be Christians was in 670 A.D. The first case of infant sprinkling for baptism was in 1000 A.D. The first teaching of the doctrine of transubstantiation was in 1216 A.D. The first practice of withholding the cup, or elevation of the chalice, was in 1414 A.D.

The doctrine of purgatory was first advocated in 1563 A.D. The doctrine of the immaculate conception was first advocated in 1854 A.D. The transfer of infallibility from the church to the pope was made in 1870 A.D. The doctrine of the ascension of Mary was first proclaimed in 1950 A.D. All of these human dogmas which developed through the centuries since the New Testament have been made formal additions to the faith by the authority of the popes of Rome and his Vatican councils.

Certain avowed enemies of truth had crept into the church. "For there are certain men crept in unawares." This is a word of warning to the church against heresy. It is not so much a call for defense of the faith against paganism without, or heathenism as such, but a particular appeal for a firm adherence to the truth against error which had crept into the church. Jude 3 is, therefore, a battle cry of the church. It summons every member of the church for loyalty to the conflict between truth and error. The battle between truth and error was raging then and it is raging now.

The epistle of Jude bears a late date of near the close of the era of inspiration. Noteworthy scholars have placed the date of Jude later than the date of the book of Revelation, with plausible argument, that the book of Revelation bears an earlier date than the book of Jude. We know that this one chapter epistle of Jude was written at the end of the era of inspiration, when apostolic teaching had been completed, and it was among the last apostolic epistles. Jude simply and briefly puts the seal of inspiration and authority on that which had been delivered. Its purpose was not to set forth the details of the faith but to emphasize its finality.

Writing concerning a common salvation, in which the Jew and Gentile share mutually its benefit, he felt constrained to exhort all to earnestly unite in contention for that faith once delivered.

There had been an invasion of the church; an encroachment of error. "Certain men have crept in unawares." These men had crept in privily. That is the way false teachers always enter. They do not come in at the front door. They slip in at the back door, or the side entrance. Premillennialists and progressives do not announce themselves. The men who attempt to palm off error on the church "creep" in "privily," unobserved and unsuspected, to do their fatal work of sabotaging the truth.

There is a similar warning in Acts 20, where Paul said to

the Ephesian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Jude said that certain men had crept in privily. Paul called them wolves. We know, of course, that Paul used figurative language. So many people try to make a literal application of figurative language along so many lines of isms and error today, that it is well to remark here that it is always a mistake to make a literal application of figurative language. When Paul said, "Grievous wolves shall enter among you," he was not sending the elders of the church out on a wolf chase! He meant that in the church there would be men like wolves. According to Jude they "crept" into the church; according to Paul they would "rise up from among yourselves." If you know the habits of a wolf you can apply the language. The wolf does not pounce on a flock of sheep from the outer edges, snapping and snarling around the frills of the flock. The wolf "takes roundnace" on the flock of sheep; he will go around and work himself within the area of the flock, so that he can do his work from within rather than from without. The wolf approaches across the prairie apparently looking one way but trotting another. He turns his head sidewise; he looks one way but trots another. There are men who look one way but trot another! They are the kind of men against whom Jude warned the church and concerning whom Paul was admonishing the elders. "Grievous wolves shall enter in among you"—"Certain men have crept in privily." Be on the lookout for them, said Paul—contend for the faith against such men, said Jude. That is the battle cry of the church. That is the call to every member of the church to defend the faith once delivered.

It is now in order to call your attention to the dogmatic character of this text: "Earnestly contend for the faith once delivered to the saints."

II. THE FAITH ONCE DELIVERED IS THE DOGMATIC FAITH.

Just as the treasure committed is "the faith," the casket that contains it is *the word*—"the word of faith which we preach"—Rom. 10:8. The faith is within the word—"therein is revealed the righteousness of God"—Rom. 1:17—"the faith that should afterward be revealed"—Gal. 3:23.

The context shows that Jude was referring to something beyond outward persecutions. He had in mind the conflict within the church. The words of the text were a warning against avowed enemies within the church and the conflict intended is a firm adherence to truth against doctrinal error.

The text contains four divine assertions.

1. It asserts the existence of an organized and formal body of truth under the title of "the faith," not the act of believing, but that which is believed.

2. It asserts that this body of truth is complete and admits neither of change nor of addition. It is a faith "once" delivered, and admitting of no repetition.

3. It asserts the authority due to the faith to be the authority of God. It was once "delivered."

4. Lastly, the text specifies the trustees—"the saints." The word refers to the whole company of the people of God—the church.

These four particulars meet in one general proposition. They involve the existence of a consistent body of truth, invested with the attributes of the Giver—unity, perfection, immutability.

This is the scriptural claim. And such a faith must be dogmatic. Having enumerated them, let me comment upon them in that order.

First—"the faith"—the expression "the faith" signifies that the truth exists in organized form, an organized body of truth. "The faith" is a specific thing. It is a definite doctrine. Now the word "faith" is used in several senses in the New Testament. It is used in the sense of belief; that is, the mental act of believing a thing. It is also used in the sense of fidelity, or faithfulness. But in Jude, it is used in the sense of *the thing believed*. That is what is commonly called "objective faith." The theologian talks of subjective faith and objective faith. The phrases "subjective faith" and "objective faith" are common terms that need proper discrimination and the meaning and use of these terms should be observed. Subjective faith is simply the act of believing a thing. It is within—a mental state, or process—the inward thing. Objective faith consists in what is believed—the object to which faith is directed. When Jesus was on earth men saw him and heard him; and were beneficiaries of his personal presence, as well as of his word and his teaching.

But after Jesus Christ returned to God, the only way that we may see him and know him is through testimony, through the truth that was put on record. When that testimony was delivered, when the truth was handed down to us in its organized form, in this the new testament, it was also called faith, but "the faith." They exercised faith in Christ by seeing him and hearing him. We exercise faith in Christ, not by seeing and hearing him, but through *the faith* delivered to us. That is the objective use of the term.

The traditional idea that faith is lost in sight is not consistent with the meaning of faith, and is not in harmony with what the divine record says about faith. The noun *faith* means confidence and the verb *believe* means to confide, trust or rely on. Such inherent elements of faith cannot cease. We have made aphorisms of such expressions as "faith will be lost in sight" and that "faith ends where knowledge begins" and that "faith ceases with final salvation"—none of which is unlimitedly true. Jesus said to Thomas, "because thou hast seen me thou hast believed"—Jno. 20:29. So his faith was gained rather than lost in sight. Paul said, "have I not seen the Lord?" Seeing the Lord did not result in losing the faith which he afterward mentioned in 2 Tim. 1:12: "I know whom I have believed." Paul knew whom he had trusted and that is not lost in sight.

Nor does faith end where knowledge begins—the more knowledge one acquires the greater degree of the faith that stems from it. When Peter said in chapter one, verse 9, of his first epistle, "receiving the end of your faith, even the salvation of your souls," he meant that salvation of the soul is the design of faith, the end that faith serves, the purpose that faith accomplishes. The word "end" here means purpose design, as in numerous examples that could be cited.

The disciples of Christ saw him and heard him, and believed. He disappeared from the scene, and was lost to the view of all men. But his apostles were sent to preach him and it is their testimony which produces the specimen to which Peter refers in saying, "whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice . . . receiving the end of your faith, even the salvation of your souls"—1 Pet. 1: 8-9.

Therefore, "subjective faith" is based upon the "objective faith," delivered to us by the inspired agents of Jesus Christ, his apostles. So "the faith" is simply the truth in the organized

form of the new testament itself. That is divine assertion No. 1 of Jude 3.

Next in order of discussion is that the faith exists in the form of a complete body of truth. The term "the faith" means that it is specific. It specifies *the faith*. But "the faith *once* delivered" means that it is complete. Now "once" does not mean twice. The term "once" means just once, only once. It represents a single act. It represents a once delivered faith concerning which there can be no addition, no diminution. It admits of no change and of no repetition. It is *the faith*, and it was *once* delivered.

In I Cor. 11:25, the apostle in recounting the experiences of his apostolic career refers to things that happened to him repeatedly, among which things, he remarked: "And once I was stoned." That means only once. He was beaten with rods thrice, he said, but he was stoned "once"—just once, only once. That cannot mean that he was successively stoned.

In Heb. 9:27-28, the apostle said that it is appointed unto men "once to die," and that Christ was "offered for sins once." There is but one bodily death. There was one single offering for sin. And there was one single act of delivering "the faith" to the saints, not to be repeated in successive centuries after the New Testament era.

The truth was delivered to men, not invented by men. It was handed from God to man in completeness, delivered once for all. Its principles in large part came from the Son of God on the earth, but not all, for he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come"—Jno. 16:12-13. Plainly this passage means that after the ascension of Christ the Holy Spirit would reveal to the apostles that remnant of divine revelation which Jesus Christ himself had not made known. Thus the Spirit would show them the "things to come"—the things then unrevealed. Jesus dwelt among men, and taught the multitudes publicly and his disciples privately, but it remained for the Holy Spirit to reveal the whole scheme of redemption to the apostles, and reserve for them by their testimony and teaching to declare in its completeness "the faith once for all" delivered.

When the New Testament was completed, the faith was delivered—divine revelation was complete. Since the last inspired

apostle laid down his pen and stilled his tongue there has not been one line of inspiration uttered or written by the tongue or the hand of man. The Testament is complete. The faith exists in organized form, in complete form. There are no pre-fixes, suffixes or appendices to it.

Numerous religious cults today are built on the claims of continuous revelation, on the principle of progressive revelation. Imposter Joseph Smith, founder of Mormonism and self-asserted prophet, claimed continuous divine revelation. His whole claim was a fraud. Mormonism, in everything distinctive of the system, is a fraud. False prophet Joseph claimed that he found the Mormon plates hidden in the ground; that the angel showed him where the plates were concealed; that he could read and translate the plates only as he looked through a certain pair of spectacles purportedly found with the plates; that the Book of Mormon is a book of double inspiration, in that through the spectacles he read and transcribed the words of the plates. So it is not really a translation, you see, but the actual words of the so-called plates. Yet in the original book of Mormon there are hundreds of errors in language, in words, in grammar, in diction, and many mathematical contradictions. Since Imposter Joe did not claim that he wrote it, but that he copied it from the plates, reading it through the spectacles—it means that an angel of God made the mistakes! If the Book of Mormon is right, the Bible is wrong. The Bible being right, the Book of Mormon is wrong, and Mormonism in every essential feature is fraudulent. Much of it is plagiarism and the rest of it forgery. The only reason for the mention of the unholy system is to expose the doctrine of progressive revelation. In dealing with an institution of that kind it is in order to do what John the Baptist said God was about to do to the nation of Israel. "The axe is laid at the root of the tree." He referred to old national Israel, and their national tree was cut down at the roots. Some theorists think that he "topped it off" and left it to sprout up again in a future millennium—but the axe was laid at *the root* of that tree. The thing was cut down and dug up, root and all, and there is nothing left to sprout. That is the way to put an end to all of these systems of fraud today—lay the axe at the root of the tree. By proving that there is no such thing as continuous divine revelation, every institution resting on such claims is at once hewn down at the roots and cast into the fire.

Another fraudulent system called Seventh-Day Adventism claims continuous revelation. So it also must be hewn down and cast into the fire. One William Miller had visions and prophetic dreams and set various dates for the Lord to come; but all of his speculations of prophecy failed, and he quit. Ellen G. White, one of his silly followers, gathered up the fragments of his theories, modified his prophecies, added the seventh-day sabbath doctrine to their scheme of things, and labeled the revamped, reorganized movement "Seventh-Day Adventists."

Mrs. White claimed that she took a trip to heaven; that in heaven she saw the ark of covenant; that in the ark were tables of stone, the ten commandments; that there was a halo around the fourth commandment (the sabbath commandment), and she said, "I saw that the sabbath was not nailed to the cross." She was referring to the language of Col. 2:14-16, where Paul specifically named the sabbath day among things nailed to the cross. But Ellen White said that she saw it was not nailed to the cross. In the third chapter of second Corinthians, Paul said that the covenant which included the sabbath was done away in Christ. Appropriating Paul's language this prophetess of Adventism, Ellen G. White, boldly said that the thing Paul said was done away was not done away. She could not "see" her sabbath doctrine in the New Testament, so she took a trip to heaven and "saw" that Paul was wrong, the sabbath was not done away, and she said God told her to go back to the earth and tell it! That is amusingly strange. Paul said he was caught up into heaven, whether in or out of the body, he did not know, but it was not lawful to reveal the things in heaven which Paul said he saw—it was unlawful for him to tell it. Paul said that God forbade him to tell it. Mrs. White said God commanded her to tell it. Wonder why God would not permit Paul to tell what he saw, but told Mrs. White to tell what she saw? Perhaps the explanation of it is that God knew Mrs. White, being a woman, would tell it anyhow! Anyway, there seems to be a conflict between the claims of Mrs. White in this particular instance and what the New Testament says on the subject.

Another mistress of error, Mary Baker Glover Patterson Eddy, founded a false system of religion bearing the misnomer of Christian Science, adding another claim to later revelation. From the pseudo-science of temperamental Mary Baker, the fraudulent revelations of imposter Joseph Smith, and the

feigned visions of silly Ellen White, the systems of Sciencism, Mormonism and Adventism have emerged. But to expose the claims of these late cults is only touching the "lesser lights." The most ponderous and monstrous ecclesiastical system of error the world has ever known, the Roman Catholic hierarchy, rests upon the claim of progressive revelation. To sustain the charge it is not necessary to resort to misrepresentations. An honest man will not misrepresent anybody, not even the pope. The evidence in the case against the Roman Catholic church is in the Catholic authorities. We can convict the Catholics by the Catholic testimony—we can try them and judge them by their own witnesses.

There are, by Roman Catholic evidence, three branches of authority in the Roman Catholic system. First and highest is the voice of the Vatican, the authority of the church, vested in the Vatican head, the living pope, voiced in his papal encyclicals. The teaching of Catholic authorities is to the effect that the New Testament was the word of God to the church during the life time of the apostles; but as the church continues revelation must also continue, therefore continuous, progressive revelation. This progressive revelation, they claim, has continued in the successive heads of the church on earth and the pope occupying the Vatican throne is that legal and regal successor to apostolic authority. The encyclical of the pope therefore may set aside the New Testament itself. The teaching of the Roman Catholic Church is that where the pope has not by papal decree set aside or annulled an apostolic precedent, the new testament may be accepted as authority; but where the pope has issued an official utterance, an encyclical, contrary to anything in the new testament, the encyclical of the pope must be received as the final authority and adherence to it is mandatory.

Second in authority with the Roman Catholic Church is what they call Tradition. By "tradition" is meant the teaching of the Catholic fathers. The pope is first in authority. The fiat of the pope cancels contrary decisions of tradition, and the mandates of tradition cancel the apostolic decrees and inspired precepts of the New Testament. It stands like this: What you read in the New Testament is authority, provided the Catholic tradition has not changed it, and if the pope has not cancelled out both. So any portion of the New Testament must survive tradition, and escape the papal axe of the Vatican, to be of any value to a Catholic. The claim that an Italian pope is the head

of the church of Jesus Christ on earth, is blasphemy against God, treason against Christ, a slander on the church, and an insult to the intelligence and piety of every Christian on earth. But that is Roman Catholicism. And the axe should be laid at the root of the tree.

Roman Catholicism leads in the claim of progressive revelation. These lesser protestant cults and the orthodox protestant denominations have derived that doctrine from their monstrous mother. There is no essential difference between one human creed and another. The catechism of the Catholic Church and the disciplines, manuals, articles and confessions of faith of protestant denominations are alike human creeds. There is no difference in principle between one human creed and another.

When the reformers of the sixteenth century, Huss, Wiclif, Savonarola and Luther, came to the scene, the Bible was covered up beneath Catholic creeds. Ecclesiastical decrees, papal encyclicals, bulls and edicts, with the decisions of ecumenical councils, were heaped upon the Bible. They retrieved the scriptures, translated them into the common vernacular, and thus handed the Bible back to the people.

When Luther posted his ninety-five theses on the church door of Wittenburg he stirred the world from center to circumference by the mighty reformation that followed, the tidal wave of which touched every continent, the torch of which was flung to every civilized corner of the earth. But the worthy aims of these men were marred, and their efforts destroyed when in the formulation of their own human creeds their movements dwindled down into protestant denominationalism. Luther wrote a creed. Calvin wrote a creed. Wesley wrote a creed.

So what do we see today? Instead of the Bible being covered with Catholic creeds and papal encyclicals, it is now covered up with these protestant creeds and manuals of faith. The man who loves "the faith once delivered to the saints," and who would defend it against all the encroachments of error, is under obligation to uncover the Bible, take the creeds away, and let the people see and know the pristine purity and power of the faith once delivered to the saints. The whole denominational world is committed to acceptance of continuous or progressive revelation. Human creeds have become their bond of union and communion, rather than the new testament. The human creed is a formulated interpretation of what the Bible says. The divine creed is *what it says*.

The anathema of Paul on later revelations is in order here. In Gal. 1:6-9, he says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then for emphasis he adds: "As we said before, so say I now again, If any man preacheth any other gospel unto you than that you have received, let him be accursed." That lays the curse of heaven on the author of later revelations. "Any other gospel than that which you have received"—"let him be accursed."

Imposter Joe Smith was the author of something that we did not receive from the apostles of Christ. Ellen White was the authoress of something that the apostles of Christ did not deliver to us. Mary Baker Eddy authored yet another later revelation not received from the apostles of Christ. Paul and Jude join in warning against all such perverters of the gospel and it was put on record for our information—that we may know what God thinks of all such deceivers and imposters.

The faith was *once* delivered—that is divine assertion No. 2 of Jude 3.

The third point of the Jude passage asserts the authority due to the faith. The authority of the faith is the authority of God—it was *delivered*. The word "delivered" carries with it the authority to deliver. The superior delivers to the inferior. Superiority in this sense does not refer to men's persons or respect of persons. The man on the judicial bench is a federal judge. His person may not require any more respect than the person of any other man, but his office demands it. On the bench he is clothed with authority of the government he represents and his official position must be respected. The President of the United States may not deserve any more respect as a man than any other good citizen of the nation, but his office requires the honor of all loyal citizens. So to the apostles belongs superiority in this case. The superior has authority to deliver. The inferior is obligated to receive it and obey it.

Outside of official capacity, the apostles were only men. It was the teaching of the apostles, not their conduct, that was inspired. Hear Paul on that point: "I keep under my body and bring it into subjection: lest that by any means, when I have

preached to others, I myself should be a castaway"—I Cor. 9:27. The reason Paul had to "keep under" his body—or buffet his body—is that as a man his conduct was no more inspired than the conduct of other men. "We also are men of like passions with you."—Acts 14:15.

Another example is found in Paul's reference to the incident at Antioch, recorded in Gal. 2:11-14. Paul "withstood" Peter "to his face" because he was "to be blamed," in that he "walked not uprightly according to the truth of the gospel." Paul did not accuse Peter of teaching anything contrary to the truth of the gospel. Peter was as much inspired in his teaching as was Paul. Paul made no charge against Peter's teaching, it was against his "walking," he "walked not uprightly according to the truth of the gospel." His conduct did not harmonize with his teaching. So Paul condemned Peter and rebuked him to his face for his dissimulation. His conduct went contrary to his teaching. That puts the authority where it belongs in the word "deliver"—hence "earnestly contend for the faith once delivered."

There are three terms in the new testament that are applied to the apostolic office, to apostolic authority, which do not apply to preachers in general. The first one is found in 2 Cor. 5:20. The apostle says: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The term "ambassador" applied only to the apostles. The Corinthian letter is Paul's defense of his apostleship against some who denied that he possessed apostolic authority. He proposed to prove to them his apostolic authority. The terms "we," "us," "our," and "ourselves," he uses in referring to the apostleship. The terms "you," "your," and "yourselves," he uses in referring to the Corinthians. He says to them: "We are ambassadors for Christ." We who? The apostles. "We beseech you." Beseech who? The Corinthians. The apostles were the ambassadors. The word "ambassador" implies an embassy. If a divine embassy exists on earth, inspiration must of necessity exist with it. That is what the pope claims—with the Catholics the divine embassy is the Vatican. The pope claims that the embassy exists—that there is a divine embassy on earth, and that is the basis of his papal assumption to be vicar of Christ and his claim to apostolic succession with power to issue encyclicals.

When Jesus was on earth he formed a divine embassy, his

twelve apostles, and put inspiration in them. They were his ambassadors to deliver the faith to the saints. Hence, Paul said, "We (apostles) are ambassadors for Christ, as though God did beseech you (Corinthians) by us (apostles). We (apostles) pray you (Corinthians) in Christ's stead." It was the apostles who represented Christ in official capacity as ambassadors. An ambassador is clothed with authority. He holds an office. An ambassador to a foreign country is backed by all of the authority of the government that sends him—and he represents that government in official and authoritative capacity. No man on earth has such authority from Jesus Christ today. The apostles were the ambassadors, and from them in that apostolic function, we received "the faith once delivered to the saints."

The second term used in reference to the apostles is the term "earthen vessel." I will read a few verses from 2 Cor. 4.

Verse 1—"Therefore seeing we have this ministry, as we have received mercy, we faint not." Seeing we have this ministry—that is, the apostolic ministry.

Verse 3—"If our gospel be hid, it is hid to them that are lost"—Paul's gospel—the apostolic word.

Verse 5—"For we preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake." Again by the pronouns "you" and "your" he refers to the Corinthians. We (apostles) preached not ourselves, but we (apostles) preached Christ Jesus, the Lord; and ourselves your servants.

Verse 6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The "light" in this passage is inspiration. God "shined" it in the hearts of the apostles when he gave them inspiration.

Now notice verse 7—"But we have this treasure in earthen vessels." The "light" which God "shined" in the hearts of the apostles. God put his word in the man—in the apostles. It was inspiration, and the apostles were the earthen vessels that contained it. When the word was in the man it had to be confirmed by a miracle or sign. The apostles performed such signs to prove that it was God's word in them. When they preached to an audience, how could they prove that it was God's word in them? They did not have "the book," as we have it here, by which to prove it. They proved it by signs. Now the word is in the book, not in the man, and we do not need the sign to confirm it. We prove it by "the book." Deny it and we will

show you! The word now in the book was then in the man. The man who thus had the word in him was the apostle, and he was called the "earthen vessel" containing the light of God's word. It was the light of inspiration. The apostles were the earthen vessels containing that light, that from them it might shine unto us.

Now, the other term is "witnesses." Jesus said to the apostles, "Ye shall be my witnesses." The apostles were the witnesses. There is a cult today which claims to be Jehovah's Witnesses, to which claim this word "witness" has no reference. Paul said that he was the last witness. In order to qualify as an apostle of Christ it was necessary for Paul to see Jesus and hear his voice. That accounts for the personal appearance of Jesus to Paul, when he was Saul. Personal acquaintance with Christ was a qualification of apostleship—and personal acquaintance was a condition of being a witness. One must see and hear him—after his resurrection—to qualify as a witness. So the apostles were chosen by the Lord to be his witnesses (Lk. 24:48—Acts 1:8.) Men today are not witnesses, we preach the testimony of the witnesses. The apostles were the witnesses. The apostles were the ambassadors. The apostles were the earthen vessels.

These were terms to indicate the authority due the apostolic office, and it was from them in that threefold office that we have received "the faith once delivered to the saints." Through these apostles God delivered the faith in its completeness to all the world for all time. That is what the word *hapax* means, once, not merely once alone, but once for all. That is the sense in which *hapax* is used, as a reliable lexicon will define it, and as a qualified Greek teacher will explain it. Nearly two thousand years have passed since "the faith" was completed. The march of the world has been marvelous. Every generation has advanced socially and scientifically, projecting all the power of man's intellect and all the determination of human will into the regions of new discoveries. But since the last apostle of Jesus Christ laid down his pen of inspiration there has not been added a jot nor a tittle—the dot of the i nor the cross of the t—to the teaching of the New Testament. The apostles themselves were but the receivers and the transmitters of the faith which God delivered to man—just that and no more. And it was the last of these apostles who wrote, "if any man preach unto you any other gospel than that ye have received, let him

be accursed." This is an awesome imprecation against any man who would preach "any other gospel."

That is the import and scope of the word "delivered," and is divine assertion No. 3 in Jude 3.

We pass to the next divine assertion of the text.

The fourth assertion of the text specifies the trustees of the faith—"delivered to the saints." The word "saints" refers to the whole company of believers framed into the new testament church. The word "saint" is used in the sense of the believer. The apostle refers to members of the church as saints. He complimented them with that term. It does not mean that we should call ourselves saints, as a name, as if we were deifying ourselves. The apostles simply referred to the body of Christ, the members of the church as a company of saints. It comes from the word "sanctified." Why are members of the church sanctified? Because they have obeyed the gospel and are set apart to the service of God. Why are they called saints? Simply because a saint is one who has been separated from a sinful life by obedience to the gospel. They have received the faith and have obeyed the gospel.

The Roman Catholic contention is that there are no living saints. In order to be a saint in Catholic liturgy, one must be dead; in fact, dead for many years. The youngest dead person to be canonized a saint by the Catholics was Teresa, canonized twenty-seven years after her death. After saints have thus been canonized Catholics can select one of them to and through whom to pray, to get the souls of their loved ones out of purgatory! One must have a patron or matron saint for "influence" to get a soul out of purgatory. Then pray—and pay! Pay a while and pray a while, and then pray some more and pay some more. Pray long enough, and pay long enough, perchance your loved one may finally be extricated from the prison pyres of purgatory! The abominations of Rome! What an idea of saints! That a person must be dead to be a saint—dead long enough for everyone else to be dead who ever knew about their defects—then canonized and, "presto," a saint! That is the Catholic sainthood.

Now, when Jude said, "earnestly contend for the faith once delivered to the saints," he made every Christian, every member of the church, a trustee of the truth, a custodian of the faith. He who would be unfaithful to that trust is an untrustworthy member of the church. The *treasure* of the faith has been com-

mitted to the saints. The *casket* that contains the treasure is the word. The *custodians* of the faith are the believers who constitute the church of God the world over—that universal body of saints—wherever a true believer is found, there is a custodian of the faith, a trustee of the truth. And the Lord of the faith will be with the custodian saint. It was to the apostles that he said, “go teach” and “I am with you always,” but there will always be someone to “go” and the Lord will “always” be with the one who goes and does what is commanded.

“Delivered to the saints”—that is assertion No. 4 of Jude 3.

Having discussed the four divine assertions of Jude 3, before concluding the study of these principles, reference to two other related passages suggests additional considerations on “the faith.”

III. THE FAITH ONCE DELIVERED IS THE HISTORICAL FAITH

In the Hebrew letter the apostle said: “Remember them which have rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday and today, and forever. Be not carried about with divers and strange doctrines.”—Heb. 13:7-9.

Observe the similarity between Heb. 13:7-9 and Jude 3—“Earnestly contend for the faith”—“Remember those men who have spoken unto you the word of God, whose faith follow.” To “follow” the faith means the faith “delivered.” The men in this passage are the inspired teachers—the apostles—who had spoken the faith, and others who had delivered the apostolic faith unto them. Remember the inspired teachers by following the faith that they have delivered. This passage puts emphasis on the historical character of the faith.

When the writer of the Hebrew epistle said, “Jesus Christ, the same yesterday, today and forever,” it was in connection with “the faith” of the preceding verse. The faith is as unchangeable as Jesus Christ, its author. He is the same yesterday, today, and forever, therefore the faith is the same, forever. The faith proceeds from him. He is unchangeable, so is the faith. Follow the faith, the faith of yesterday, the faith of today, and forever the faith.

strange doctrines." Again that is similar to the Jude passage—"certain men have crept in unawares." The Jude epistle warns against men who "crept" in "privily"—the Hebrew epistle exhorts us to "be not carried away" by their "divers and strange doctrines." Even when an Italian pope issues an encyclical to supersede the New Testament, it cannot change the faith. When imposter Joe Smith delivers his Mormon revelations in contradiction of the New Testament, it does not change the faith. When Ellen White saw stars and had visions, denying the actual phraseology of the New Testament, it does not change the faith. Like Jesus Christ, the faith is the same, yesterday, today and forever—and the axe is laid at the root of the tree of Catholicism, of Mormonism, of Adventism, or any ism existing on the claim of later revelation.

Therefore, "be not carried away." That implies the danger of being led away from the faith by all such teachers. The admonition is the accent of the voice of the spirit of God through human agents—the apostles of Christ. It means that apostolic doctrine and apostolic documents synchronized. The apostles received the faith by revelation. They delivered the faith to us in the New Testament; therefore the doctrine which they received is in the documents which they delivered. So the doctrine and the documents are synchronized into the faith once delivered and made forever historical.

IV. THE FAITH ONCE DELIVERED DEMANDS CONFLICT.

To the Corinthians the apostle said: "Watch ye, stand fast in the faith, quit ye like men, be strong." (I Cor. 16:13.) In all of the texts used in this discussion the expression "the faith" has been found. Jude calls it "the faith once delivered." The apostle in Hebrews exhorts us to "follow the faith." Now the apostle commands the Corinthians to "stand fast in the faith."

Here is the imagery of battle. The associations of war and the issues of battle vibrate in every word of this exhortation. It is an appeal to the heart as stirring as the call of a commander to comrades in a critical period of battle. The opposing army gathers for battle in the distance, but the foe is hidden. His movements are concealed. From what quarter the attack may come is doubtful. So the commander's voice calls for vigilance—"watch ye." Watch for the hidden foe. But as the threatening masses form into the grim and ominous lines of attack, as the columns of the foe advance, in the moment of

suspense before the storm of the conflict begins, the firm voice of the leader is heard to exhort—"stand fast." When the assault has begun, and the opposing lines bend to the shock of battle, like the meeting of angry tides, amid the storm and tumult the familiar voice of the captain is heard again to command—"quit ye like men"—perform like soldiers worthy of the rank. And finally, when in the crisis of the imagery, it is the scene of doubtful outcome, when the ebbing and the flowing of the tide of battle is uncertain, we can see in this graphic language, the figure of a dauntless leader, lifting his banner and shouting—"be strong"—do not waver; hold the line! This passage is Paul's graphic picture of surging issues in the church. Often the spiritual foe is hidden. Error is crouched in countless forms concealed. Christ calls for vigilance—"watch ye." But when error has been flushed out of the hiding, and forms into advancing columns against the church, Christ calls for courage—"stand fast in the faith." Then—when the lines are drawn tight, surging issues of truth and error are locked in the grim struggle for mastery—Christ calls for valor—"quit ye like men." Perform like a soldier of Christ, worthy of the name. Finally, when the crisis has come in the conflict of the faith, when the turn in the tide of events affecting the fate and fortune of the church is uncertain, when men are seen to weaken and waver—Christ calls for heroism, the heroism of faith—"be strong"—and hold the line!

The imagery thrills me. If it does not stir you as a member of the church to an earnest contention for the faith, your love for the truth has waxed cold. The famous general who made the stand at the battle of Thermopolae coined the warrior phrase: They shall not pass! Such scenes must have been present in the mind of Paul when he wrote this command to the Christian: "Watch ye, stand fast in the faith, quit ye like men, be strong."

V. THE MOTIVES IN CONTENDING FOR THE FAITH ONCE DELIVERED.

In the scope of this discourse it now remains only to point out the reasons and rewards involved in this duty of contending for the once delivered faith. The reason for doing any certain thing is the consideration, the motive or judgment inducing or leading to an action. It forms a cause—and a cause is the side of a question espoused, created by the circumstance, condition

or combination of events providing a ground of action, and justifying the procedure. In this connection let me remind you of the words of verse 4 of our text: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ"—therefore, said Jude, "it was needful for me to write unto you and exhort that ye should contend for the faith which was once delivered to the saints." The most militant of them all, the apostle Paul, also notified Timothy beforehand of this state of affairs, in 2 Tim. 4:3-4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables"—therefore, said Paul, "be instant in season, out of season"—"preach the word." In these premises the duty of contending for the faith has three reasons:

First, it is certain that the faith will be contended against. In the Corinthian church Paul opposed a heresy which sprang up concerning the resurrection of the dead. Some "ungodly men" denied that there would be any resurrection at all. Again, a controversy arose at Antioch touching the necessity of circumcision which forced Paul to withstand Peter and Barnabas, charging them with dissimulation on such a vital question as Judaism, thus ending a controversy which could have neutralized Christianity and compromised the gospel completely. Christ is Prince of peace, indeed, but he is also "a man of war" and he "came not to send peace on earth but a sword." It is true that the heavenly chorus of the advent angels sang "peace on earth" but it is the conquest of peace—the peace of the conquered heart which has been reconciled to God—and having ceased rebellion has become his loyal subject. The truth will be contended against. Heresy was divinely predicted. It has existed in all ages and all stages of the church. The duty of contending for the faith will therefore remain.

Second, stating another cause of action—the once delivered faith is worth contending for. The civilizations of polytheism and paganism offered no redemption because in them there was no redeeming power. Judaism could not save because the law was "weak through the flesh." But by "the law of the spirit of life in Christ Jesus," the gospel, God accomplished what even the law of Moses could not do—redeem mankind from

sin. It was for that cause that Paul said to the Romans, "as much as in me is, I am ready to preach the gospel to you that are at Rome also . . . for it is the power of God unto salvation." Here is power against power—the power of God against the power of man. Having preached the gospel in Athens, Paul was ready to preach in Rome, pitting the gospel against the consolidated pomp and power of Rome and Athens. It was God's power for salvation against man's power for destruction. But the gospel power for salvation is to "every one that believeth." To every one that believeth, the gospel is the power of God for salvation. So the order is this: (1) there is the believer; (2) the believer is in possession of the power that is unto salvation; (3) when the power is used the believer becomes saved. There can be no results without the power necessary to the results. The power *unto salvation* is the gospel. Therefore, the power and the use of it stand between the sinner and salvation. Between the believer and salvation is the power of God. It is when the believer makes use of the power—the gospel—that he is saved, not before. The order is: (1) faith; (2) power used; (3) salvation. These are the redeeming elements of the once delivered faith and that is why the faith is worth contending for.

Third, assigning a final cause in the earnest contention for the faith—it is worth our while contending for it. The truth of this lies in a two-fold fact. First, the faith of Christ lodged in the human heart will enlarge and ennoble the soul. The apostle said, "be ye also enlarged." We are thereby "conformed to his likeness" and "transformed into his image." Second, the eventual compensation for conflict is the victor's crown. "For I reckon that the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us"—Rom. 8:18. And in the same apostle's word we can say "for this cause we faint not."

Men do not fight for nothing. It is not possible to be a hero for the sake of being one. Therefore, there is a peculiar fitness in these military illustrations of the New Testament. The object of it all is to preserve the faith of the church. Let every Christian here and now resolve to "stand fast in the faith," to "follow the faith" of him who is "the same yesterday, today, and forever," and "to earnestly contend for the faith once delivered to the saints."

CHAPTER III

GOD'S PROPHETIC WORD

There are many so-called seers in the world today who have much to say about prophecy. Their name is legion. We are asked to listen to the "voice of prophecy" and the "spirit of prophecy" and every man's "interpretation" of prophecy. Much that is being taught along these lines is rank fanaticism. Through the mediums of pulpit, press and aerial programs the public has been bombarded with speculation. The purpose of these special discussions is to set before you the principles of Bible teaching respecting prophecy—therefore the present theme: God's Prophetic Word—Are the Prophecies of the Old Testament Fulfilled or Unfulfilled?"

A text is in order, so I shall take it from the third chapter of the Acts of the Apostles, verses 12 to 26. The language of the text is taken from Peter's second sermon in the city of Jerusalem and therefore connected with the events of Pentecost, the occasion upon which the church was established and the new covenant inaugurated.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son, Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world

began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1. The "things" of verse 18 and the "times" of verse 21 are all embraced in the events of the gospel dispensation "which God before had showed by the mouth of the prophets" and which, says Peter to the Jews, "he hath so fulfilled." The term "hath fulfilled" is past tense and shows that "those things" belonged to something already come to pass. The word "so" indicated *how* "those things" had been fulfilled—namely, in connection with the first coming of Christ, his suffering (incarnation), resurrection and exaltation in heaven. (Verse 18.)

2. Moses referred to these "times" when he spoke of the prophet that God would raise up—Jesus Christ. (Verse 22.)

3. All the prophets "told of these days"—the days of this One of whom Moses spake—the Lord Jesus Christ. So "these days" and "the times" refer to the same period—the gospel dispensation. (Verse 24.)

4. These "days" and these "things" are the same as included in the promise to Abraham: "And in thy kindred shall all the families of the earth be blessed." Paul specifically declares (Gal. 3:8-9) that this promise has been fulfilled in the gospel dispensation. And Peter specifically declares that God fulfilled all of these things which had been thus foretold when he "raised up his Son Jesus" and "sent him to bless you, in turning you away from your iniquities." (Verse 26.)

5. Therefore, the heavens must retain the Christ until *the times of the restoration of all things* have been completed. The passage does not say that heaven must retain the Christ until *the times* of restitution *begin*. The passage says that he will stay in heaven until "all things" are restored—from the beginning of the times of the restoration until the completion of the times.

It follows, therefore, that the times of the restitution are in

process now; we are living in them; it embraces the gospel dispensation. If it is true, as some contend, that the passage has reference to a millennium on earth, those who so teach are faced with a fact fatal to their theory—that Jesus Christ would be in heaven and not on the earth *entirely through the millennium*, for the heavens must “receive” (retain) him until “all things” are restored—*until the end of the times*. The emphasis by the apostle Peter is on the fact that the prophecies “from Samuel and those that follow after” have their fulfillment in the One whom God raised up, his Son, Jesus Christ, in this present gospel age and in the Christ who has come.

Having thus introduced the principles involved, some evidences in proof of this conception of the prophetic word are now in order.

I. THE PROPER IDEA OF PROPHECY FURNISHES THE
EVIDENCE THAT OLD TESTAMENT PROPHECIES
HAVE BEEN FULFILLED.

There is this to be remembered about the prophecies—they either had reference to the first coming of Christ or to the second coming of Christ, but whatever the prophecy meant at the time spoken or written, that is what that prophecy had to mean for all time to come. There is no such thing as the postponement of a prophecy. The idea that a prophet of God could speak a prophecy at a certain time, and in later centuries his prophecies be changed as to meaning and time of fulfillment from what the prophecy meant when spoken or written, is incompatible with the integrity of the prophet, inconsistent with the meaning of prophecy and is impossible in the very nature of things. Yet, strange as it may seem, that idea prevails—that certain kingdom prophecies when spoken referred to the first coming of Christ, but because of circumstances unforeseen and unexpected in reference to national Israel's attitude, the fulfillment of said kingdom prophecies was automatically deferred. That is known as the postponement theory, but in reality it means that the prophecy failed to come to pass, went by default, and makes false prophets out of the prophets of the Old Testament. It takes the element of inspiration out of their utterances, unless it is to be conceded that inspiration is not verbal nor plenary nor inerrant. This leads us to a discussion of the proper idea of prophecy—the distinction between the character of prophecy and mere human prediction.

(1) The divine element in prophecy.

There is an element in the Old Testament that no criticism on natural principles can explain away. That element is prophecy. It does not exist in mere prediction. In prediction there are circumstances in existence upon which we may base a premise and from that premise draw a conclusion. But in prophecy the thing prophesied must be so far removed from any existing circumstance that there could be no possibility of forming a premise upon which to predicate a conclusion with reference to the thing foretold. Therein is the divine element of prophecy.

(2) The miraculous element in prophecy.

Prophecy must always be essentially miraculous. It is a miracle. The entire scheme of redemption is a supernatural plan, and the way was prepared for it by prophecy through the centuries of the Old Testament. Christianity being supernatural it required superhuman preparation. But if the kingdom prophecies that were spoken in preparation for it defaulted as to the time of their fulfillment, what becomes of the superhuman element? There would not be any, and standing on a fallible foundation, the whole structure of Christianity would collapse. Christianity cannot be more infallible than the prophecies that went before it to prepare for its entrance into the world. And if one prophecy failed or defaulted, was postponed or deferred, not one of them could be proved to be divine. Therefore, the theories of premillennialism with reference to the postponement of the kingdom prophecies are far-reaching in consequences, and constitute a denial of the inspiration of the Old Testament. It appears that many people today have more confidence in some "voice of prophecy" that they hear over the radio than they do in the word of God's prophets as recorded in Old Testament history. It is my persuasion that the voice of divine prophecy has not been reserved for modern radio racketeers.

(3) The preparatory element in prophecy.

The preparatory element of prophecy served to set the stage for the coming of Christ, and his kingdom. There is a continuity of prophetic teaching, therefore, that runs through the whole of the Old Testament, beginning with Moses and then "from Samuel and those that follow after." Peter said that they "told us of these days"—this dispensation—"when God would raise up his Son, Jesus, and send him to bless you in turning you away

from your iniquities." That reveals the theme of prophecy. If the kingdom prophecies were postponed it would mean that Christianity itself was postponed, which would further mean that the scheme of redemption was postponed.

The divine purpose in prophecy can be stated in a three-fold summation:

First, the purpose of prophecy was to prepare the world for the coming of Jesus Christ into the world.

In his address before king Agrippa Paul mentioned this fact as the ultimate purpose of prophecy. He said to the king: "having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that the Christ should suffer, and that he should be the first to rise from the dead, and should show light unto the people, and to the Gentiles." (Acts 26:22-23.) That this was the preparatory purpose of prophecy is further seen in the use that Paul made of these prophecies in his epistles. Turn to Rom. 15:4 and see him apply this principle. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.) This passage clearly indicates that "the things written"—the Old Testament prophecies—have their application to us in the New Testament. Prophecy was an Old Testament preparation for New Testament truth.

Second, the purpose of prophecy was to prepare the world for the spiritual nature of the teaching of Jesus.

On this point Peter speaks in I Pet. 1:9-12: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you . . . unto whom it was revealed that not unto themselves, but unto us did they minister the things, which are now reported unto you by them that preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

The point here is that the prophets prepared the world for the distinction between the temporal and the spiritual concept. The kingdom of the Old Testament was a temporal thing, but the kingdom of Jesus Christ, which is the antitype of the typical kingdom of the Old Testament, is spiritual in all of its aspects. One had its temporal settings and its temporal surroundings,

while the other exists in its spiritual factors. That is why Jesus said, "the kingdom of God is within you"—Luke 17:20-21. It is inside every man who is inside it. When the man is in the kingdom, the kingdom is in the man; if it is in him, he is in it. That is the spiritual feature of the kingdom of Christ.

But Jesus also said that "the kingdom of God cometh not with observation." Neither the transit of the surveyor nor the theodolite of the astronomer can measure the boundaries of the kingdom of God. Its territory is neither geographical nor astronomical—it is "within you." That is why obedience is required in order to enter it. Hence Jesus said: "Not every one that saith, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven"—Mt. 7:21. Obedience to the gospel of Christ is the way man enters the kingdom and submission to the will of God is the way the kingdom is within the man.

The preparatory purpose of prophecy was to point out the spiritual aspect of the teaching of Jesus with reference to the kingdom of God in the world; that it was not to be a temporal, earthly, worldly kingdom.

Third, the purpose of prophecy was to bear witness to the truths of Christianity.

Discoursing to the Jews upon his mission into the world in John 5, Jesus referred to the witness of the scriptures of the Old Testament to the truths of the new. Read verses 37 to 39: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Occasionally, it is said that we understand the New Testament in the light of the Old Testament, but the reverse is more true—we understand the Old Testament in the light of the New Testament. One thing we do know, the inspired apostles had to point out to the Jews themselves what their own scriptures meant. The Jews believed their prophets and their prophecies, but these same Jews were mistaken about what their prophecies meant, and they were wrong in their application of the prophecies. The inspired men of the New Testament had to say to the Jews, "This is that which was spoken by the prophets." Dipping back into the Old Testament, and taking a certain

prophecy, the New Testament writer would say to the Jew, "this is that," in which case "that" was "this" and *this* was *that*, when a New Testament writer so applied it.

The prophecy meant what inspiration intended at the time it was spoken, regardless of the ancient Jewish misunderstandings or modern postponement theories. This brings us to another division of this argument, as we lay the groundwork for the proper interpretation and application of God's prophetic word.

II. THE NEW TESTAMENT INTERPRETATION PROVES THAT OLD TESTAMENT PROPHECY HAS BEEN FULFILLED.

It will not be denied that the apostles of Christ were the inspired interpreters of prophecy. They are, in reality, the only infallible interpreters of it. In this fundamental fact there are several things to be considered.

(1) The true interpretation of prophecy.

The only infallible interpretation of prophecy is an inspired interpretation. This statement is sustained by Paul's remarks on God's wisdom in the revelation "the mystery" in the second chapter of first Corinthians, verses 7 to 13. Note first the seventh verse: "We speak the wisdom of God in a mystery." This is that which Paul said in Rom. 16:25 had been "kept secret since the world began," now "made known to all nations for the obedience of faith." Verse 8 says "which none of the princes of this world knew." They did not know the "mystery"—the plan of the ages hidden in the prophetic word of God. Verse 9 says: "even as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God prepared for them that love him." The things that no eye had seen, that no ear had heard, and that no man's heart had contemplated, are the things out of God's prophetic word revealed in the New Testament—verse 10—"But God hath revealed them unto us by his Spirit"—then verse 13, "which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth."

It is thus that Paul declares that revelation (the thing revealed) plus inspiration (the words by which to teach it) is the only true and infallible interpretation of the prophetic word.

History has ever belied the false interpretations that men have put upon God's prophetic word. But when a New Testa-

ment writer says "this is that"—that settles it. There will be plenty of the "this is that" as we go along, showing that the prophecies now being passed over to the future for fulfillment in some future event, were quoted in the New Testament by the apostles of Christ in fulfilled connections. Yet these modern pseudo-seers and radio-prophets (more properly, radio-ranters) will take these same prophecies and undertake to make them refer to the future, notwithstanding the fact that New Testament writers quote these prophecies and point out their fulfillment in the scheme of redemption as revealed in the New Testament.

It should be remembered that the Jews believed their prophecies. But they were mistaken about the nature of their fulfillment. When Jesus Christ came into the world, he did not establish the kind of a kingdom the Jews expected their Messiah to establish, and they rejected him. Why did they reject him? Because he did not inaugurate the kind of a kingdom they expected. But we are told by certain millennialists that Jesus intended to establish that kind of a kingdom—the very kind the Jews believed their Messiah would establish. Why then did he not do so? If it was because the Jews rejected him—then the Jews expected Jesus to establish a temporal kingdom, but rejected him because he was trying to establish a temporal kingdom. The temporal kingdom was the kind of a kingdom the Jews expected the Messiah to establish, but they rejected him because he was trying to establish the kind of a kingdom they expected him to establish! Can you feature it?

Why, then, did they reject him? Because he did not inaugurate such a kingdom, a worldly empire and an earthly reign, but in his teaching repudiated false interpretations of the kingdom prophecies. Thus he was not the kind of a Messiah they *wanted*, and they refused him. Now, these modern millennial teachers are making the same sad mistake that the Jews made. They are making the same misapplication of the "kingdom prophecies." Should Christ again come to the earth, as they believe that he will, but should not do the thing that their program calls for, what evidence do we have that they would not reject him again, as the Jews did before?

It seems to me that any thoughtful student should be able to see the mistake of taking the prophecies relating to the first coming of Christ and applying them to the second coming. Why

skip over the event that fulfilled them in search of another event like it?

Having considered these fundamental principles of prophetic interpretation, let us now consider another angle of the prophetic word—related to prophetic interpretation, but an advanced phase of the subject.

(2) The true sphere of prophecy.

The proper idea of prophecy, as to its sphere in the divine scheme of things, is found in Hebrews 1. Discussing the matter of divine dispensations, Paul says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The last days—that expression does not refer to the approaching end of time. When Paul said to Timothy, "The Spirit saith expressly that in the last days men shall depart from the faith," he did not mean, as some assert, that a general departure from the faith, or a mass apostasy, portends the end of time. The statement has no reference to "signs of the times," that the end of the world is drawing near. The term "last days" does not mean the end of the world—it means the last dispensation of time, the gospel age. Paul's warning was simply to offset the impression in the mind of Timothy, or others who might get such an impression, that since the inspired apostles of Christ had delivered the final divine revelation, there would be no more departures from it—men would not depart from the word of the Holy Spirit as spoken by the inspired men. Paul was putting Timothy on guard by warning him that notwithstanding the fact that the Holy Spirit had spoken through the apostles, all along through the gospel dispensation men would give heed to "seducing spirits" instead of the Holy Spirit, and depart from the faith. It was an apostolic warning not to feel secure in the idea that there would be no departures from the truth merely because inspired men had delivered their revelation.

The last days refers to the gospel dispensation. It began on Pentecost, after Jesus had ascended to heaven and had been seated on the throne of David in heaven, and it will extend to the second coming of Christ at the end of time. That is the period designated in the New Testament as the last days.

Paul said that God spake by the prophets in the former dispensation, but he speaks in his Son in this, the gospel dispensation. He is not speaking to us in this dispensation by the

prophets, else Paul's contrast has no force or application. That means that the prophets of the Old Testament are not the standard by which God speaks to men today—yet listening to the modern pseudo-seers and radio-ranters the world would get the impression that God is speaking to us now in no other way. They ignore wholly the teaching of the New Testament where God speaks "by his Son" and devote themselves in much fervor and fancy to the prophecies. They reverse the statement of the apostle and would have him saying that "in the last days" God has spoken unto us "by the prophets," whereas Paul says not so—not by the prophets at all, but by his Son. This is a very significant statement and must surely indicate that the purpose of prophecy had been served. The preparatory purpose of prophecy had been accomplished. In this passage it is evident that what the prophets had spoken claims fulfillment in the coming of Christ and the scheme of redemption in Christ. When the prophecies were thus fulfilled in the scheme of redemption, God ceased to speak through the prophets. This is the proper idea of prophecy, and to make prophecy today God's medium of teaching to the world is the wrong idea of scripture. Therefore, the so-called preachers of prophecy today would do better to give attention to the gospel of Christ, and begin preaching it to the perishing world, instead of prophetic fancies and perverted vagaries.

All of this on the true sphere of prophecy now leads us to a further discussion of a believer's hope in Christ, based on the prophetic word.

(3) The true hope of the prophecies.

The foundation truth in the hope of the gospel as laid by the prophets is pointed out by Paul in Acts 26:22-23, when he stood before king Agrippa to urge the claims of Christ. This is what he says: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." By inspiration Paul understood that to be the climactic purpose of prophecy—that the Christ should suffer, be raised from the dead and give light to all the people. Paul was pointing out the meaning and

the purpose of the prophecies to king Agrippa, and his statement of it covers the ground.

The Jews believed their prophets, and Paul was showing by them that the "hope of Israel" was not what Israel hoped for. On this point, in verses 6 and 7, he says: "And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." If Paul had been preaching what the Jews (Israel) were hoping for, they would not have accused him in the courts of Judea. Certainly the Jews would not have put Paul in jail for preaching what they believed and wanted preached concerning the hope of Israel, according to their idea of the prophecies. But what Paul preached on the "hope of Israel," according to the prophets, was contrary to what fleshly Israel was hoping for. Therefore, the Jews misunderstood and misapplied their own prophets then as these modern millennial prophets are doing now.

The nation of Israel hoped for a national kingdom, a temporal kingdom of their Messiah on earth. They thought that was the meaning of the prophets. Paul told them plainly that no such earthly kingdom was a part of the prophetic word, and was not in God's scheme of things at all. He argued before Agrippa that the prophecies were fulfilled in the coming of Christ into the world, in his death and resurrection, and in the gospel, through which to give light unto the people of Israel, and to the Gentiles—and that, through a kingdom not of the world.

Thus before the Roman king, and all the Jewish and Roman world, Paul made known the true purpose of the prophecies. We are ready to advance to the next point.

(4) The true preaching of the prophets.

We are told in Acts 15:21 that "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." We can understand how that in preaching Moses and the prophets of "old time" the Jews would preach a future fulfillment of those things. But in the light of Christianity it would be quite another thing to preach the prophets, for the simple reason that the prophecies were fulfilled in Christianity. That is the proposition that we have laid down, the foundation upon which we stand.

Let us look at the preaching of Philip to the eunuch as an illustration of this truth. The eunuch was an orthodox Jew, holding a position in the government of the Ethiopians, but faithful to the Mosaic law and Jewish tradition he had been to Jerusalem to worship. Gentiles did not go to Jerusalem to worship, that was a Jewish tradition, and that reference in this text identifies the eunuch as a devoted, God-fearing Jew. He was riding and reading. The fifty-third chapter of Isaiah was the particular portion of the prophetic word that had arrested his attention. He was puzzled as to his inquiry, "of whom speaketh the prophet this?" It required an inspired man to point out the fulfillment of that Old Testament prophecy to a Jew. When Philip preached the prophets to this man, he simply "preached Jesus" to him—and that is the only true preaching of the prophets now. Philip simply showed this Jew that the prophets pointed to the coming of Christ into the world, the inauguration of the kingdom of Christ, the establishment of the church of Christ, and the preaching of the gospel of Christ, and when the Jew understood this fact, he immediately obeyed the gospel. That links with the point of emphasis now—the fulfillment of Old Testament prophecies in New Testament events.

The Jewish interpretations of the prophecies were wrong. Their conception of Christ the Messiah as foretold in the prophets was wrong. When Jesus said to the Jews standing by: "What think ye of Christ?" he asked the question to elicit their interpretation of the scriptures concerning him, that he in turn might show them the error of their temporal expectations—that their conceptions of the prophecies were misconceptions. And the materialistic conception of the messiahship and kingship of Jesus Christ is just as erroneous now as then. The modern millennialist has simply fallen into the Jewish error.

So much for the general nature and idea of prophecy—but remember our fundamental proposition, that the scheme of redemption as foretold by the prophets has been fulfilled in Christianity, which means in the New Testament.

We are now ready for a third division of this investigation.

III. THE CLASSIFICATION OF OLD TESTAMENT PROPHECIES FURNISHES THE EVIDENCE OF FULFILLMENT.

With the scriptural idea of prophecy understood, the right classification of the prophets is next in order, as arranged in

the series of charts. We will take the prophets in the order mentioned by the apostle Peter in our text from Acts 3, beginning with Moses, then Samuel "and those that follow after."

CLASSIFICATION OF THE PROPHECIES

1. MOSES...1500 B.C....900 Years Before Last Captivity

Deut. 4:27-Fulfilled In The Captivity-Deut. 6:10-15

Deut. 29-30-Fulfilled In The Return-Neh.1:8-10

Lev. 26:40-45-Fulfilled In The Return-Jer. 29:10-12

2. JOSHUA - 1500 B.C. - 900 Years Before Last Captivity

Josh. 21:43-45 - Nothing failed - Josh. 23:14-16

PROMISES CONDITIONAL - DO EVIL - LOSE THE LAND

(1) The first prophet of the series is Moses.

The Mosaic prophecies were spoken and written to Israel fifteen hundred years before Christ—nine hundred years before the captivity of the children of Israel in Babylon. That fact is the key to the prophecies of Moses concerning Israel's restoration—that national restoration of Israel, about which we have all heard so much. Every prophecy of Israel's national restoration was spoken either before the captivity, during the captivity, or in the long period of their return. That fact, as you will see, will be the deciding voice in this study of the prophetic word respecting Israel.

In reference to Moses you will find that proposition true—what he had to say concerning Israel's captivity and restoration was fulfilled in the events connected with Israel's exile and return from Babylon, and from all the countries where they had been scattered. The references in the book of Deuteronomy and in the later history of Israel by the other writers of the Old Testament bear witness to this truth. We cannot become involved now in an effort to detail that much matter from the text, but will offer some extracts sufficient for the purpose.

Take a look first at Deut. 4:26-27: "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." The continuous character of this

prophecy is seen as Moses further says: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind . . . in the morning thou shalt say, Would God it were even! and then in the even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see"—Deut. 28:65-67. These prophecies were fulfilled in the captivity and exile of Israel in heathen lands among the heathen nations of Old Testament history.

Take another example, in Lev. 26:44, 45: "Yet for all that, when they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in sight of the heathen, that I might be their God: I am the Lord."

The indisputable fact that the prophecies of Moses were fulfilled in the history of Israel is established by the direct quotations of later writers of the New Testament of the Mosaic predictions. The prophecy of Moses mentions four things: the scattering, captivity, return and restoration of Israel. That his prophecies were fulfilled in the Old Testament events connected with these four things is proved by the fact stated—the quotation and application of the language of Moses in other portions of the Old Testament. For an example, Nehemiah, himself a captive in the land of Babylon, quotes the words of Moses and tells us that they were fulfilled in the return from Babylonian exile. Read it in Neh. 1:8-10. "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations: but if ye return unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." This passage is a direct quotation of the prophecies of Moses in Deuteronomy, and is the inspired word of God to the effect that the prophecies of Moses concerning Israel's return to their land were fulfilled when God "remembered" his words, took them out of their Babylonian captivity, and from "all the countries" where they

had been scattered, and placed them again in their land. It is a choice between these pseudo-seers of modern millennialism and the inspired statements of God's word.

(2) The second prophet on the chart is Joshua. The words of Joshua concerning rest in the land of Canaan are declared in Heb. 4:8 to have been prophetic. "If Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day." The possession of Canaan was but prophetic of a greater rest in "another day"—the day of Christ, the gospel dispensation. This justifies the classification of Joshua as a prophet along with Moses. He was the same kind of prophet as Moses.

The name Jesus in Heb. 4:8 and in Acts 7:45, where Stephen made reference to leaving the wilderness "with Jesus into the possession" of Canaan, as the context clearly indicates, refers to Joshua. The name Jesus is the Greek for the name Joshua in the Hebrew, as in the case of the names Saul and Paul. Being contemporary with Moses his forecast of Israel's fortunes is dated fifteen hundred years before the coming of Christ and approximately a thousand years before the captivities of the Northern nations and the Babylonian exile. Joshua led the children out of the wilderness, over the Jordan and into the land of Canaan. After the conquest of Canaan, when they had settled in their respective allotments assigned to them in the land, Joshua told them that the promise God made to their fathers to give them the land had been fulfilled in the whole of it—no part of it had failed. Read first from the first chapter of Joshua, verses 1 to 6: "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast. There shall not a man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them."

Read next from Josh. 21:43-45: "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Thus every syllable that God had sworn unto their fathers concerning the possession of the land of Canaan was fulfilled. Joshua said that God gave them "all" the land that he "sware" unto their fathers to give them.

But for abundance of evidence, read another statement from Joshua, in Josh. 23:14: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Words cannot be plainer. All the land was possessed. Nothing failed. So said Joshua.

But someone inquires: "What about that larger land of Canaan? Did Israel ever possess 'the larger land' of Canaan?" Well, the so-called "larger land of Canaan" would have to be a part of "all the land," would it not? Joshua said that God gave them all the land that he sware unto their fathers to give them. If there was any more land than Joshua said they possessed it was not a part of the promise or of the oath of God that sealed it. If there is land today to which Israel could claim a title, it would necessarily be based upon God's oath—but Joshua said that God gave them all that land that he "sware unto the fathers" to give them. He "gave" them "all the land"—that is past tense, and the possession was in whole, not in part, if Joshua knew what he was talking about. Let the millennialist read it: *God gave to Israel all the land which he sware unto their fathers to give them, and they possessed it, and dwelt therein.* Wonder what kind of a statement would have to be framed to prove a proposition to a millennialist, if that does not prove that this promise was fulfilled? Joshua said the promise was fulfilled. "There failed not ought"—"all came to pass"—"not one thing hath failed thereof." So said Joshua. But not so, say the millennialists. Take your choice, friends. I have made my choice—and it is not millennialism.

But what about that larger land of Canaan about which these prophetic seers of modern times say so much? Notwithstanding all that Joshua said, it is insisted that the historical fact remains that Israel did not possess the larger land of Canaan described in Gen. 15 and other portions of the Old Testament record which gave its boundary lines. If that is true, it certainly puts Joshua in a bad light—so to vindicate the integrity of this grand old successor to Moses, and the inspiration of the record he left of these things, we will let the scriptures show them “what about the larger land of Canaan.”

First of all, let us read the statement of God concerning it in Gen. 15:18: “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Now, that was the larger land of Canaan. The next question is, did Israel possess it, or did they not? Joshua says they did. Hear him: “And the Lord gave to Israel all the land which he swore (promised) unto their fathers; and they possessed it, and dwelt therein”—Josh. 21:43. If there was any land which Israel did not possess, it was not a part of the promise which God made to their fathers—Abraham, Isaac and Jacob.

But Joshua foretold that neither the inheritance nor the possession of it would be permanent. He also said the inheritance and possession of it was conditional. Hear him in Josh. 23:15-16: “Therefore it shall come to pass that as all the good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.” It can be readily seen that the possession of the land of Canaan by Israel was conditional. Furthermore, in the second chapter of Judges we find that God commanded Israel to drive out all of the idolatrous nations from the land and to “throw down their altars,” but Israel did not obey this command. The altars of idols were left standing, and the idolators were not driven

out. Then God said to Israel: "Ye have not obeyed my voice: why have ye done this?" It was because Israel disobeyed this command of God that some of these savage tribes were left in their land and God said he would not drive them out from before them; but they would be as thorns in their side, and their gods would be a snare unto them—Josh. 23:13.

With these facts before you, we are now ready to take a look at later developments. Turn to 2 Sam. 8:3, and read: "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates." What is this that David went to do? To recover his "border." What border? "At the river Euphrates"—the border of the larger land of Canaan. How could David "recover" a border for Israel that Israel had never possessed? For evidence that David accomplished this mission, read this passage from 1 Kings 4:21: "And Solomon reigned over all the kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." There is that larger land of Canaan, the very boundaries named in its survey in Gen. 15—"from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." That's it—and these passages tell us that David "recovered" it, and Solomon, his son, reigned over it. Then again, in 2 Chron. 9:26, it is said of Solomon that "he reigned over all the kings from the river (Euphrates) even unto the border of Egypt."

The foregoing is enough—but citing additional evidence to already sufficient proof, hear the eloquent Nehemiah say the last word on the subject: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous."—Neh. 9:7-8. Here Nehemiah not only refers to the larger land that is described in Gen. 15, but to make sure that there is no mistake about it he names the tribes that were mentioned in its original survey. Referring then to the covenant that God made with Abraham to give him this "larger land of Canaan," Nehemiah said, "to give it, I say, to his seed, and hast performed thy words." Notice the past tense—and *hast performed thy words*. So Joshua told the truth, his integrity

is vindicated, the inspiration of his record upheld, God's covenant with Abraham was kept, and his promise to Israel was fulfilled.

So these modern millennial preachers are as wrong on this as they are on everything else they rave and rant about with so much vociferation.

The whole question can be summed up in a few words: The land promise was fulfilled when they entered the land of Canaan, but the possession of it was conditioned upon Israel's fidelity to God, and by disobedience they were dispossessed of it. They did "that which was evil in the sight of the Lord," and lost the land. Then came the restoration prophecies and promises, and after seventy years of exile and captivity, they were restored to their land. That is the temporal story—and the spiritual aspects of the promises were all fulfilled in Jesus Christ. Here the passage in Heb. 4:8 finds application: "If Jesus (Joshua) had given them rest then would he not afterward have spoken of another day."

We will turn the chart now and continue the classification of the prophecies.

CLASSIFICATION CON'T. —

3. SAMUEL — 1000 B.C. — 400 Years Before last Captivity

2 Sam. 7:12-16 Son On Throne While David Slept — 1 Chron 17:11

Heb. 1:5 — Acts 2:29

4. DAVID — 1000 B.C. 400 Years Before last Captivity

Psa. 2 — Psa. 89 — Psa. 110 — Psa. 132

ALL QUOTED *IN* NEW TESTAMENT — FULFILLED

(3) The third prophet in this classification is Samuel, who lived 1000 years B.C. One prophecy stands out in his writings — 2 Sam. 7:12-14. This prophecy concerns the throne of David, and who should occupy it. Let us read the passage in Samuel. God said through Nathan, the prophet, to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. And I will be his father and he shall be my son." In this very striking passage God said to David that when he (David)

should sleep with his fathers God would set his son (David's son) on his throne. At a glance it would appear to refer to Solomon, and the context of 2 Sam. 7:12-14 might indicate as much, but a New Testament quotation settles the point. Turn with me to Heb. 1:5, where the apostle quotes the statement, "I will be to him a Father and he shall be to me a Son," and applies it to Jesus Christ on his throne in heaven. The quotation in Heb. 1:5 is taken from 2 Sam. 7:14. It is true, and we know, that some of these prophecies have a double meaning, a mixture of the literal and the figurative—a combination of the temporal and the spiritual. That a portion of this passage referred to Solomon is not denied—but that the portion of it that is quoted by Paul in Hebrews 1:5 refers to Christ cannot be denied, unless someone should have the audacity to deny the inspired New Testament writer. Furthermore, that the part of the passage which referred to Christ foretold that he was the Son who should occupy David's throne while David is in the grave, sleeping with his fathers, cannot be disputed for that is what the prophet Nathan said, according to Samuel, and what the inspired apostle of the Hebrew epistle verified.

The promise that God would be the father of this descendant of David, and that he would be to God a son, proves that it is a special relation to God which only Jesus Christ could fulfill. This Son would not be an ordinary son, but a special son, and God would be his father in a sense in which God is not the father of any other. So God's word through Nathan to David was that God would set Christ on David's throne. Question: What would God do? Answer: He would set Jesus Christ, David's son, on David's throne. Question: When would he do that? Answer: While David sleeps with his fathers.

Now, turn to Acts 2:29, and see the fulfillment of the whole thing. It is the day of Pentecost, and Peter is speaking to the Jews, calling up David their witness as his witness on the question of who is heir to David's throne. Read it with me—Acts 2:29-32: "Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [Hades]

neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses."

Do you get the force of that? Nathan, the prophet, according to Samuel, told David that while he sleeps, while his body is dead and in the grave, God would set his son on David's throne. But he further said that God would become the Father of this son, and that the One to sit on that throne would become to God a Son. Now, Heb. 1:5 says that Son is Christ. That being true, Jesus Christ must sit on David's throne while David's body is in the grave, sleeping with his fathers. To the Jews on Pentecost Peter said that David's tomb "is with us unto this day" (David was still sleeping with his fathers); and, David being a prophet, and knowing that God had sworn an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he foreseeing this (that Christ should sit on David's throne) "spake of the resurrection of Christ." That would have been a fine place to say that it spake of the second coming of Christ. Too bad for the millennialists that Peter referred it to the resurrection of Christ instead. Then the next verse seals the argument when it says: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear." The conclusion in the word "therefore" is that the exaltation of Christ fulfilled the David's throne prophecy. The reference is to Psa. 132:11: "The Lord hath sworn in truth unto David; he will not turn from it. Of the fruit of thy body will I set upon thy throne." The oath which God had sworn to David refers to what Nathan said to David in 2 Sam. 7:14. Upon the *truth* of God's oath, David himself foretold that God would raise up Christ to sit on his throne. Peter said that Christ "being by the right hand of God" when he ascended, received this promise of the Holy Spirit—that is, the promise that the Holy Spirit made through Nathan and David. Verse 34 says, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." The one to sit on David's throne was the One who had ascended. It could not have referred to David himself—"David is not yet ascended." But when the Lord (God) said unto David's Lord (Christ), "sit thou on my right hand," it fulfilled the promise of the Holy Spirit in David, "of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

With all the finality of inspiration Peter said he "spake of the resurrection of Christ." Unfortunately for the millennialists Peter said it referred to the resurrection of Christ, not to the second coming of Christ. Peter said "this is that." There is not a modern speculator, competent to testify, who does not take that prophecy to mean the second coming of Christ, when Jesus shall return, they say, to start his earthly reign in his kingdom here on earth. But what they say is not what Peter said. So take your choice between the modern millennial speculator and the inspired apostle Peter. I have made my choice.

(4) The fourth prophet on the chart is David. His time was 1000 years B.C., and four hundred years before the Babylonian captivity. The Davidic psalm prophecies are sugar sticks to the millennialists. We will refer to a few of them, for examples to see if they have any reference to a future millennial reign of Christ on earth.

First in the order would be Psalms 2. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. . . Yet I have set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." We are told that this psalm-prophecy refers to the second coming of Christ, when in their theory of things, God will set up an earthly government and set his Son Jesus as king on the hill of Zion in Jerusalem. But the answer to it is a very simple thing—a part of the prophecy is quoted by an inspired apostle in Acts 13:33 and applied to the resurrection of Christ, not to his second coming, and to make it specific the apostle says, "as it is written in the second psalm." That is divine anticipation of error. Another inspired apostle, in Acts 4:24-26, quotes another part of the same passage and applied it to the first coming of Christ and his kingship in heaven now. Another part of the same prophecy is quoted by another inspired apostle in Heb. 1:5 and Heb. 5:5 and applied to the priesthood of Christ, after the order of Melchizedek, in heaven now. So there is another "this is that"

which melts a millennial sugar stick into nothing. The New Testament fulfillment is overwhelming.

The references in Psalms 89 and Psalms 132 to God's oath to David that of the fruit of his loins he would raise up one to sit on his throne are also alluded to in Acts 2 and applied to the resurrection, ascension and coronation of Christ in heaven now.

One of the most prominent supposedly Davidic millennial texts, is Psalms 110, which is asserted to foretell an iron rule of Christ on earth in the midst of his enemies. The text reads: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. . . .The Lord hath sworn and will not repent, thou art a priest forever after the order of Melchizedek." But as in the other cases the apostolic epistles are punctuated with quotations from this psalm applying its prophecy to the priesthood of Christ, in heaven now. Heb. 6:20 says: "As he saith also in another place, Thou art a priest after the order of Melchizedek." The "another place" referred to is Psalms 110. Then in Heb. 7:17 the same apostle says: "For he testifieth, Thou art a priest after the order of Melchizedek," and that is quoted from Psalms 110, showing that it referred to the priesthood of Christ in heaven, the grand truth which Paul was establishing in the Hebrew epistle, and he used Psalms 110 as a part of his proof. It is claimed that "the day of thy power" in Psalms 110, when Christ shall "rule in the midst" of his enemies, refers to a future earthly kingdom. But let us notice the facts in the case: 1. The Lord shall sit at God's right hand in the day of his power. Heb. 1:3 tells us that he sits at God's right hand now. 2. He shall rule in the midst of his enemies in the day of his power. Heb. 1:8 tells us that he exercises such rule now. 3. People shall be willing subjects in the day of his power. The gospel invitation says "whosoever will" and his subjects are now willing subjects. 4. He should be priest after the order of Melchizedek in the day of his power—and all such passages as Heb. 5:6; Heb. 6:20 and Heb. 7:17 plainly affirm that he is priest after the order of Melchizedek now. Therefore, in view of the preponderance of the evidence, this dispensation is "the day of his power." So again I ask, will you believe the modern pseudo-seer or take the "this is that" of the inspired New Testament apostles on the meaning of these Old Testament proph-

ecies? It is up to you to choose which—I have chosen the inspired apostles of Christ, and have therefore rejected the millennial teachers and their theories.

(5) The fifth prophet of the series is Isaiah. The prophet Isaiah lived 700 B.C. and prophesied one hundred years before the Babylonian exile. His prophecies concerning national Israel relate one way or another to Israel's captivity and their return from it. Isaiah prophesied in Judea about the time of the dissolution of the kingdom of Israel. He prophesied the Babylonian exile and named Cyrus king of Persia before he was born, citing his decree to release Israel from captivity.—Chapter 45.

CLASSIFICATION CON'T. —

5. ISAIAH - 700 B.C. 100 Years Before Last Captivity

Prophesied In Judah About The Time The Kingdom Of Israel Was Destroyed

ISA. 2
ISA. 11
ISA. 35

{ A Series of Fulfilled Prophecies } ROM. 15: 10-12

6. JEREMIAH - 629 B.C. Prophesied During Siege Of Jerusalem

RESTORATION PROPHECIES ^{FULFILLED} IN ^{PROCLAMATION} OF CYRUS

(2 CHRON. 36: 20-23 - EZRA 1: 1-4)

The second chapter of Isaiah is a prophecy of the New Covenant, of the gospel dispensation and the establishment of the church.

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.”

When a New Testament writer quotes an Old Testament prophecy and says “this is that” it settles the issue with all who are not so blinded by some theory as to be unable to see, but verily “there are none so blind as those who cannot see.” But as the Lord said to his disciples, let us say to all whose minds

are yet receptacles of truth, "Blessed are your eyes for they see: and your ears for they hear."

It is divinely fortunate that Isaiah 2:1-5 is among those Old Testament prophecies referred to in the New Testament as having been fulfilled. More than that, Jesus Christ alluded to it in the record of Luke, the writer of the gospel book that bears his name. Here it is: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"—Lk. 24:45-49.

In this passage Jesus declares that two things are written: (1) That the Christ should suffer and rise again. (2) That in his name repentance and remission of sins should be preached among all nations beginning at Jerusalem. Now where was it written that preaching the remission of sins to all nations would begin at Jerusalem? There are two places only where such was written—Isaiah 2 and Micah 4, duplicate prophecies in the Old Testament. This quotation of the Lord's is therefore a direct allusion to Isaiah 2:1-5.

Let us analyze the passage: Verse 1 states that it was a vision concerning Judah and Jerusalem. Verse 2 declares that these events should occur in the "last days," and foretells that they would come to pass at the time the church would be established, and when "all nations" should flow unto it. Verse 3 specifies that in this new dispensation, the word of God would be the standard of judgment among the nations, both Jew and Gentile. The passage then heralds peace—that nation shall not lift up sword against nation in this new dispensation—that the Jew and the Gentile would not be at enmity in the new covenant, the two nations would be merged into one nation in Christ; in the dispensation of the gospel they would be judged by the same law—the new covenant. The rivalry between the two nations having ceased, the one nation would not lift up sword against the other nation, they would learn war no more—that is, the enmity having been abolished they would no longer be spiritual belligerents; the state of war between them having ended, peace in Christ would exist. With the middle wall of partition which

separated them, the law of Moses, having been broken down, their future spiritual state was expressed in the imagery of beating their swords into plowshares, their spears into pruning hooks, and of learning war no more. This beautiful delineation is climaxed with the announcement that the two once rival nations would in the new covenant together "walk in the light of the Lord."

That this passage refers neither to some future millennium nor to the carnal wars of earthly nations, but rather to the spiritual relations of Jews and Gentiles in the gospel dispensation, the context clearly shows. And that fact becomes even more evident when it is compared with other passages. We proceed to make these comparisons.

Since the antecedent declaration of the prophet Isaiah is that these events would occur "in the last days," it is expedient to settle that point first. What and when are the last days of Isaiah 2:2? Here we have a "this is that" of the New Testament. Forecasting these same things the prophet Joel said, "And it shall come to pass afterward (in the last days) that I will pour out my Spirit upon all flesh." (Joel 2:28) Quoting this prophecy on the day of Pentecost in Acts 2:16-17, Peter said: "This is that." The prophet said that the events mentioned in Isaiah 2:1-5 would also occur "in the last days." But the prophet Joel and the apostle Peter combine to declare that this meant Pentecost—therefore, Joel 2, and Isaiah 2, merge in Acts 2. Having thus proved that these prophecies have been fulfilled in the gospel dispensation, premillennialists are as wrong as they are vindictive when they go on record that "if there is ever to be such a time as that—*then Jesus must and will come before that time.*" Jesus Christ and his apostle, Simon Peter, both declared that the day of Pentecost was "such a time as that," premillennialists to the contrary notwithstanding.

But we are told that war has not ceased and that swords and spears have not been beaten into plowshares and pruning hooks, therefore this prophecy cannot have been fulfilled. To which we reply that the kind of war referred to in Isaiah 2 did cease, and the kind of swords and spears referred to in that passage were beaten, not literally but figuratively, into plowshares and pruning hooks.

For a comparison let us look at another passage from an Old Testament prophet. Deep in Babylon, with God's exiled nation, Ezekiel foresees the new dispensation and the new cove-

nant in a similar array of metaphors. Read this graphic delineation in chapter 34, verses 20 to 26:

Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

In the seer's description "cattle" is translated "sheep" also. The reference to the "flock" indicates that Ezekiel is using the figure of sheep to picture the people of God. With this in mind the passage falls into the following parts:

First: There would be a time when God would judge between "sheep and sheep." But why sheep and sheep? In the Old Testament the Jews only were God's sheep, but in the new dispensation there would be "other sheep." Jesus said, And other sheep I have, which are not of this fold (the Jewish fold): them also I must bring (the Gentiles), and they shall hear my voice; and there shall be one fold (the church) and one shepherd (Christ). That is what Ezekiel meant by "sheep and sheep"—Jew and Gentile. But Isaiah called them "nations"—God would "judge between the nations"—while Ezekiel said that he would judge between "sheep and sheep." So whatever "sheep and sheep" means in Ezekiel, that is what "nations" means in Isaiah.

Second: In further comparison, Isaiah 2 states that "the law of the Lord," inaugurated at Jerusalem, would be the standard by which God would "judge between the nations"; and Ezekiel refers to the "covenant of peace" as the standard by which God would judge "between sheep and sheep." Thus far the passages are parallel.

Third: In this new dispensation, according to Ezekiel, God would "set up one shepherd" to rule over the "sheep and sheep" and "he shall feed them, even my servant David, he shall feed them and he shall be their shepherd." Will R. H. Boll or any

of his partisans, or any premillennialist, dare to assert that this David is *the literal David*? As much as they insist on the literal application of the prophets, not one of them will so assert. They condemn what they call "spiritualizing" the prophecies, but here *they* will be found *spiritualizing*, for the literal David was long dead when Ezekiel prophesied this, and everybody knows, even a rank premillennialist, that Christ is this David—the spiritual David—whom God would set over "sheep and sheep" to be their Ruler. If the Davidic king of this prophecy is spiritual in that it refers to Christ, then why is not the Davidic throne also spiritual, referring to the throne of Christ?

As Ezekiel refers to the rule of Christ which God would "set up" over the *sheep and sheep*, so Isaiah calls it the "law of the Lord" to judge between the *nations* or decide between *many peoples*—"nations" and "many peoples" in Isaiah's language, but "sheep and sheep" in Ezekiel's language; the "law of the Lord" in one, the "covenant of peace" in the other. The passages run parallel. The imagery of both prophets is seen to be that of the gospel dispensation and of the new covenant.

Fourth: Continuing the comparison, Ezekiel says that under the new covenant God will cause "the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods," while the counterpart of the comparison in Isaiah 2 says that under the "law of the Lord," in the new dispensation, "they shall beat their swords into plowshares and their spears into pruning hooks." One prophet uses the figure of animals and the other prophet uses the figure of weapons and implements. Is the beast that ceases out of the land a *literal beast*? Anybody who has a thinker and is using it, knows that it is not. Then why make the swords and spears, plowshares and pruning hooks *literal weapons and implements*? The "evil beast" referred to the characters of men—under the new covenant the characters of men would be so changed by its influence that it would be like causing the wild beast to lose its ferocity. And in the same way, the peace was made between the Jew and the Gentile, when the "middle wall of partition" was broken down (Eph. 2:14) and the two old nations became one new nation in Christ. Out of Zion and from Jerusalem "the law of the Lord" did "go forth." It was then that the rivalry between Jew and Gentile was brought to an end. They learned war no more, because nation did not lift up sword against nation any longer in the figure of speech employed. In

the same figure, their swords were represented as beaten into plowshares and their spears into pruning hooks—the enmity was abolished, the two nations merged into one new spiritual nation in Jesus Christ, and became “one new man”—the one body, the church.

All that is needed to put the finishing touch to this argument is the statement of Paul to the Ephesian Gentiles. Read it:

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and he came and preached peace to you who were afar off and peace to them that were nigh. For through him we both have access by one Spirit unto the Father.” (Eph. 2:11-18)

In this pemmican passage the vision of Isaiah is absorbed by the argument of Paul—peace between the Jew and the Gentile. With Isaiah they were “the nations” and “peoples,” with Paul they were Circumcision and Uncircumcision, Jew and Gentile. In the imagery of Isaiah it was swords and spears, plowshares and pruning hooks—weapons of war and implements of peace. But in the argument of Paul it is “the middle wall of partition” broken down. In the vision of Isaiah the influence that would smelter their weapons of war into implements of peace was “the law of the Lord.” In the syllogisms of Paul the thing that breaks down the wall of partition between them is the gospel of Christ.

Does anyone think that the *wall* that Paul mentions is a literal *partition* of brick and mortar, or lath and plaster, or stucco and sheetrock? Then it is a figure of speech. If “walls” and “partitions” are not literal in Paul’s argument, why contend that “swords” and “spears” and “war” in Isaiah’s vision of precisely the same thing are literal? If the language of the one is figurative, why not the language of the other?

For a summary of the Isaiah, Ezekiel and Paul passages, in

order to settle the argument forever, so far as these texts are concerned, this parallel arrangement is charted for you to see. Look it over.

ISAIAH 2:1-5

1. It shall come to pass in the last days.

2. The Lord's house, the church, shall be established.

3. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. By the new law he shall judge and rebuke the nations and the peoples (plural).

5. In the new dispensation, under the new law, they shall beat swords and spears into plowshares and pruning hooks, shall not lift nation against nation, and learn war no more.

6. All are invited to come to the house of the Lord, to be taught of his ways, to walk in paths and in the light of the Lord.

EZEKIEL 34:20-26

1. When Christ the new David shall be their Shepherd.

2. One fold and one shepherd will be "set up" over them.

3. And I will make with them a covenant of peace.

4. By the new covenant he will judge between sheep and sheep (plural).

5. Under the new covenant there will be peace, evil beasts to cease out of the land no more a prey, they shall dwell safely in wilderness, and sleep in the woods.

6. God will make them and the places round about the Lord's hill a blessing, there shall be showers of blessing.

EPHESIANS 2:11-18

1. Not as they were in "time past" but now in a new dispensation.

2. In Christ Jesus, one new man, reconciled in one body, the church.

3. He came and preached peace to you that were afar off and peace to them that were nigh.

4. Abolished the law, made both one, the Circumcision and the Uncircumcision no longer exist.

5. Middle wall of partition has been broken down, they are no longer aliens, and strangers, but have been reconciled to God, and the enmity between them has been slain.

6. Through Christ both Jew and Gentile, in the church, have access alike unto the Father.

As the obvious comparisons stand, this is the sum: When Peter quoted Joel 2 it proved that its fulfillment had occurred in Acts 2. When Jesus quoted Isaiah 2, it proved that its fulfillment would occur in Acts 2. When Paul stated to the Ephesians *how* and *when* the "peace" between the Jew and Gentile was

made, and thus the "war" or *enmity* between them had ceased, it results in blending them all together into one fulfillment—namely, that *Joel 2, Isaiah 2 and Ephesians 2 merge in Acts 2!* The millennialists who think that this prophecy is yet future should add "two and two," and seeing what the sum of it is, they should be convinced that they are wrong.

In Isaiah 11 there are a series of Messianic prophecies which are quoted in the New Testament as having been fulfilled. Verse 1 says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In verse 10, the prophet says, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." The meaning of this prophecy is settled once for all by the apostle Paul in Romans 15, where he specifically states that it refers to the present reign of Christ. Read Rom. 15:12: "And again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." The verse in Isaiah 11 reads, "to it shall the Gentiles seek." Paul's reference to it in Rom. 15, quoted from the Septuagint, reads: "in him shall the Gentiles trust." The fulfillment of the prophecy is in the reign of Christ "over the Gentiles," and is further emphasized in the expression "in him shall the Gentiles trust." If the Gentiles can trust Christ for salvation now this "Messianic prophecy" has been fulfilled. But if the prophecy is yet future, as it is contended, then the Gentiles cannot trust Christ now, so why preach the gospel?

*Do the Gentiles trust Christ now? Can the Gentiles trust Christ now? Can the Gentiles obey the gospel? Can the Gentiles come into the church? If so, Isaiah 11 has already been fulfilled. If not, we are all out of Christ, cannot trust him for salvation, cannot obey the gospel, and are therefore without hope now. This exposes the folly of going back to the Old Testament to dig up these prophecies that have been fulfilled and arbitrarily asserting that they refer to the future. These men, without exception, expect their followers to take their *ipsi dixit* for it. We prefer to take the New Testament quotation for it, showing the fulfillment of it in the gospel dispensation. Rom. 15 is just another "this is that" on Isaiah 11. It is a Messianic prophecy fulfilled in the first coming of Christ and the establishment of the church.*

The millennialist insists that verses 6 to 9 of Isaiah 11

cannot refer to the gospel dispensation, that it must be future, and refers to none other than the "golden age" itself. So before passing let us take a look at Isaiah 11:6-9:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As has already been noticed, the first verse of the chapter reads: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In Paul's reference to it in Acts 13:22-24, he reminded the Jews that when God had removed Saul, he raised up unto them David to be their king, and said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel." Here Paul says that "his promise" concerning the Branch of the "root" and "stock" of David, or the stem of Jesse that would proceed through David, foretold in Isaiah 11, was fulfilled in the first coming of Christ in connection with John's preaching "the baptism of repentance to all the people of Israel." In verse 33 the apostle added that "God hath fulfilled the same unto us their children" when he raised up Jesus according to what was "also written in the second psalm." Premillennialists say that it means the second coming of Christ and that Christ must and will come again before that time, thereby putting their human *ipse dixit* squarely against what the New Testament says.

The fulfillment of this prophecy is strengthened by a comparison of Isaiah 49:5-6 with another declaration of Paul in that very significant address in Antioch of Pisidia, Acts 13:46-47. The Isaiah passage reads: "And now saith the Lord that hath formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved Israel: I will also give thee for a light to the Gentiles,

that thou mayest be my salvation unto the ends of the earth." To whom does it refer, and what does it mean? When the Jews would not have Paul's testimony in Antioch of Pisidia, Paul said to them: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." That is Paul speaking, quoting the very passages that millennialists apply to the second coming of Christ and the future millennium. Paul quoted these passages from Isaiah and said "God *hath fulfilled* the same unto you" and "they *have fulfilled* them in condemning him" and "be it known unto you *therefore*" and "for so hath the Lord commanded us," and other like expressions, applying these prophecies to the gospel dispensation. Yet millennialists persist in saying that they are *not* fulfilled, and that Christ "must and will come again before that time," thus putting their own *ipse dixit* squarely against the quotations of the inspired apostle. It is Paul versus premillennialism.

Reverting to Isaiah 11:6-11, the idea of a literal fulfillment in the millennium enforces a literal theory that would have wild beasts filled with the knowledge of God and literal animals dwelling in God's holy mountain. They make no allowance whatever for figurative language and spiritual imagery. The entire prophecy is evidently fulfilled in the gospel dispensation. The first five verses point to the coming of the Messiah into the world. In verses 6-9 the characters of men are represented in figures of wide extreme and contrast. Under the transforming influence of the gospel the characters of men are changed from such as were represented by carnivorous animals like the wolf, the bear, the leopard and the lion into characters represented by the harmless nature of the ox and the lamb. Under the same figure God's people and Christ's disciples are called sheep. The literal interpretation of such metaphors is not even rational, much less scriptural.

Another highlight in Isaiah's prophecy is the fifty-fifth chapter. Millennialists insist that the "sure mercies of David" in verses 3 and 4 refer to the time of the millennium, when "the old curse shall be lifted and thorns and thistles shall cease"—literally, according to verses 12 and 13, in a literal fulfillment. But Isaiah's reference to the sure mercies of David, like other

such prophecies, is quoted also in the New Testament and its fulfillment clearly declared. This is the one thing so fatal to premillennialism—that inspired “this is that.”

The key passage of Isa. 55 is verse 3, which reads: “I will make an everlasting covenant with you, even the sure mercies of David”—even “the sure mercies of David.” That proves that the “everlasting covenant” and the “sure mercies of David” are one and the same thing. To what then does it refer? We have but to read Acts 13:33-34, from Paul’s address in Antioch of Pisidia: “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

Here the apostle says that the promise of God to give them “the sure mercies of David” was fulfilled when he “raised up Jesus again.” Notice particularly the statement of verses 3 and 4: “And as concerning that he raised him up from the dead . . . he said on this wise, *I will give you the sure mercies of David.*” Therefore, as concerning “the sure mercies of David,” Paul says the prophecy was fulfilled in the raising up of Jesus from the dead “now no more to return to corruption.”

The text of Paul’s address in Antioch, in the thirteenth chapter, is an approach to the gospel dispensation through a narrative of Old Testament history from the deliverance of Israel to the coming of the Christ. Verse by verse he reaches the conclusions. In verse 26 he says “to you is the word of this salvation sent.” In verse 27, referring to the voices of the prophets which they read in their synagogues, he says, “they have fulfilled them in condemning him.” Verse 29 says that when they took him down from the tree they had “fulfilled all that was written of him.” Verse 30 says that “God raised him from the dead.” Verses 32-33 declare “how that the promise which was made unto the fathers, *God hath fulfilled unto us their children.*” Verses 34 to 39 read: “as concerning that he raised him up from the dead . . . he said on this wise, I will give you the sure mercies of David . . . be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

It surely must be plain to anyone not blinded by theory and prejudice that the promise of Isaiah 55:3 "I will make an everlasting covenant with you, even the sure mercies of David," is fulfilled in Acts 13:33-34 and refers to the gospel dispensation.

The remainder of Isaiah 55 is but a further portrayal of the blessings of the gospel dispensation. Verse 10 compares the gospel to rain and snow coming down from heaven and verse 11 applies it to "the word" that "goeth forth out of my mouth," declaring that it shall not "return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is then that the prophet exultantly describes the blessings of the gospel and the joys of salvation under the stirring symbols of verses 12 and 13, the mountains and the hills singing, the trees of the field clapping their hands, and the fir and myrtle trees springing up instead of the brier.

(6) Jeremiah is the sixth prophet of this classification. Jeremiah prophesied 626 B.C., during the siege of Jerusalem, on the eve of the Babylonian captivity, at the close of the kingdom of Judah. He urged the Jews to surrender to Nebuchadnezzar, and go to Babylon; and he promised their return to Judah. All of his prophecies concerning their return and restoration were fulfilled under the decree of Cyrus, king of Persia, as shown in Jer. 25:11-13 and 2 Chron. 36:20-23. These passages are Jeremiah's own commentary on the plan of his prophecies, the rule laid down, and God's policy toward the nation with which he dealt stated and explained.

First, let us read Jer. 18:7-8: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Again, in Jer. 42:10, we read: "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you." These two passages state clearly the plan of Jeremiah's prophecy, the rule of dealing with a nation laid down and God's policy toward Israel, which Jeremiah told Israel to remember. If the warning was heeded, it would automatically remove the threat, but if rejected, and Israel proved unfaithful to the promise, the deal was off.

God's warnings were unheeded, Israel was disobedient, and God's threat was executed. Before they went into exile, Jeremiah told them that the time of their captivity would be seventy years, after which God would bring them back to their land. These prophecies have been referred to as the "restoration prophecies," which millennialists lift out of their context, skip their obvious fulfillment, and refer them to the future restoration of national Israel to the land of Palestine. The fallacies of the millennial interpretation of the restoration prophecies will be seen in the examination of the two passages mentioned—Jer. 25:11 and 2 Chron. 36:20-23.

First, Jer. 25:11-13: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath promised against all the nations." In this statement we have the prophet's commentary on the application of his restoration prophecies. Here he plainly states that *all the words* "written in this book"—the book of Jeremiah—would be fulfilled at the end of the seventy year period of Israel's exile. Furthermore, he said that all the things that Jeremiah had prophesied "against all the nations" would also come to pass in connection with the exile and the return after the seventy years. But the millennialists assert that these prophecies of Jeremiah are not yet fulfilled, and that the things prophesied against those nations have not yet been done. It has been argued, as all who are informed in these theories know, that those old pagan nations must come again into existence in some form in the future, that these prophecies may find fulfillment. If that is true, Jeremiah made a colossal miscalculation—he said "all" of his words, or prophecies, with reference to Israel's return and restoration, would be fulfilled "when seventy years are accomplished."

Second, 2 Chron. 36:20-23: "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia. To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as

she lay desolate she kept sabbath, to fulfill three-score and ten years." It was Nebuchadnezzar who carried away to Babylon the Jews who escaped the sword in the siege of Jerusalem, where they were servants to Nebuchadnezzar and his sons "until the reign of the kingdom of Persia"—after the fall of Babylon. This historical event, according to this text, would "fulfill" all of Jeremiah's prophecies. But during this time the land of Israel was "keeping sabbath"—that is, the land was resting, not being cultivated it "lay desolate" to fulfill the three score years and ten (the seventy years), and it was when the seventy years were fulfilled that Cyrus issued the providential and prophesied decree. "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

The significance of that passage, in its deadly effect on the restoration theories of millennialism, cannot be missed by any person able to read the word of God with discrimination. It simply affirms that all of the prophecies of Jeremiah concerning Israel's restoration to their land were "fulfilled" and "accomplished" (both words are used) in the decree of Cyrus king of Persia, when he issued their emancipation proclamation releasing them from Babylon. His decree covered every land where any of the remnants of Israel might chance to be. The text says that Cyrus made the proclamation "throughout all his kingdom" and that God had given him "all the kingdoms of the earth," and he addressed it to all among them who were "of all his people"—God's people, Israel, anywhere and everywhere in "all the kingdoms of the earth"—so that made it a universal proclamation and left no Jew on earth out of the deal. Cyrus provided the money to begin the construction of the temple. The Jews who wanted to return but did not have the means were issued government aid—it must have been the first New Deal!

Jeremiah said it fulfilled "all his words" concerning that matter. The historian of 2 Chronicles said that it "fulfilled" and "accomplished"—all of Jeremiah's prophecies. Ezra the scribe

adds his testimony to the same effect forasmuch as the first paragraph of the first chapter of Ezra is an exact duplication of the passage in second Chronicles.

Now this is what the doctors would call a "specific." You know what a specific is in medicine. Quinine, for instance, is a specific for malaria. And sulphur, when mixed with a little grease, is a specific for something else, which nearly everybody has had, one of whom I am which! Here is a "specific" in a prescription on the restoration prophecies of Jeremiah. Chronicles 36 and Ezra 1 give the decree of Cyrus as the blanket fulfillment of all that Jeremiah prophesied on Israel's restoration to their land. But Isaiah, Ezekiel and Jeremiah all prophesied alike on the subject, they all said one and the same thing about it, therefore the decree of Cyrus becomes a blanket fulfillment of all prophecies of Israel's restoration to their land.

So as the matter stands, the land promise to Abraham was fulfilled in Joshua; the restoration prophecies were fulfilled in Cyrus; and the spiritual promises were fulfilled in Jesus Christ. That covers the case—there is no other phase of promise and prophecy on the question.

Let us now turn to the chart and get along.

CLASSIFICATION CON'T. —

**7. EZEKIEL - 595 B.C. Prophesied In Babylon During The Exile
Foretold Restoration Of Israel And The Kingdom Of Christ- The Church.**

EZEK. 34 - 36 - 37

8. DANIEL - 609 B.C. - Prophesied In Babylon During Exile

DAN. 2: 44 - DAN 7:13-14 - MK.1:14-15 - HEB.12:28

9. MINOR PROPHETS - 800 B.C. to 500 B.C.

Prophesied Before And During Exile, And In The Return Period 100 Yrs.

NOT ONE NEW TESTAMENT PROMISE OF NAT'L. RESTORATION

(7) Ezekiel is the seventh prophet of the classification chart.

Ezekiel prophesied 595 B.C. He was with the captives in Babylon. His burden was to keep the faith of Israel alive and their hope bright in the land of their exile. God would deliver them. He enumerated the blessings that would follow their deliverance; he gives a history of the race; sees the ultimate blessings that would accrue in the gospel dispensation and describes the church and the kingdom of Christ in the gospel age.

An example of all this stands out in three leading chapters in Ezekiel—chapters 34, 36, 37. In chapter 34 he describes Is-

rael's return from captivity, and rising from the temporal to the spiritual in verse 23 he pictures the spiritual reign of Christ, the spiritual David, over the spiritual sheep—the church. “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.” The idea of “spiritualizing the prophecies” has been criticized and ridiculed by the premillennialists, and they insist on the literal application—but I have never seen or heard one who would say that the David of this verse was the literal David. The literal David had been dead many years, but Ezekiel said that God would “set up one shepherd over them, even my servant David.” That cannot mean that God will raise up David from the grave to be set up over his people. It is a prophecy of Jesus Christ the new David and has its spiritual application to the church—the spiritual sheep. Here is where the premillennialists find themselves doing some “spiritualizing.”

On the point of literal fulfillment—if the prophecy had a spiritual meaning, then its spiritual application would be a literal fulfillment. Ezekiel's reference to the new David is figurative—having a spiritual application to Christ. Since the prophecy had a spiritual meaning, its spiritual fulfillment in its spiritual application was nevertheless a literal fulfillment. A spiritual prophecy is literally fulfilled when the spiritual thing referred to takes place. The fact that it has a spiritual meaning, does not keep it from being literally fulfilled in the spiritual thing to which it refers. All the talk on “spiritualizing” the prophecies is therefore without point. If it is spiritual in meaning, its spiritual fulfillment is a literal fulfillment.

Next, in chapter 36 Ezekiel speaks of the time when the land of Israel would be comforted again with God's blessings. In verses 24-28 he refers to Israel's cleansing from the defilement of idols and idolatry, when they should return from Babylon to the land of Israel. “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

The twenty-fifth verse of this passage has been used for a long time by affusionist theologians for a proof-text on sprinkling for baptism—"Then will I sprinkle clean water upon you." If that refers to baptism, it proves too much for the man who so uses it, for it says "and ye shall be clean"—that "cleansing" follows the "sprinkling," and if the "sprinkling" is a baptism, it makes baptism a condition of cleansing from sin. A Methodist preacher would not have any use for that passage on baptism! Plainly, the passage refers to Israel in the idolatry of a heathen land, defiled by the heathen idols. The "clean water" is a reference to the mixture of the law called the water of purification or cleansing used in the ceremonies of the law. So Ezekiel tells Israel that when God should take them "from among the heathen" and "bring you into your own land" then he would separate them from the defilement and filthiness of heathenism and idolatry. This was to be done, Ezekiel said, when "ye shall dwell in the land that I gave to your fathers"—when they returned from Babylon to Judah. If the text refers to baptism it proves too much for the affusionists. The sprinkling of this passage was necessary to the cleansing mentioned—a condition of purification from defilement—which, of course, destroys the text for their perversion.

Premillennialists make a similar misuse of the passage in applying it to a future regathering of Israel to their land. If premillennialists insist on making this passage future, then when the time comes for its fulfillment, Israel will of necessity have to be gathered out of countries among the heathen where they would be actually worshipping idols. It would be interesting to hear one of them tell us in what heathen countries the Jews are now worshipping idols, and what idols they are worshipping today. It is clear by both the text and the context that Ezekiel was referring to their deliverance from Babylonian exile. But continuing the prophetic vision of the ultimate triumph of Israel in the Messiah, Ezekiel rises from the temporal depths of Babylon to the spiritual heights of the new dispensation when God would give the new Israel a new spirit and a new heart in a new covenant, when God would "turn ungodliness from Jacob" and put his laws "into their hearts," and write them "in their minds"—"for this is my covenant with them, when I shall take away their sins." This was the only way in which all Israel who were to be saved, could be saved, according to Paul in Rom. 11:26-27 and Heb. 10:16-17. I think

most anybody ought to know that such passages refer to Israel in the new covenant, and not to fleshly, national Israel.

In Rom. 11:26 Paul declares "so all Israel shall be saved." The word "so" is an adverb of manner and designates the way, or the manner, in which Israel should be saved. In both chapters ten and eleven he had shown that the "remnant" had been saved by the gospel, but the "rest" were hardened, or blinded. Now, if all, or the "rest" are to be saved, it must be as the remnant had been saved. So—in this manner—shall all Israel be saved. No other way is provided for their salvation, and no other way can be devised for Israel's conversion. The gospel is final to all, both Jews and Gentiles.

Another graphic description of Israel in exile and her deliverance and restoration is found in Ezekiel's vision of the dry bones in the midst of the valley—Ezek. 37:1-14. The valley was full of bones, and God commanded Ezekiel to "prophesy upon these bones," and say, "I will cause breath to enter into you, and ye shall live." So Ezekiel prophesied, and as he prophesied, "the bones came together, bone to bone," and as he beheld, "the sinews and the flesh came upon them" and "breath came into them, and they lived." Then God said to Ezekiel, "Son of man, these bones are the whole house of Israel." . . . "Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel . . . and shall put my spirit in you and ye shall live, and I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord."

In the captivity of Babylon the people of Israel were "in their graves"—in the grave of captivity. But Ezekiel said that God "opened" their graves and caused them to "come up out" of their graves when he brought them out of Babylon "into the land of Israel." Furthermore, when that was done, Ezekiel tells us that God had "performed" the word that he had "spoken"—he had fulfilled the restoration promise, which Ezra and Chronicles say were accomplished in the decree of Cyrus king of Persia, when he let them go. So again I say that these prophecies have had their threefold fulfillment—the land promise to Abraham was fulfilled in Joshua; the restoration promise to Israel was fulfilled in Cyrus; and the spiritual aspects of the promises were all fulfilled in Christ.

It is argued that the restoration promise could not have

been fulfilled in the return from Babylon because after their return Israel did not have a king. Where and when did God ever promise Israel a king on earth? The earthly king came in later as an apostasy, an act of rebellion on the part of Israel. God said through Hosea the prophet, "O Israel, thou hast destroyed thyself, but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath."—Hos. 13:9-11. Thus it is seen that the earthly king was not a part of God's promise to Israel. The king was an apostasy, and the kingdom an apostate government set up when Israel dethroned God and rejected Samuel. They said, "We want a king," and God gave them a king in his anger and took him away in his wrath. In that earthly scheme of things now being advocated by the premillennialist, which demands an earthly king and kingdom, they would bring the Son of God down from heaven and have him rule over an apostasy!

When Israel returned from Babylon, God was their king, as stated in Hos. 13:10, and he ruled over them from heaven, just as Jesus Christ our king reigns over the church, his kingdom, from heaven now. Ezekiel plainly told Israel that there would be no distinction between the two branches—Israel and Judah—after the return, but they would be one nation, and God would be their king. Read it in Ezekiel 37:21-24: "And say unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will scatter them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . and David my servant shall be king over them; and they shall have one shepherd." Thus it is plainly stated by Ezekiel that there would be no distinction between Israel and Judah after the return from exile. They would have no earthly king, but ultimately Christ, their spiritual David, would be king over Israel and Judah in the new covenant. These prophecies were all fulfilled in the establishment of the church, the kingdom of Christ, in the New Covenant.

From this array of evidence it becomes a settled conclusion that the prophecies and promises concerning Israel have been

fulfilled. The Old Testament promises, as we have repeatedly shown, relate either to the inheritance of Canaan, the return from Babylon, or the promises fulfilled in Christ. There is not one New Testament promise of Israel's national restoration.

(8) Daniel is the eighth prophet of the series on the charts. He prophesied 600 B.C., during the Babylonian exile. His prophecies on the kingdom of God—Dan. 2:44-45; Dan. 7:13-14—were fulfilled in the establishment of the church of Christ, his kingdom on earth, and are so referred to in the New Testament. Direct allusions to Daniel's prophecies on the kingdom are made in the New Testament, both by Jesus himself and his apostles, in such references as Mark 1:14-15; and Heb. 12:23-28 and apply to the present kingdom of Jesus Christ, the church, as mentioned in Col. 1:13-14. Daniel said the kingdom of his prophecy would be established in the days of "those kings." When Jesus said in Mk. 1:15 that the "time" was fulfilled and "the kingdom of God" was at hand, it was in the days of "those kings." Daniel said that the kingdom of his prophecy would "stand forever," and Paul says in Heb. 12:28 that the kingdom we have received "cannot be moved." Daniel said that the kingdom of his prophecy would be received by the Son who ascended to God in the clouds, and Luke tells us in Acts 1:9-11 that this Son who should receive this kingdom did ascend to God in the clouds, and Paul in Col. 1:13-14 tells the members of the church at Colosse that they had been translated into the kingdom of the Son. Paul later tells the Hebrews that having come to Mount Zion, the church, they had received the immovable kingdom.

The objection to the obvious truth that the kingdom established on the day of Pentecost in the days of the Roman kings was in fulfillment of the prophecy of Daniel 2 is based on the claim that it was not in the days of "those kings," but rather in the days of the kings of only one of the kingdoms mentioned in Daniel's prophecy. According to this reasoning the kingdom must of necessity be established when all four of the universal kingdoms of Nebuchadnezzar's dream and of Daniel's interpretation would simultaneously exist, and exercise power at the same time. Just who can imagine that? There never was a time, according to such an idea, from the date of the dream until the last of the Roman emperors passed off the stage of history, that the dream and its interpretation by Daniel could have been fulfilled to the satisfaction of the future kingdom

theorists. The notion makes God utter a prophecy through a dream and its interpretation which was physically impossible to fulfill. Within the ordinary bounds of history and of reason such a thing could never be accomplished; for it calls for the sway of four universal kingdoms at the same time. Actually, the sway of the four kingdoms of Nebuchadnezzar's image did not overlap; but their territories did overlap; the kingdoms were over the same nations and over the same peoples. The people of Israel were under all four of these kingdoms. So it not only did not historically happen that these reigns were simultaneous, but in the very nature of things it was physically impossible that it could have happened. Can anyone imagine four universal kingdoms holding sway at the same time? Such a picture is a worse jumble than a jigsaw puzzle. Where, then, will the prophecy of Nebuchadnezzar's dream and image be fulfilled? Why, in the millennium, of course, we are told. There is no period of time nor age of the earth, according to the things said about it, so elastic and so versatile, so magical and so convenient as this millennium fancy. It solves all difficulties. After all of the speculating on prophecies, if there are any hard questions left over, just pass them on to the millennium without explanation, and feel satisfied. God is supposed to straighten out all of the alleged mistakes of six thousand years of rule over the earth, bring forward and adjust all of his postponed prophecies and unfulfilled promises, square his account with the Jews who thwarted his plans, and balance the books. Just pass it all over to the millennium! There is nothing in the Bible to indicate that God will stage a historical pageant in a millennium, and bring all of the kings of all four kingdoms, universal empires, back to stage at the same time, in order to have the historical background again in a sort of dramatic way to establish his own kingdom here on earth. This manipulating of kings and kingdoms in order to manufacture a setting for a fantastic theory on a few verses in the twentieth chapter of Revelation, which millennialists attempt to make literal, is worse than fantasy, it is foolery.

In this view of such a pageant, God would not only find it necessary to dig up Jerusalem, but the remains of Babylon, Media, Grecia and Rome, and put the nation of Israel under all four of them at the same time, before Christ could come to inaugurate his kingdom and rule over them. In the millennium, just whose wife shall Israel be, for they all had her!

Another thing, this land of America and its Americans were never under any of the four universal kingdoms, nor under David's rule; and since the theory has Christ sitting on David's throne in Jerusalem, exercising David's staff over David's realm, shall we merely be there as strangers? What a mesh of spiritualizing and dramatizing they do in order to make a few passages literal.

This so-called millennium, as a necessary consequence, demands an extra-special resurrection. The wicked dead, according to the theory expounded, are not to be raised until the *last end* of the millennium; but the kingdom of Christ must be set up at the *first end* of the millennium. But those kings of the four universal kingdoms will be rated among the wicked dead. So a special permit will be required from God to raise up those wicked kings in an extraordinary resurrection, a thousand years ahead of schedule, to re-establish their kingdoms. And kings and kingdoms also imply subjects, so there will be a rather sizable resurrection which the millennial schedule has not provided for.

Close observation in the study of God's word will show that God has always accomplished his purposes in the most simple, direct and reasonable way that would carry out his plans. Miracles were not employed except when and where miracles were necessary. And there can be no necessity for several thousand years and the use of several orders of resurrections, with the bringing back into existence duplications of ancient monarchies, just to establish his own kingdom for a thousand years. In order to provide a place for their millennium, the theorists will not only re-interpret the Bible, they will rewrite history itself, resurrect mankind back to the days of Eden, and make them live it all over again, just to get in that imaginary millennium of their theory.

It is certainly more sensible and sane to believe that Dan. 2:44-45 was to be, and was, fulfilled during the historical period embraced in the reigning of the four kingdoms mentioned in the image, represented to be Babylonia, Medo-Persia, Macedonia and Rome; rather than to let these kingdoms perish, their kings turn to dust, their names and achievements erased from the memory of men—and then, after thousands of years, revive their dust and their bones and the ruins of their kingdoms, and in a great pageant stage an act in which all again shall reign simultaneously. Theories that require such pageantry in order

to be true bear the *prima facie* evidence of their palpable falsity.

When Jesus the Christ proclaimed that "the time is fulfilled, the kingdom of God is at hand"—Mark 1:14-15—he did not herald a premature announcement. The time had come; his kingdom came, and his hearers were witnesses who lived to see it and receive it. In Mark 9:1 the Lord said that some standing there should not die until they should see the kingdom come. Paul told the Colossians that they had been translated into it—Col. 1:13; and the Hebrews were receiving it—Heb. 12:28—the present participle "receiving" means partaking of it, therefore they were in it. John the apostle was a "brother and partaker in the kingdom"—Rev. 1:9; and we are all said by Paul to now be in "the kingdom of Christ and God"—Eph. 5:5. Paul was in it with the Colossians for he said that God "hath translated us into the kingdom of his dear Son"—Col. 1:13. The verb "hath" is past tense, not future; and the pronoun "us" included Paul himself. Jesus said the disciples would live to see it; John said the members of the seven churches were in it; with them John was in it; Paul said the Colossians were in it, and that he was in it with them. These passages do not indicate any upset of the prophetic time-table, nor any postponement of the kingdom prophecies. The kingdom came, and it is the church.

As for the Minor prophets, after Daniel, from Hosea on, all who spake of these things, prophesied either before or during the exile, or during the period of the return. Daniel himself, as stated, prophesied during the captivity; Joel prophesied before Judah was carried away to Babylon; Zechariah prophesied during the return under Zerubbabel and Ezra. The return covered altogether a period of about one hundred years. All the prophecies bearing on these issues were uttered before the exile, during the exile, or during the period of the return. Does that fact not have a definite bearing on the proposition? It must have a decided bearing on the issues. The classification of the prophets settles the issue.

I was in discussion with a millennialist a few years ago who strung out a long line of Old Testament prophecies and asserted that they referred to the second coming of Christ and the millennium. He offered no proof for his assertion, he simply cited many prophecies—no argument, no analysis, just a long string of prophecies, and with an air of triumph said to me: "Answer them!" I do not answer scripture, I believe the scriptures, but

I like to be accommodating, so I answered "them" after the fashion of the colored preacher's sermon, who spoke on this wise: "In dem days come John de Baptist preachin' in de wilderness ob Judah. An' he preached onto midnight, an' a man fell out de window an' broke hissself in pieces: an' de 'postle Paul come down and picked up twelve baskets uf fragments, an' de swine come along, an' de all entered into de swine, an' rushed down a steep hill an' perished in de sea, an' whose wife shall she be in de resurrection, 'cause dey all had her!" I said to my prophecy quoting opponent—you answer "them"! Every syllable of the colored preacher's sermon was scripture—but somewhat scrambled. So these prophecy preachers will take a lot of passages, scramble them together, turn around and ask us to unscramble them.

Friends, the prophecies concerning fleshly Israel are history—they have been fulfilled in the events and experiences of the past.

We come now to a final division of this discussion:

IV. THE SPIRITUAL APPLICATION OF THE PROPHECIES IN THE NEW TESTAMENT PROVES THEIR FULFILLMENT.

In the text which was read in the beginning of this address, Peter said that the prophets "told of these days"—they told of "these days"—the days of the new dispensation then inaugurated and Peter was convincing the Jews that "these things were being fulfilled in "these days," the gospel age. It means that the whole scheme of redemption as foretold by the prophets of the Old Testament has been fulfilled in Christianity. We cannot get away from that fact. It is the pivot on which turns the truth of the old and the new testaments.

The promises of the Old Testament are threefold—the temporal promise to Abraham; the restoration promise to Israel; the spiritual promise to all nations. These promises have a threefold fulfillment. The land promise to Abraham was fulfilled in Joshua as previously shown—Josh. 21:43-45 and Josh. 23:13-14; the restoration promise was fulfilled in the decree of Cyrus, as also previously stated—2 Chron. 36:20-33 and Ezra 1:1-4; and the spiritual promise to all nations, which alone remains, was fulfilled in Jesus Christ, as has been so repeatedly emphasized, and as set forth in Gal. 3:26-29, a passage which has been and will continue to be frequently cited.

The spiritual meaning of the promises in the Old Testament is unmistakably and forcefully set out by Paul in Gal. 3:26-29: "For ye are all sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." In this one New Testament passage we have all of the words that belong to the promise: the word "son," the word "seed," the word "heirs," and the word "promise." Paul was talking to the Jews; yea, Jews who once believed that their Messiah would establish a temporal, earthly kingdom; Jews who once believed that the Christ would come and reign on this earth in a national state. He was talking to Jews who thought that *they* were the seed—the seed of Abraham; to Jews who thought they were the sons of God in their flesh. He was talking to Jews who believed that they were the heirs according to the Old Testament promises. But Paul disillusioned them.

Who are the sons? "We are all sons of God by faith in Christ Jesus." What kind of faith? "For as many of you as have been baptized into Christ have put on Christ." All who have been baptized into Christ, who have thus become Christ's, are Abraham's "seed" and "heirs" of the Abrahamic promise. What kind of heirs? "And heirs according to the promise." Every promise that God ever made to a Jew that has any present or future reference to anybody now, is obtained in Jesus Christ. Every person, Jew or Gentile, who upon a proper faith, as a proper subject, has been baptized into Christ, becomes the seed of Abraham, and becomes an heir of the promise. We are, therefore, no longer children of Abraham's flesh, but of Abraham's faith.

What, then, becomes of the idea that fleshly Israel is heir of the promise? Paul says that any person, anywhere, who is baptized into Christ, Jew or Gentile, is a Son of God, the seed of Abraham, an heir of the promise. That is what the promise means—that is what the promise is—and he who says that it is anything else, or means anything else, puts himself squarely against Paul.

"Know ye therefore that they which are of faith, the same are the children of Abraham"—Gal. 3:7. Faith or flesh—the choice was theirs, and it is yours.

CHAPTER IV

THE HOPE OF ISRAEL

The basis for the discussion of the subject announced—"The Hope Of Israel"—is a dual text taken from Luke's record of the two closing scenes of Paul's apostolic career. In the first text Paul stands before king Agrippa urging the claims of Christ. In the second text the apostle is in the presence of the chief Jews in Rome. Submitting the texts in order the first is Acts 26:6-7:

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

The second text is Acts 28:16-20:

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

To king Agrippa Paul said the Jews had accused him in the courts because of what he preached on the hope of Israel. To the chief Jews Paul said that he was bound with the chain because of what he preached on the hope of Israel. The necessary conclusion is that Paul was not preaching what the Jews believed and wanted him to preach on Israel's hope.

What Paul was preaching on the hope of Israel antagonized the Jews. Evidently Paul was not preaching what the Jews wanted him to preach on that subject: If he had preached the hope of Israel as the Jews wanted it preached, would they have persecuted and imprisoned him? The hope of Israel as Paul preached it was not what fleshly, national Israel was hoping for.

They were hoping for an earthly Messiah. They were hoping for an earthly kingdom. They believed their Messiah would come to restore their kingdom and to rule and reign on the earth. That was, in their minds, the hope of Israel. But Paul preached that the hope of Israel was not the earthly hope of a temporal kingdom, nor of the temporal reign of an earthly king. Nevertheless, what Paul preached concerning the hope of Israel was "the hope of the promise made of God unto our fathers"—their hope in Christ. This antagonized the Jews, caused them to bitterly persecute Paul and have him chained in the Roman prison. What Paul preached, therefore, concerning Israel's hope was contrary to what Israel hoped for, and contrary to Jewish expectation.

What these modern prophets are preaching on the hope of Israel is not contrary to Jewish expectation. They are preaching what the Jews want—the restoration of their earthly nation. What these men preach on the hope of Israel will never cause the Jews to put them in jail.

The force of these two passages is conclusive on two important points: first, on the promise made of God unto the fathers, unto which the true Israel hoped to come; second, on the difference between the true hope of Israel and what Israel falsely hoped for. The hope of the promise was spiritual and was attained in Christ by the gospel. What the Jews hoped for was fleshly and national and was no part of the promise of God unto the fathers. The hope of Israel is not the millennial hope. The true hope of Israel, based upon the promise that God made to the fathers, was foreign to their Jewish expectation. It had to be explained to them in the light of the fulfilled promise according to the gospel.

In order to understand "the promise made of God unto the fathers" and explain it according to the gospel, it is necessary to consider the original promise, Israel's place in the Old Testament in the fulfillment, as arranged on the charts.

I. THE PROMISE TO ABRAHAM.

In reference to the Abrahamic promises, the whole discussion turns on an issue that can be stated in the form of a question: Will the Jews, national Israel, be restored to Palestine, receive the kingdom of Old Testament prophecy, with Christ on earth for their king, to rule over the whole world for one thousand years? Premillennialists say—yes; we say—no.

The answer to the question involves the Abrahamic promises. God promised the land of Canaan to Abraham and his seed after him. The millennialists tell us that the promise has not been fulfilled; therefore, if God is faithful to his word he must at some future time give the land of Canaan to Abraham and to his seed. Considerable emphasis is put on the expression "to Abraham and his seed after him." We are told that Abraham never possessed the land in person, therefore, he must be brought up from the dead, that he, himself, may possess with his seed, his posterity, the land that God promised to give him.

Before continuing the discussion of these promises let me get some words clear in our minds.

1. What is meant by the term "Jew" and "Israel," as used in the Bible? They simply denote the fleshly descendants of Abraham through Isaac and Jacob.

2. What is the meaning of the term "nation," the "national" restoration of Israel? The word "national" does not mean "individual," but that which is common to a whole race, or people, or government. There is a race of Jews in the world today, but there is no nation of Jews. Webster says that a "nation" is a body of people united under one form of government. So the word *race* does not mean *nation*. The distinction between a race and a nation is the difference between people of a race and a race of people, or several races of people, becoming bound together into a nation under one form of government.

When millennialists talk about the nation of Israel they do not know the import of their own phraseology. An exodus of Jews from this country to Palestine would not meet the demands of the theory. Such a mass return of Jews to Palestine is at the least an academic question, but one potent reason makes such a thing highly improbable—for the Jews to colonize Palestine would create the necessity for them to make their money off each other, and they prefer to stay here to make their money off us! Jews may or may not return to Palestine in numbers large or small, but if they should return *en masse* it would not fulfill any scriptural prophecy now nor restore the nation of Israel. For the nation of Israel to exist the throne of Israel must exist; for the throne of Israel to exist the throne of David must exist; for the throne of David to exist, an occupant for the throne must qualify; and in order for an occupant of the throne to qualify he must be of David's family and Judah's tribe. This would require tracing the occupant's lineage

through the genealogies. But the genealogies of the Jews were completely destroyed as providentially as they were established, and there is not a Jew on earth who can trace his lineage; therefore, not a Jew on earth can qualify for the throne of Israel. But without the throne of Israel there can be no nation of Israel, all of which proves that God did not intend for the nation of Israel to be re-established and he has raised insurmountable barriers to it. There is little prospect and no concern over the Jews returning from here to over there to set up a nation in Palestine, a nation of their own in a country to themselves, but if and/or when they should do such a thing it would not fulfill anything in the scriptures. Put that down. The effort to establish and maintain the government of Israeli in the country of Palestine has no bearing on the Biblical question of Israel—it is no more than a mongrel political state and is not the fulfillment of anything.

3. What is the comparative significance of the words “return” and “restored”? Millennialists talk of Israel’s restoration to the land of Canaan, but a restoration means far more than a return. If the Jews returned to Palestine, that would not be a restoration. A return is not a restoration. Return does not mean restore. If national Israel is to be restored, it means their nation must be reconstituted and their government reorganized. It means the entire Old Testament system must be re-established. There can be no restoration of national Israel without the rebuilding of their temple, the re-institution of their ordinances, and the reviving of all the ceremonies of Judaism. It would be a bringing back into existence those things which Jesus Christ nailed to the cross and buried in his tomb. Millennialists would reopen and plunder the tomb of Christ, to bring out of it the dead ordinances of Judaism. The loathsome work of restoring the dead nation of Israel, buried in the sepulchre of their crucified Messiah!

4. Palestine—restored to Palestine—what is the necessary connection with Palestine? That would mean to place the Jews again in the land of Canaan, the land promised to Abraham and his fleshly seed through Isaac. It would mean a re-allotment of the various estates and inheritances given to Israel in the conquest and settlement of the land under Joshua. It would mean to restore the borders of what was once “the Lord’s land,” mentioned in Gen. 12:7, when the Lord appeared unto Abram and said, “Unto thee will I give all this land”; and later in Gen.

13:15 when he said, "For all the land which thou seest, to thee will I give it"; and again in Gen. 15:18 where God told Abram that the whole sweep of the land would be "from the river of Egypt unto the great river, the river Euphrates"; that vast stretch of land in which in Gen. 17:8 God told Abram that he was a stranger, all the land of Canaan; that he would give it to "thy seed after thee"; which Moses said in Ex. 6:4-8 was "the land of Canaan, the land of their pilgrimage, wherein they were strangers"; and the land which Joshua said in Josh. 21:43-45 that God gave them when they entered Canaan, "all the land which he sware to give unto their fathers," which he said they possessed, in which they dwelt, "according to all that he sware unto their fathers," of which "there failed not ought" of anything because "all came to pass."

That would be the "Palestine" part of the question, and it cannot be a future inheritance for the simple reason that when Israel entered Canaan, Joshua said that God "gave" them "all the land" at that time, that they "possessed" it, and "dwelt" in it, and that "nothing failed" for it "all came to pass."

Restore national Israel? That would mean more than a return, it would mean to restore them to the same place, position and possession, reinstate the same nation, with the same government, in the same land.

Let me repeat: the nation of Israel cannot exist without the throne of Israel; the throne of Israel cannot exist without the throne of David; the throne of David cannot exist without a descendant of David to occupy it; the occupant cannot exist without the family of David and the tribe of Judah; the family and tribe cannot exist without the genealogies, and the genealogies do not exist. No Jew can trace his lineage to David's family and tribe, therefore no occupant can be qualified for the throne of David. So it stands: no qualified occupant, no throne of David; no throne of David, no throne of Israel; no throne of Israel, no nation of Israel. It is just that plain. It is not the will of God for the throne of David to be re-established, or the nation of Israel to be restored, and God has made it impossible. It follows, therefore, that any national organization of Jews formed into a government in the lands of the Bible cannot be in any sense the Biblical nation, but rather an unpedigreed state.

These considerations are supported by the historical facts recorded in the books of Ezra and Nehemiah, that in order for

the restoration of the Jews to be accomplished in the return from captivity they were required to establish their descent, family, tribe and estates, without which Ezra said they could not be restored. That being the law governing restoration then the same conditions of restoration would necessarily exist now unless there is a prophet among the Jews who could establish his authority to change the laws that governed the people of Israel. That return is not restoration is evident in the fact that after the return of the Jews from captivity the law governing their restoration was enforced. It was necessary for Jesus of Nazareth to descend through the Davidic family to be the Christ and to occupy the spiritual Davidic throne. Of this lineage he came "according to the flesh"—Acts 2:29-30. His descendancy through the fleshly Davidic lineage and his ascendancy to the spiritual Davidic throne fulfilled all of the prophecies concerning the throne and nation of Israel. Their genealogies were then terminated and the fleshly restoration made impossible.

5. Kingdom—what kind of kingdom would the restoration require? To establish again the kingdom of Israel as it was in the Old Testament would be to restore a kingdom conceived in disobedience to God, born in rebellion against his will, and perpetuated in apostasy from his government. When Israel demanded a king it grieved Samuel to be rejected as judge over Israel, but God said that Israel had not rejected Samuel, they had rejected God. "For they have not rejected thee, but they have rejected me, that I should not reign over them"—1 Sam. 8:7. Later, Hosea the prophet, speaking for God, said: "I gave thee a king in my anger, and took him away in my wrath"—Hos. 13:11. But it is contended that the same kind of kingdom will not be restored, it would not then be a restoration, but something else. There can be no escape from these conclusions.

Through the ages of Old Testament history God tolerated, but never approved their many apostasies until at last they stood finally rejected. To restore the nation of Israel would mean to bring back into existence that kingdom which God said he allowed in his anger but destroyed in his wrath. Is that the hope of Israel? Then a sorry hope it is!

The whole issue, as before stated, depends on the meaning of the promise that God made Abraham. Now, we have this chart on the promised land.

The **PROMISED LAND** *JOSH. 21-24*

1. *The* LAND PROMISED *to* ABRAHAM *GEN. 12:7 - GEN. 13:14-15*
2. *The* LARGER LAND *of* CANAAN *GEN. 15:18 - EX. 23:30-31 - NEH. 9:7-8*
3. *The* LAND POSSESSED *By* ISRAEL *DEUT. 1:7-8 - JOSH. 24:28*
4. ENEMY NATIONS *not* DRIVEN OUT *JUDGES 1:20-23*
5. DAVID RECOVERED THE LAND *2 SAM. 8:3 - 2 KI. 14:25*
6. SOLOMON REIGNED OVER *THE* LAND *1 KI. 4:21 - 2 CHRON. 9:36*

NOTHING FAILED — ALL CAME TO PASS

(1) The original promise—Gen. 12:1-7.

This original promise is recorded in Gen. 12:1-7: “Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed . . . unto thy seed will I give this land . . . and into the land of Canaan they came.”

Here is a twofold promise God made to Abraham: First, as it related to Christ—the spiritual seed of Abraham, through whom all nations should be blessed; second, as it was connected with the land, that “land grant,” promised in the seventh verse to the posterity of Abraham. It reads: “And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.”

The land promise of Gen. 12 is repeated in several places. First, in Genesis 13, verse 15: “For all the land which thou seest, to thee will I give it, and to thy seed forever.” Again, in Genesis 15, verse 18: “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” Also in Genesis 17, verse 8: “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Then in Exodus 6, verses 4 to 8: “And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.”

This group of passages will show the full scope of the land promises to Abraham. Now, these promises had a definite meaning. They were the promises of God to the head of a chosen race. The fulfillment of these promises involves the integrity of God, and the import of the promises, couched in the words of God, cannot be changed nor his promises altered to fit the modern theories of men. We should look at them in the light of what they meant when God said these words to Abraham.

(2) The fulfillment of the promise—Josh. 21:43-45.

Let it be remembered that these promises were made to Abraham and to his seed after him. Were they fulfilled, or did they fail? Turn once more to the twenty-first and twenty-third chapters of Joshua and get the answer. After reminding Israel of the promise that God had made unto Abraham, after he had led them over the Jordan river into the land of Canaan, Joshua said: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore to their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Josh. 21:43-45.) The "all" in this declaration refers to and includes all of the Genesis passages that have been cited—every promise in them concerning the land grant to Abraham and his fleshly posterity.

It is in point here to inquire further into the facts concerning the larger land of Canaan. When Israel crossed the Jordan with Joshua and possessed Canaan, did they occupy the whole land of Canaan—the "larger land," extending from the river Euphrates to the river of Egypt, or did they possess only a fractional part of it? Fortunately, Joshua answers this question. Joshua said they possessed "all the land" that God "swore unto their fathers" to give them. All that God ever promised them, Joshua said they possessed. They not only possessed it, but dwelt therein; and nothing failed. All came to pass. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

The promised land of Canaan described in these verses was the larger land of Canaan, and was the land possessed by Israel.

Turn to Nehemiah, the ninth chapter, the seventh and eighth verses. Here Nehemiah mentioned the borders of the whole land of Canaan recorded in Genesis 15 and 17, the tribes that dwelt there, referred to the fact that God promised all this land to Abraham and his seed, and then said: "To give it, I say, to his seed, and hast performed thy words; for thou art righteous." God did the thing he promised, but the heathen nations were not driven out at the time Israel possessed the land. Their idolatrous altars were left standing. For that reason Israel lost control of a portion of the larger possession. David later recovered the land, as recorded in second Samuel, chapter 8, verse 3; and in first Kings, chapter 4, verse 25. Israel possessed it, but later lost it to the idolatrous tribes. David recovered the land at the borders mentioned in the survey, and Solomon, his son, reigned over all the land. David could not have "recovered" it if he had not once possessed it. And Solomon, his son, could not have reigned over it if they had not repossessed it. So down goes the theory that only in part but not in whole were these promises fulfilled.

If the promises made to Abraham concerning the land of Canaan are yet future, when the posterity of Abraham left Egypt and entered Canaan, that event fulfilled nothing. If the promises concerning the return of Israel to their land are yet future, when they left Babylon and returned to their land, that event fulfilled nothing.

The principle of understanding the Old Testament in the light of the New Testament, as previously suggested in this series, will apply forcefully to the present phase of the discussion. Let us look in the New Testament for a reference to the fulfillment of the promise to Abraham concerning the land of Israel.

(3) The time of the promise—Acts 7:5, 17.

The seventh chapter of Acts is the record of Stephen's inspired speech to the Jews in the city of Jerusalem—the speech that cost him his life. In the third verse Stephen referred to the original promise to Abraham of Gen. 12. He related how that Abraham obeyed the call of God, left "the land of the Chaldeans, and dwelt in Charran," and from there "into this land wherein ye now dwell." He reminded the Jews that before the time of the fulfillment of this promise the seed of Abraham "should sojourn in a strange land; and that they should bring them into

bondage, and treat them evil four hundred years." Relating the experiences of Israel in Egypt, in the seventeenth verse Stephen said: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." Here is an inspired interpretation of the time for the fulfillment of the promise to Abraham. Stephen said when the people of Israel "multiplied in Egypt" that the "time" of the promise was "near." If that promise is still future now, how could it have been "near" when the children of Israel were in Egypt? This statement of Stephen's shows clearly the promise to Abraham was to be fulfilled in the exodus of Israel from Egypt and their inheritance of Canaan.

We are told that God promised to give that land to Abraham—to Abraham in person—and even if his seed did get it, Abraham himself never had an inheritance in it—"No, not so much as to set his foot on," as stated in Acts 7:5. The contention is that Abraham must be raised from the dead to enter that millennial kingdom, at which time he will have his inheritance in the land; that he will then possess it and dwell in it, as God promised him. But the text says that God promised to give it to Abraham and to his seed "after him." How long would Abraham have to possess it and dwell in it before his seed could receive it after him? If God is going to raise Abraham up and put him in the millennium so that he can possess the land in person, then his seed will have to possess it "after him." How long will Abraham possess the land in person in the millennium before he relinquishes it to his seed after him? The phrase "after him" means "posterity," and it was said to be given "to Abraham" because it was given to his descendants. In Acts 7 Stephen said that the time of the promise "which God had sworn to Abraham" was near when the people "grew and multiplied" in Egypt. What time? The time of the promise. What promise? The promise that God had "sworn to Abraham." What about the promise? The time of it "drew near." The developments in Egypt when God was ready to deliver Israel from Egypt and take them back to Canaan is what the Holy Spirit in Stephen called "the time of the promise." Yet millennialists say that God has not fulfilled the promise—and will not until the millennium! Then the time of the promise was not near and Stephen was wrong! Rather, are not the millennialists wrong?

The language of Acts 7:5 in reference to Abraham and the possession of the land is sufficient proof that the promise was

not to Abraham in person, but to his posterity. Stephen said that God gave Abraham "none inheritance in it, no, not so much as to set his foot on," though God had "promised that he would give it to him for a possession and to his seed after him." At this point Stephen said God made this promise to Abraham "when as yet he had no child." The promise, therefore, referred to Abraham's seed and not to himself. Having "no child" would nullify the promise, but Abraham believed the promise and knew that it would be fulfilled in his seed "after him" through his descendants. The Holy Spirit said in Acts 7 that this is what the promise meant and the time was near when the people of Israel were in Egypt. The exodus from Egypt and the entrance into Canaan was, therefore, the fulfillment of the promise—Acts 7:17.

An example of receiving a promise through posterity is found in I Samuel 15:28: "And Samuel said unto him, The Lord hath rent the kingdom from thee this day, and hath given it to a neighbor of thine, that is better than thou." That neighbor of Saul's was David, and God was speaking to Saul when he said it, but the kingdom was never taken from Saul until after his death. Saul remained king of Israel until he died; yet God said the kingdom had been rent from him and given to David, his neighbor. Saul remained king as long as he lived and David did not become king until Saul died. The kingdom was taken from Saul when it was taken from his posterity, or seed.

In the same way the promise was fulfilled to Abraham when it was fulfilled to his posterity, to his seed. It seems any premillennialist should be able to see the point. As well say that Saul must be raised from the dead to come into possession of the kingdom of Israel so that the threat could be executed to take it from him, and give it to David, since God said the kingdom would be taken from Saul and given to David. But Saul remained king until he died; the kingdom was not taken from Saul in person. So according to their logic on Abraham and his seed, God must bring up old king Saul, give the kingdom of Israel to him again, and take it from him and give it to David again in order to fulfill that promise! That is the premillennial method of argumentation in the parallel case of Abraham.

When the children of Israel entered the land of Canaan, Joshua said they possessed all of the land that God promised to give them—Josh. 21:43-45—and that is the fulfillment of all promises in that connection.

(4) That "if you do" and "if you do not" conditionality—Jer. 18:1-10.

In the prophetic warning of Moses to Israel was the "if you do" and "if you do not" condition to the promised blessings and the threatened curses. The entire twenty-ninth and thirtieth chapters of Deuteronomy abound in this policy of God's dealing with Israel. Verse 1 of chapter twenty-nine says: These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." Then in verse 9 Moses said: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." But if Israel failed to keep the words of the covenant the fact that they failed to do so would become known even to the nations around them, and they would talk about it, as in verses 24 to 28: "Even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt . . . and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day."

Here is the "if you do" and "if you do not" policy of dealing with Israel plainly stated. Israel *did not*, and it was fulfilled as God said. In chapter 30 Moses said that Israel would call these things to mind "among all the nations whither God hath driven thee," but if they would obey his voice he would "turn thy captivity" and "gather thee from all the nations whither the Lord thy God hath scattered thee" even though they had been "driven out unto the uttermost parts of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed." In the first chapter of Nehemiah, the captive in Babylon quoted these words of Moses in his prayer to God for the deliverance of Israel from Babylon and applied their fulfillment to that event. Thus the "if you do" and "if you do not" conditionality was enforced and fulfilled.

Later in the history of Israel, Jeremiah the prophet commented upon this very policy which God had established in deal-

ing with Israel and used the parable of the potter and the clay. In Jer. 18:1-10 the prophet said that the vessel (Israel) had marred in the potter's hand. "O house of Israel, can I not do with you as this potter? saith the Lord. Behold, as clay is in the potter's hand so are ye in mine hand, O house of Israel." This does not teach that Israel was helpless, to be moulded at the will of another, but rather that Israel was responsible for the kind of clay furnished to the potter, whether she would be the kind that would be moulded or marred. Israel could be the kind of clay for the moulding, if she would, but if she did not, then the faulty clay would mar in the potter's hand. Israel marred in the potter's hand, and forfeited the inheritance.

This fact is clearly shown in the next chapter of Jeremiah's prophecy. Standing before the elders of Israel in the city of Jerusalem, Jeremiah took an earthen vessel and broke it into so many pieces that it could not be mended. Casting that broken potter's vessel at the feet of Israel's elders, he said to them: "Even so will I break this people (nation) and this city (Jerusalem), as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah was talking to the nation of Israel; he was talking to the officials of that nation; he was talking to them in their city, the seat of their nation. He told them in ominous words that their nation would be broken—broken—and could never be made whole again—Jer. 19:1-12.

Consider the sum of these facts concerning the destiny of the nation of Israel based on these related passages. Here it is:

1. Moses told them plainly that they would perish. "As those nations perished before you, so shall ye perish" (Deut. 8:19-20) and perish "utterly" (Deut. 4:26)—"I denounce unto you this day that ye shall surely perish"—Deut. 30:18.

2. Joshua told them plainly that they would lose their inheritance. "Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." (Josh. 23:13.) The statement of Joshua "know for a certainty" makes it rather certain, and removes it from the realm of speculation.

3. Jeremiah told them plainly that they would be a broken vessel—never to be made whole again. The clay would mar in the potter's hand. The broken vessel could not be mended. It pronounced the doom of Israel—the end of their nation.

So said Moses. So said Joshua. So said Jeremiah. Modern interpreters to the contrary notwithstanding!

The millennial method is to collect and collate all these passages which have been fulfilled in the events of the Old Testament, and attempt to make them refer to the future. This method of pulling out a lot of passages from the Old Testament and asserting that they refer to some future affair reminds me of the city dude who went to the country looking for a job on the farm. He applied to a certain farmer, who looked him over and gave him a job. The first thing the farmer told him to do was to go down to the barnyard and grease the wagon. When he returned, after an hour or so, the farmer asked him if he had greased the wagon, and he said: "All except the part inside the wheels. I could not get to that." He greased the wagon—all but the hubs! I would call that smearing the wagon!

That is the way the premillennialists do this question—they smear the scriptures. They go to the Old Testament, gather the passages on the promises of God, without regard to the events of history and scripture that have fulfilled them, and in a general smearing of prophecies and promises they assert their theories.

These prophecies were either fulfilled in connection with the events cited or else they must be classified as unfulfilled, therefore prophetic failures. That is the whole issue. The prophecies had to mean what was intended when they were uttered. If they referred to leaving Egypt and entering Canaan then, they cannot be made to mean the future now. If later prophecies referred to their exile in the land of Babylon and their return to the land of Judea, the same prophecies cannot be changed now to mean a future fulfillment. These prophecies were either fulfilled in the Old Testament events, or else the Old Testament events did not fulfill anything.

The same thing is true of prophecies that referred to the coming of Christ, if the prophecies meant the first coming—at the time spoken, they cannot be changed, or postponed to mean the second coming now. But if the prophets of the Old Testament meant the second coming of Christ, it follows that the first coming of Christ did not have any connection with these Old Testament prophecies and fulfilled nothing at all!

Such a theory renders the first coming of Christ insignificant and meaningless, having no place in the scheme of things. We cannot accept such conclusions and consequences. The

promises and prophecies of God have been fulfilled. Nehemiah said: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees and gavest him the name of Abraham. And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous." That ought to settle that. The man who says that the promise God made to Abraham concerning the land of Canaan has not been fulfilled, denies what Joshua said, that nothing failed; and denies what Nehemiah said, that God had performed his words; and denies what Stephen said in the seventh chapter of Acts about the time of the promise. Furthermore, Nehemiah said that God *had performed his words* at the time specified for God *is righteousness*—the theory that the promise is yet unfulfilled makes God unrighteous.

II. ISRAEL IN THE OLD TESTAMENT

After Joshua told the people that God had fulfilled the land promise to Abraham, he reminded Israel that God had also said they would perish if they should "not be obedient unto the voice of the Lord your God"—Deut. 8:20. In the twenty-third and twenty-fourth chapters of Joshua, like Moses, in Deut. 28-30, Joshua gives the Old Testament picture of Israel. Let us study with the aid of this chart.

ISRAEL *in the* OLD TESTAMENT

1. *The* LAND PROMISED TO ABRAHAM GEN. 13:15-GEN. 15:10-GEN. 17:7-8
2. *The* LAND INHABITED BY ISRAEL EX. 6:4-8-JOSH. 21:43-45
3. *The* INHERITANCE WAS CONDITIONAL JOSH. 23:15-DEUT. 6:10-DEUT. 8:15-20
4. *That* IF YOU DO-IF YOU DO NOT *Enforced* JER. 18:1-10
 1. MOSES SAID THEY WOULD PERISH. DEUT. 30:17-18
 2. JOSHUA SAID THEY WOULD LOSE INHERITANCE. JOSH. 23:15-16
 3. JEREMIAH SAID THEY COULD NOT BE RESTORED. JER. 18:1-11

ANCIENT PROPHETS *vs* MODERN SEERS

The numerous passages here plainly state that Israel's inheritance of Canaan was strictly conditional.

- (1) The Joshuan condition—Josh. 23:13-16.

The continued possession of Canaan was plainly declared by

Joshua to be conditional: "When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given you." (Josh. 23:15-16.)

(2) The Mosaic prophecy—Deut. 29-30.

Moses positively declared that the nation of Israel would perish; "as the nations which the Lord destroyeth before your face, so shall ye perish." (Deut. 8:20.) Moses further told them in Deuteronomy 28, 29, 30, that their dispersion would be permanent—a final dispersion; to forever and utterly perish; to be destroyed from the face of the earth as a nation; scattered, yet not consumed." "I will not make a full end of thee"—that is their nation would perish but their race would survive. If their nation shall be restored in the end, then God did not make any end of them at all. He said he would not make "a full end" of them. When their nation perished it was their end, because their nation perished permanently—but it was not "a full end" because, though their nation ended, their race survived.

(3) The theory destroyed.—Deut. 8:19-20.

The future restoration theory would make it impossible for God to execute these threats, and thus to fulfill these prophecies, to utterly destroy the nation of Israel from the face of the earth unless such a thing could happen to the Jews during the millennium in which case the theory falls. Two or three questions are in order now:

1. Have these prophecies concerning Israel been fulfilled? If yes, then their nation has been destroyed, dispersed, scattered to be gathered no more again. If not—if the prophecies have not been fulfilled—then:

2. When will they be fulfilled? If they are to be fulfilled before the millennium, it destroys the theory. If they are to be fulfilled during the millennium, it destroys the theory. If they have already been fulfilled, it destroys the theory.

Take your choice of the three dilemmas, all of them are deadly to millennialism. These Mosaic prophecies concerning Israel must be fulfilled, God's word being true. When will they be fulfilled? Will it be before the milleninum? If so, that upsets

it after it begins. And if these prophecies have been fulfilled, still the theory is destroyed. That being true:

3. How can both the millennial theories and the Mosaic prophecies be true? That cuts the theory to the ground. That lays the axe at the root of the tree. There is but one alternative—either the nation of Israel has perished forever and the millennial theory destroyed, or the Mosaic prophecies have not been and cannot be fulfilled.

Recapitulating, first, if these prophecies of doom have been fulfilled the nation of Israel has perished, is dispersed and scattered to be gathered “no more again,” and the millennial theory is destroyed; second, if these prophecies are yet to be fulfilled Israel must perish before the millennium begins, and the millennial theory is destroyed; third, if the prophecies have not been fulfilled and will not be fulfilled before the millennium, then they must be fulfilled during the millennium, and the millennial theory is destroyed.

The Mosaic prophecies on the utter perishing of Israel's nation must be fulfilled, God's word being true. If the fulfillment is past, the millennium is upset as of now. If the fulfillment is not past, but is to occur before the millennial age arrives, then the millennium will be upset before it begins. If the fulfillment is not past, and will not occur before the millennium, then it must be fulfilled during the millennium, and the millennium will be upset after it begins. In any of these events, the millennial theory is cut to the ground and destroyed. The Mosaic prophecies and the millennial theories cannot both be true.

These are the facts; facts, I surmise, that some of these millennial preachers have never dreamed were in existence. They do not know the Bible; they know only a theory. They do not know the relationship between the Old Testament and the New Testament; they do not know the structure of the word of God, the relation of the old and new covenants; they do not know the meaning of Old Testament prophecies as applied to their temporal and spiritual fulfillment. Therefore, they smear the prophecies like the boy who greased the wagon—all but the hub, and they do not know how to get to it!

(4) The blanket fulfillment—2 Chron. 36:20-23.

The restoration promises then, as pointed out previously, have had their historical fulfillment. The promise to Abraham was fulfilled when the land of Canaan was possessed and Israel dwelt

in it. But Joshua said if they did not obey God they would be plucked up and cast out. They did not obey God and the judgment was executed. They were carried into the land of Babylon. They stayed in exile there for a period of seventy years, during which period the prophets exhorted them to return in faith and fidelity to God whom they had forsaken. The prophet Isaiah gave them due warning one hundred years before the Babylonian captivity. The prophet Jeremiah exhorted them during the siege of Jerusalem to accept their punishment as a judgment of God, and during their exile to turn their heart to God.

The prophet Ezekiel preached to them in exile, and promised them deliverance and restoration after seventy years of captivity and exile.

The fulfillment of these prophecies, a blanket statement, is recorded in the second book of Chronicles in the edict of Cyrus the Great.

Nebuchadnezzar, king of Babylon, carried the children of Israel to Babylon. When Belshazzar, the grandson of Nebuchadnezzar, came to the throne, one awful night he "threw a party" in Babylon. It is related in the fifth chapter of Daniel. In the drunkenness and dissipation of that night in Babylon, the gates of the city were left open. The Persian armies were poised outside the city waiting to capture Babylon. The Babylonians felt secure behind their great walls, believed to be impervious to attack—so great, so high, so thick, so wide, were they that three horse-drawn chariots of the ancient style could drive abreast on top of Babylon's impregnable walls. No military operations of the time could penetrate them. Two hundred fifty gigantic towers buttressed those walls; twenty-five huge brass gates were swung in them. Unable to breach the walls of Babylon, the Persians were attempting an engineering feat, to change the course of the river Euphrates and undermine the walls. But in the gross negligence of Belshazzar's drunken orgy, the gates of the city were left open that night and the Persian army entered in, Belshazzar was slain, and Babylon fell.

Cyrus came to the throne of the Medo-Persian kingdom. In Isaiah 44 and 45 it is prophesied that Cyrus would release the exiles and order the building of Jerusalem and the temple foundations. When Isaiah uttered that prophecy Cyrus had not been born, but he called the Persian king by name and told the world what he would do. Thus the proclamation of Cyrus was the object of a prophecy a century and a half before the decree, which

is the indisputable evidence not only of the inspiration of the prophets but of the guiding hand of God in the history of the nation of Israel.

The Persian government was set up, Cyrus was on the throne. He looked upon the wailing Jews, a weeping people, with their harps hanging on the willows, sighing and crying for the land of their fathers. It was then that some scribe produced a copy of Isaiah's prophecy, it is said, and brought it to Cyrus. Reading where the prophet had called his name before he was born and foretold what he would do, Cyrus delivered the decree that fulfilled it. The account of it is in the last chapter of second Chronicles and the first chapter of Ezra. I will read the record in Ezra—Ezra 1:1-3: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem."

Thus the decree of Cyrus the Great fulfilled "the word of the Lord by the mouth of Jeremiah" concerning the return of Israel to their land. This blanket statement in Chronicles and Ezra harmonizes fully with Jeremiah's own statement concerning the same matter, found in the twenty-fifth chapter of Jeremiah, verses 11 to 13: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation. And I will bring upon that land all of my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." There we have Jeremiah's own word for it—"all" that Jeremiah spoke concerning Israel's restoration to their land was "fulfilled" and "accomplished" in the edict of Cyrus. But it is said that they did not all return. They all had the opportunity to return. If they did not return, it was a matter of choice. The

decree said: "Who is there among you of all his people, his God be with him and let him go up to Jerusalem."

(5) The earthly king no part of the promise—Hos. 13:9-11.

It is often said that since Israel had no earthly king after the return from Babylon that the restoration prophecies could not have been fulfilled in that return. But God never promised Israel a king on earth. An earthly king was not a part of the promise to Abraham or to anyone else. It was not a part of the original promise or any later restoration promise. When Israel demanded a king, Hosea said they were in rebellion against God. He gave them the king in anger and took the king away in wrath. It does not mean that he gave them a particular king in his anger and took a certain king away in his wrath. Hosea was speaking in condemnation of the kingdom, that it was established in apostasy; they angered God when they set it up; and God took the king and the kingdom from them in wrath. Read it in Hosea, the thirteenth chapter, verses 9 and 12: "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up; his sin is hid." Israel demanded a king and got one. But Israel sinned and God was angry. That kingdom was destroyed, was taken from them and perished, but the millennialists do not like it and want to give it back to Israel!

When Israel returned from Babylon to the land of Judah, God was their king; and he ruled over them from heaven. The earthly king and kingdom were apostasies. Shall an apostasy be restored? The major mistake of the whole millennial system is in magnifying the temporal and minimizing the spiritual element in these prophecies.

(6) The threefold fulfillment—Gen. 12:1-3.

There are three sections to these Old Testament promises concerning Israel. The promises and prophecies of the Old Testament will classify under one of three heads—the land promise to Abraham and his seed after him; the restoration promise; and the spiritual promise.

First: the land promise was fulfilled in Joshua. Gen. 15:18 shows the extent of possession; Deut. 1:7-8 says that they pos-

sessed it; Josh. 21:43 says that they possessed all of it; 2 Sam. 8:3 says they later recovered it; 1 Kings 14:21 says Solomon reigned over it; Neh. 9:7-8 says God performed all of his promise. *That Settles Number One.*

Second: the restoration promise was fulfilled in the decree of Cyrus, king of Persia. I have given you the references in Jer. 25:11-13; 2 Chron. 36:20-23 and Ezra 1:1-4, several times, showing the blanket fulfillment of all the restoration promises when Cyrus released the exiles from their Babylonian captivity, according to all that Jeremiah had spoken concerning it. But Ezekiel did not say anything on the subject that Jeremiah did not say. And Isaiah did not say anything on the subject that both Jeremiah and Ezekiel did not say. Since Isaiah, Jeremiah and Ezekiel all spoke the same thing on the same subject it follows that all prophecy on the restoration of national Israel was fulfilled in the proclamation of Cyrus. *That Settles Number Two.*

Third: the spiritual promise was fulfilled in Jesus Christ. God said to Abraham: "I will make of thee a great nation . . . and in thee shall all families of the earth be blessed." Turn to Gal. 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." When God told Abraham that in his seed he would bless all nations, Paul said the seed in that passage meant Christ and the promise meant the gospel. *That Settles Number Three.*

There is no man on earth who can point out a number four. The threefold fulfillment covers the ground — no holdovers, The future fulfillment idea is a figment of imagination; a misapplication of the prophecies, a complete misfire.

(7) The spiritual meaning.—Gal. 3:26-29.

The third chapter of Galatians is the unanswerable argument of Paul on the spiritual fulfillment of the promise to Abraham in its application to all who are in Christ. I will read the passage first:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—verses 26-29.

Paul was answering the Judaizers who believed sonship belonged to the fleshly Jew. In the old covenant it was so, but in the new covenant all who are Christ's are the sons and the seed. "If ye be Christ's, then are ye Abraham's seed." Whose seed? Abraham's seed. "And heirs according to the promise." What promise? Paul said it was "the promise made of God unto our fathers"—Acts 26:6-7. It is all summed up in Gal. 3:26-29, in one passage: sons, seed, heirs and promise. The seed no longer inheres in the fleshly Jew. "They which are children of the flesh, these are not the children of God: but the children of promise are counted for seed."—Rom. 9:7-8. So is the teaching of Paul to the Romans and the Galatians. It means that all who have been baptized into Christ, whether a Jew or a Gentile, are now heirs according to the promise.

III. ISRAEL IN THE NEW TESTAMENT.

Having given you the full picture of Israel in the Old Testament, showing how the prophecies and promises concerning fleshly Israel were fulfilled in the events of sacred and secular history—what about Israel in the New Testament? The apostles of Christ, being inspired men, should be accepted as interpreters of prophecy. The writers of the New Testament are the only inspired interpreters of the prophecies. The fact that in no instance did they make the application of the prophecies concerning Israel and the Jews made by modern Judaizers is positive proof that the Judaistic application is wrong. Speaking of this grace of inspiration as it applied to the principle of inspired interpretation of the prophecies, in the third chapter of Ephesians Paul has this to say—I read verses 3 to 6: "How that by revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

The question is: Did the apostles of Christ know the prophecies? If so, the meaning of the prophecies can be settled by what the New Testament says. Let us look at the New Testament picture of Israel.

The basic passage on this chart, as you will notice, is Gal. 6:15-16, which reads: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And

as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Here the apostle says that the Israel of God in the New Testament is not the circumcision—but the new creature in Christ—and commands all to "walk according to this rule." Today, those who are insisting that the fleshly nation is yet the Israel of God are certainly not walking according to Paul's rule, concerning "the true Israel of God."

ISRAEL *in the* NEW TESTAMENT

1. LAST STATE OF JEWS WORSE THAN FIRST GAL. 6:15-16 *MATT. 12:45*
2. KINGDOM TAKEN FROM JEWS - GIVEN TO ANOTHER *MATT. 21:43 - 1 PET. 2:7-10*
3. *The* NATIONAL CRIME INVOKED NATIONAL PENALTY-DEATH *MATT. 21:33-45*
4. ABRAHAM'S SEED NO LONGER WITH JEWS *GAL. 3:28-29*
5. GOD'S JEW NO LONGER OF ABRAHAM'S FLESH BY ABRAHAM'S FAITH *ROM. 4:16*
6. CHRISTIAN GENTILES ARE GOD'S JEWS *ROM. 2:28-29*
7. CIRCUMCISION OF FLESH GIVES PLACE TO CIRCUMCISION OF HEART. *COL. 2:11-12*

(1) The Lord's own picture of Israel.—Matt. 21:33-43.

The millennial application made of the Old Testament prophecies concerning the restoration of national Israel is in direct conflict with the Lord's own picture of Israel's future.

In Matt. 12:43-45, Jesus says: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Here Jesus Christ declared that the last state of the Jews would be worse than the first. But the millennial theory makes their last state the most glorious of all.

Plainer still does Jesus set forth the future of national Israel in the parable of the wicked husbandmen in Matthew the twenty-first chapter, verses 33 to 43. A certain lord let his vineyard out to certain husbandmen. When the season of the fruits drew near, he sent his servants to collect the fruits of the vineyard. The husbandmen refused to yield the fruits, casting the servants out. Other servants were sent, only to be cast out and stoned by

the wicked husbandmen. The lord of the vineyard then sent his son, thinking that the husbandmen would respect his son, but they said, "this is the heir, let us kill him," and they killed the son of the lord of the vineyard. Jesus said to the Jews: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The Jews answered: "He will miserably destroy those wicked men, and he will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." Jesus then replied: "Did you never read the scriptures, The stone which the builders rejected . . . the same is become the head of the corner . . . Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken: but upon whom it shall fall, it will grind him to powder." When the Jews heard these things they "perceived that he spake of them" and, as stated in another place, "they set about to kill him."

The meaning of the parable is easy: In the Old Testament God let his vineyard out to the nation of Israel. They did not yield the fruits of obedience. He sent his servants, the prophets, to exhort them, but they were mistreated and rejected. Stephen said in Acts 7: "Which of the prophets did your fathers not persecute?" Not one could they name. Then God sent his Son—Jesus Christ—"he came unto his own, and his own received him not." He was rejected, heaven's heir, the Son of the Lord of their vineyard. They killed him. And the kingdom was taken from the nation of Israel and given to another nation. Peter tells us how and when this transfer was made from fleshly Israel to spiritual Israel—"the true Israel of God," the church—in I Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Thus the apostle Peter declares that Israel is no longer the fleshly nation, but the spiritual. It is significant that every title applied to the nation of Israel in the Old Testament is here applied to the church, spiritual Israel, in the New Testament. Check it. In the Old Testament the nation of Israel was called a peculiar people, a holy nation, a royal priesthood and a chosen generation, or an elect race. But in the New Testament, Peter says that the church is the chosen

race, the royal priesthood, the holy nation and the peculiar people.

There is but one verdict to be pronounced from the parable of the wicked husbandmen: When the Jews crucified the Christ, they committed the national crime of murdering the Messiah, and they paid the national penalty—the death of their nation. That is the Lord's own picture of Israel's future. It does not harmonize with the millennial theory of the restoration of national Israel. The national crime invoked the national penalty. The nation of Israel was executed. You might as well try to bring an executed man back to life after he has paid the penalty of capital punishment as to try to bring the nation of Israel back into existence, after it paid the capital penalty—death—for their capital crime.

This passage properly considered spells the doom of national Israel. The kingdom was taken from national Israel, the fleshly nation, and given to a new nation, the spiritual nation, the church.

But millennialists say that the thing that was taken away from the fleshly nation was "universal sovereignty" only. Then if the "kingdom" here means universal sovereignty, the passage would mean that universal sovereignty was taken from the Jews and given to another nation. To what other nation was that universal sovereignty given?

Compared with the prophecies of Moses (Deut. 8:19-20) and Jeremiah (Jer. 19:1-10) and the parable of the Husbandmen (Matt. 21), verses 43-45 can only mean that the nation of Israel committed the national crime of murdering the Messiah, and paid the national penalty—the death of the Jewish nation. The kingdom was taken from fleshly Israel and given to spiritual Israel, the church—1 Pet. 2:9-10. The millennialists want to take it from the church and give it back to the fleshly nation from whom the Lord took it, which he said was broken to pieces and ground to powder, which Moses said would utterly perish, and which Jeremiah said was "broken" and could not "be made whole again."

(2) Paul's picture of the hope of Israel.—Acts 26:6-7.

The millennial application made of the Old Testament prophecies concerning the restoration of national Israel is in direct conflict with Paul's preaching on the hope of Israel. Before King Agrippa, Paul said: "And now I stand and am judged

for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come"—Acts 26:6-7. Here it is plainly declared that Paul's preaching on the hope of Israel was based on the "promise" made to the "fathers." But Paul's application of that promise did not agree with the national hopes cherished by the Jews. Hence it was "because that for the hope of Israel I am bound with this chain."—Acts 28:20. Do you think the Jews would have persecuted Paul, bound him in chains, if he had preached that the hope of Israel was their national restoration? The thing that Paul preached, and for which he was in chains, was then and is now the hope of Israel.

Since what Paul preached was based on the promise to the fathers, what that promise meant must be settled by what Paul preached. *Then, what did Paul preach?*

1. That those baptized into Christ, whether Jews or Gentiles are the seed and the heirs of Abraham.

Gal. 3:26-29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

2. That we are no longer children of Abraham's *flesh*, but are children of Abraham's *faith*.

Rom. 4:13-16: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, but through the righteousness of faith . . . Therefore it is of faith, that it might be of grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Rom. 9:7-8: "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God."

Note the expression, "that is" in this verse. That is—what? *They which are the children of the flesh, these are not the children of God.* Paul had just quoted "in Isaac shall thy seed be called," and he added, "that is"—it means this—the children of the flesh are not the children of God. We are now children of Abraham's *faith*, not of Abraham's *flesh*.

3. That fleshly Israel was but the type of spiritual Israel.

Gal. 6:13-16: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ. . . for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, . . . and upon the Israel of God."

The new Israel, says Paul, is the church. Old Israel is no more. The reference to circumcision and uncircumcision proves that "the Israel of God" are not the circumcision in the flesh but circumcision in the spirit—therefore the church.

4. That Gentile Christians are God's Jews.

Rom. 2:28-29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The circumcision of the flesh gives place to the circumcision of the heart. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God"—Col. 2:11-12. By baptism into Christ the Jew loses all fleshly distinction, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all"—Col. 3:11.

- ISRAEL IN NEW TESTA. CONT.-

8. CONVERSION OF JEW DESTROYS NATIONALITY *EPH. 2:11-GAL. 6:15*

9. OLD ISRAEL HAS NO FURTHER PLACE IN THE PICTURE *GAL. 3:28-29*

10. THE CHURCH IS NOW THE ISRAEL OF GOD *GAL. 6:15-16*

11. PAUL RENOUNCED JEWISH NATIONALITY FOR CHRIST *PHIL. 3:2-8*

12. THE HOPE OF ISRAEL IS NOT NATIONAL RESTORATION *ACTS 26:6-7; ACTS 28:20*

NO WAY TO HARMONIZE AFFIRMATIVE PROPOSITION WITH WHAT PAUL PREACHED

5. That the conversion of an Israelite destroys his nationality.

Col. 3:10-11: "And have put on the new man, which is renewed in knowledge after the image of him that created him:

where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and all in all." In Christ Jews lose all distinction.

6. The two nations become one new nation.

Eph. 2:14-16: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

7. The converted Jew has no desire for Jerusalem as the place to worship.

Jno. 4:20-24: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit . . . and they that worship him must worship him in spirit and in truth."

8. Christ had to break the fleshly relation to make one church, uniting all into one body and one hope.

Eph. 4:4-6: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Notice here, the one faith, one baptism, one body—and *one hope*. But if the Jew has a hope that the Gentile does not have, which is called the hope of Israel, then there is more than one hope—Paul says *one*, how many do you say?

9. Consistent with all of these inspired assertions, Paul affirms that we shall henceforth no more know Christ in the flesh.

2 Cor. 5:16: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." That passage denies that Jesus Christ will ever be reincarnated to dwell in the flesh on this earth again—"henceforth" and "no more" mean from that time on, never again, shall Christ be known in the flesh. Any theory that makes Jesus Christ a tribal, fleshly king on a national, Jewish throne, is grossly wrong.

10. That the old Israel therefore has no further place in the picture.

Phil. 3:3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Paul's "we are" implies that "they were." Here is his description of the Israel that was and the Israel that is. The issue resolves into a simple question: "We are"—we who? "They were"—they who? The answer is: They were the Israelites who relied on the flesh; but now, we are the true Israelites who "have no confidence in the flesh."

Paul had more right than any by descent and relation to put confidence in the flesh—glory in fleshly Israel. He said: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; as touching the law a Pharisee"—Phil. 3:4-5. He is talking on the point there—the restoration of national Israel is the emphasis on the flesh that Paul here condemns. And hear him in this statement—"And do count them but dung"—verse 8. To Paul the fleshly relationship to Israel was "but dung." But the millennial theory of the restoration of Israel is fleshly. So if you know what "dung" is, you know what Paul thought of premillennialism! These modern Judaizers ought to get off the dunghill of fleshly Israelism and get their spiritual supply from a higher plane and a purer source.

All of this was Paul's answer to those who sought in his day to make an Israelitish sect out of the church. It answers this particular sort of Judaism today.

This is what Paul preached on the hope of Israel, and there is absolutely no way to harmonize it with millennial theories. What Paul combatted, premillennialism seeks to re-establish, the very thing that was taken away. A thick veil of Judaism must indeed be over the eyes of one who cannot see that the true Israel are new creatures in Christ.

(3) Paul's allegory of the two women.—Gal. 4:21-31.

The millennial application of the Old Testament prophecies concerning the national restoration of Israel is in direct conflict with Paul's allegory of the two women.

For this lesson let us turn to the chart on Gal. 4:21-31.

PAUL'S ALLEGORY GAL. 4:21-31

1. TWO WOMEN—TWO COVENANTS—OLD AND NEW
2. TWO SONS—TWO NATIONS—FLESHLY *AND* SPIRITUAL
3. HAGAR AND ISHMAEL HAD NOTHING IN COMMON WITH SARAH AND ISAAC.
NATIONAL ISRAEL *WAS* NOTHING *IN* COMMON *WITH* SPIRITUAL ISRAEL.
4. 'CAST OUT *THE* HANDMAID *AND* HER SON.' *The* FINAL VERDICT.

PAUL VERSUS MEN

Now let us read the passage:

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these two women are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all. . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

1. The two women are the two covenants: the old and the new—Sinai and Jerusalem.

2. The two sons are the two nations: The fleshly and the spiritual—Ishmael and Isaac.

3. Hagar and Ishmael had nothing in common with Sarah and Isaac. So national Israel can have nothing in common with spiritual Israel, and never can have.

Paul's conclusion is not a conjecture. He says: Cast out the handmaid (premillennialism) and her son (those who teach it); for fleshly Israel and spiritual Israel shall not inherit together. Since national Israel cannot inherit with spiritual Israel—which will you choose?

The allegory is based on what the Old Testament record says: that Sarah ordered Abraham to cast out Hagar and her son. Paul applied this allegory to the controversy over the Jew

question. Just as Hagar and Ishmael were cast out, Paul told the Judaizers in the Galatian churches that fleshly Israel would have to be cast out, for "the son of the handmaid shall not inherit with the son of a freewoman." National Israel cannot have any inheritance with spiritual Israel. As Isaac and Ishmael could not inherit together so national Israel cannot inherit with spiritual Israel. If fleshly Israel is to be in the millennium, spiritual Israel cannot be; and if the spiritual Israel is to be in the millennium, national Israel cannot be—because they cannot inherit together. One must go out. Which shall we choose—the fleshly or the spiritual? If the fleshly, out we go; if the spiritual, in we stay—so there is no millennium either way.

Thus Galatians 4 is the final verdict on fleshly Israel. It abolishes all hope of Israel's national sovereignty. Paul's final exhortation in the first verse of the fifth chapter puts the finishing touch to the argument: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is Paul versus men.

IV. RESTORATION DIFFICULTIES.

God did not intend for the nation of Israel to exist again and has raised insurmountable barriers—he has made it impossible. Israel cannot be restored. Here are the reasons why:

RESTORATION DIFFICULTIES

1. PROMISES BASED ON KEEPING LAW & MOSES *DEUT. 30:1-10-NEH. 1:7-10*
THE LAW OF MOSES ABOLISHED *EPH. 2:14-16*
2. INHERITANCE ONLY THROUGH FAMILY ESTATE *LEV. 25-EZRA. 2:70-JER. 12:14*
GENEALOGIES PERISHED—FORBIDDEN. *1 TIM. 1:4 - TIT. 3:9*
3. NORTH'N. KING'D'M.—TEN TRIBES LOST—^{NEVER} CAN BE RESTORED *NUM. 1:4-6*
4. EARTHLY THRONE & DAVID EXTINCT WITH CONIAH *JER. 22:29-30*

Jesus Christ Cannot Occupy David's Throne On Earth

(1) The promises of Israel's restoration were based on keeping the law of Moses.—Deut. 30:1-10.

It is plainly stated that the first condition upon which Israel could be restored to their land was that of obedience to the law of Moses.

Read Deut. 30:1-10: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse,

which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God, with all thine heart, and with all thy soul."

Now read Neh. 1:7-10: "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses. Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

Thus did Nehemiah in Babylon quote from Moses in Deuteronomy 30, showing that in order to be restored to their land Israel must return to the law of Moses, keep it and obey it.

But the law of Moses has been abolished. In Eph. 2:14-16: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Paul there says that Christ took the law of Moses out of the way. Then in Col. 2:14-16 the same apostle said that the law was nailed to the cross: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Again in 2 Cor. 3, Paul said that the law was done away in Christ: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away . . . And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; while veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

From these passages it can be clearly seen that the only way Israel could be restored was by the keeping of the law of Moses. Since keeping the law was a condition of restoration, but since the law is abolished, how could national Israel be restored? It would require bringing back into existence that law which was nailed to the cross, that law which was taken away, that law which was done away in Christ. There is no other basis upon which to restore national Israel. It would mean the restoration of the entire law of Moses. Are you ready for that? The fact is that the only basis of Israel's national restoration—the law—was abolished, and there is no such promise in the gospel. Therefore, they have no such hope.

(2) Their inheritance came only through the national estate.—Ezra 2:70.

The law is laid down on that point in Lev. 25:13-28. "In the year of this jubilee ye shall return every man unto his possession . . . The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. . . But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession." Here the law specifically provided that when Israel returned to their land, their inheritance must be established through the family estate; and only through their inheritance could their restoration be accomplished.

Hear Jeremiah on this point: Jer. 12:14-15: "Thus saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land."

Now, it is a matter of record that Israel observed this law in the return from Babylon under Zerubbabel. They were commanded by Ezra to establish their family estate, and verify their inheritance as a condition of restoration to their land. Read it in Ezra 2:70: "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." That was the law—but old Herod destroyed the genealogies of the Jews. They do not now exist. It would be absolutely impossible for any Jew on earth to trace inheritance through family estate. The estates were destroyed, the genealogies were destroyed, and Paul commanded Timothy to rebuke Jewish Christians for any effort on their part to establish such genealogies. But as they could not be restored on any other basis, it not only makes their restoration impossible, but proves that it was God who made it so, and that it is not his will that the nation of Israel be restored.

(3) The ten tribes of the northern kingdom ceased—and under no circumstances could they exist again.—Hos. 1:1-11.

The prophet Hosea points out that while Judea would be

restored, the ten tribes of Israel would lose identity after the return from Babylon, no longer to exist separately. After the return they were all one people under the name of Judah, and under one king, the God of Israel. To verify this statement I read Hos. 1:1-11: "The word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer, the daughter of Diblaim; which conceived and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Loruhamah, she conceived, and bare a son. Then said God, Call his name Loammi: for ye are not my people and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

In verses 1 to 3 of this reading Jeremiah describes by a parable the whoredom of Israel. In verses 4 and 5 he states positively that God would "cause to cease the kingdom of the house of Israel." In verse 6 he declares that God would "no more have mercy upon the house of Israel" but would "utterly take them away." In verse 9 God said to Israel, "ye are not my people, and I will not be your God." Then, in verses 10 and 11, the prophet states that after the return Israel would be no more; God would have mercy on Judah, but not on Israel, and

after the return they would be one people, under one head, Judah—and under one king—the God of Israel.

The vision of Hosea rises from the temporal to the spiritual. So in verse 10 the prophet says: "Yet the number of the children on Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." This part of the prophecy refers, first, to Judah and Israel in Christ under the new covenant and, second, to the whole church made up of Gentiles as well as Jews. This twofold application is made in the New Testament by the "this is that" of the inspired apostles.

First, Paul said in Heb. 8:7-8: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Here the apostle Paul quotes from Jer. 13:31. When Jeremiah spoke the prophecy it was Israel and Judah. In quoting Jeremiah, Paul followed the same words, "house of Israel and house of Judah," but in verse 10 he drops the distinction, showing that the distinction was gone—the New Covenant was made with the house of Israel, composed of both Israel and Judah who became one.

Second, the latter part of verse 10 is quoted in the New Testament by both Paul and Peter and applied to the Gentiles becoming sons of God with the Jews. Hear Paul in Rom. 9:25: "As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; they shall be called the children of the living God." This was Paul's argument that God has made us all "the vessels of mercy" in Jesus Christ, "even us, whom he hath called, not of the Jews only, but also of the Gentiles." Then, in I Pet. 2:10 the apostle Peter refers to the same place in Hosea and makes the same application to the Gentiles made by Paul in Rom. 9:25. Hear him: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." That settles the meaning of Hosea 1:1-11, both temporally and spiritually, and it ruins the future restoration of Israel theory.

The fact that the ten tribes of Israel ceased forever, never to exist again, presents an insuperable difficulty, an insurmountable barrier, to the future restoration of Israel. It proves beyond a doubt that God did not intend their restoration and has fixed the barriers that cannot be removed. But there are yet other facts to mention in the accumulative evidence on these restoration difficulties.

(4) The earthly throne of Israel is extinct.—Jer. 22:24-30.

The earthly throne of David became extinct in Coniah and Jeremiah declared that no man of his seed should prosper, sitting upon the throne of David, and ruling in Judah.

Read the statement in Jer. 22:24-30: "As I live, saith the Lord . . . Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Now, Coniah belonged to the lineage of David and was of the seed of David. He was not childless in the physical sense, he was the father of several sons, and their names are given in several places in the Old Testament record. He was childless in the sense referred to by Jeremiah. It was a decree that the earthly throne of David would be no more, he would have no seed after him on the throne, the throne of David ceased. The man who followed him on the throne was Zedekiah, his son, but he was the prince of Nebuchadnezzar, a vassal of the king of Babylon, and had no right to the throne. This fact is stated in 2 Chron. 36:10, put in the divine chronicles for a purpose, that Nebuchadnezzar "made Zedekiah king over Judah and Jerusalem." That he had no right to the throne is further emphasized by an eloquent declaration of the prophet Ezekiel. Speaking of Zedekiah, in Ezekiel 21:25-27, the prophet exclaims: "And thou, profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Having no

right in the throne, God “removed the diadem and took off the crown” from Zedekiah, and his throne was overturned.

But Jeremiah said that no man of Coniah’s seed should prosper, sitting upon the throne of David, ruling any more in Judah. What bearing does this declaration have on the subject? Just this: Jesus Christ came through the seed of Coniah according to the genealogies of both Matthew and Luke, one establishing the natural and the other the legal seed of Jesus Christ, one through Joseph and the other through Mary. The New Testament record enters the names of Jeconiah (Coniah) and Salathiel (Shealtiel) his son, in the direct fleshly lineage of Jesus Christ. Jesus, being of the earthly seed of Coniah, cannot therefore, according to Jeremiah, “prosper sitting upon the throne of David, and ruling any more in Judah”—notice the words, *ruling any more in Judah*. If Jesus Christ should come to this earth and sit upon David’s throne in Judah, Jeremiah says positively that he could not prosper on that throne, ruling *any more* in Judah. That puts an end to David’s earthly throne; it became extinct in Coniah. It was taken from Zedekiah. God removed his diadem and took off his crown, overturned his throne, and Ezekiel said that it should be no more “until he come whose right it is.” That One to come was Christ, to whom alone belongs the throne, and he sits upon it not “in Judah” but in heaven. Furthermore, Ezekiel plainly said that “this shall not be the same.” The earthly throne of David ceased, never to exist again. And this fact presents another insuperable difficulty in the way of the restoration of national Israel. It stands squarely in the way of these theories.

(5) Finally—all the genealogical records of the nation of Israel are gone, and Jewish Christians were commanded to shun all such disputations.—Tit. 3:9.

To Titus Paul said: “But avoid foolish questions . . . genealogies, and striving about the law; for they are unprofitable and vain”—Tit. 3:9. To Timothy he said: “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in the faith: so do”—1 Tim. 1:3-4. Paul evidently was not encouraging these Jewish Christians to pin their hopes on an earthly lineage and a fleshly restoration.

It would require a perpetual miracle to prevent the Jews themselves from mixing even their Jewish marriages so as to preserve their tribes and inheritances, and thus make possible a restoration to their estates, without which, according to Moses, Jeremiah, Ezra and Nehemiah, the restoration to their land would be both physically and lawfully impossible. God has, himself, removed that subject therefore from the realm of debate and controversy. Only those blinded by theory could ignore such facts as these to continue that bedlam of speculation that Paul condemned and left Timothy in Ephesus to oppose.

As the matter stands, the promise of restoration was based on obedience to the law of Moses, and that law has been abolished; the inheritance could be established only through the family estates of the Jews which were long since destroyed wholly and forever; the kingdom of Israel, the ten tribes, ceased never to exist again; the earthly throne of David became extinct in Coniah and no man can ever prosper sitting upon David's throne, ruling in Judah. The genealogies of the Jews are gone; and Paul commanded Jew Christians, and all other Christians, to shun all such speculations. Therefore, the restoration of fleshly, national Israel is physically, legally and scripturally impossible.

Concluding our lesson on Israel in the New Testament, it is in order to discuss the conversion of the Jews—if and when and how the Jews are to be converted to Christ—in the light of Paul's argument on "so all Israel shall be saved," in the Roman letter.

IV. THE CONVERSION OF ISRAEL

The contention that Israel will be converted as a nation at or immediately after the second coming of Christ would require a series of miraculous events that would completely upset the gospel idea of conversion.

Millennialists tell us that the second coming of Christ is imminent, impending, ready to occur and liable to occur momentarily. But they say the Jewish nation must be converted and restored either before or when that takes place. So if Jesus Christ should come immediately, it would mean the immediate and therefore miraculous conversion of the entire nation of Israel. For if the coming of Christ is imminent, the national conversion of Israel, or any other accompanying event, would also be imminent. More than that, it would mean their immediate

and therefore miraculous transportation as a nation, to the land of Palestine. If national Israel will be converted and restored to Palestine before the millennium, it will require a miraculous mass conversion of an entire nation of Jews contrary to the gospel plan, and necessitate a miraculous mass transportation across the seas and oceans of the earth to the land of Palestine.

I repeat it—the proposition that the nation of Israel will be converted and restored immediately before or after the coming of Christ calls for the miraculous and instantaneous conversion and transportation of a whole nation of unbelievers to the land of Canaan. The momentary return of Christ, according to this theory, would precipitate a series of miraculous events that completely upset the entire gospel plan of salvation—potential overnight happenings—a phenomenal transportation of an entire race of people, a nation of Jews, across the sea, a supernatural event that would make the ancient crossing of the Red Sea look like puddle-jumping! Such supernatural phenomena are wholly contrary to all gospel principles of conversion—yet in disregard of the gospel as God's power to save, that is the irrational idea a lot of people have concerning the conversion of Israel, and strange as it may seem some members of the church take up with such ideas.

For a summation of the principles that govern the conversion of Israel, if Israel shall be converted, I submit the following categorical statements:

First: *The conversion of Israel must come within the scope of the Great Commission.*

(1) The Great Commission is for all nations—Matt. 28:18-20.

The commission according to Matthew says, "Go ye therefore, and teach all nations, baptizing them." The commission according to Mark—Mk. 16:15-16—says, "Go ye into all the world and preach the gospel to every creature." The commission according to Luke—Lk. 24:46-47—says, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

(2) The Great Commission was directed to the children of Israel—Acts 10:34-37.

In the tenth chapter of Acts the apostle Peter makes this proposition plain in a series of logical statements. In verses 34

and 35 he states that God is no respecter of persons, that all in every nation are acceptable gospel subjects. In verses 36 and 37 he states that the word which was published "throughout all Judea" and which "began from Galilee" after John's ministry had closed, is the word which God "sent to the children of Israel." Now, the word which "began from Galilee" is nothing more nor less than the Great Commission, which was given to the disciples on a mountain in Galilee "where Jesus had appointed them"—Matt. 28:16—and it was there that "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them." This "is the word," according to Peter, "which God sent unto the children of Israel, preaching peace by Jesus Christ." This is apostolic explanation of how the Jews were to be saved, and since Peter "perceived" that God was "no respecter of persons" he told the Gentiles of the Cornelius household the same "words whereby" they also should be saved.

(3) The Great Commission offers the same terms of salvation to the Jew that it offers to the Gentile, and there are no present or future special favors—Acts 15:9.

Before the apostles and elders of the church in Jerusalem Peter declared that God "put no difference between us and them"—Acts 15:9—and Paul tells the Romans that the gospel is for both Jew and Gentile—Rom. 1:16—and "there is no respect of persons with God"—Rom. 2:11.

(4) The Great Commission ends with this age and if the Jews do not accept the gospel in this dispensation, there are no provisions for their salvation in another age—1 Pet. 1:10-25.

Matthew's record of the Great Commission states that it, the gospel commission, extends to the "end of the world"—Matt. 28:20. Based on this fact the apostle Peter addresses an argument to the Jews on the time and manner of their salvation. This argument is set forth in the first chapter of his first epistle. Verse 1 shows that the epistle was addressed to the Jews in dispersion. Verses 10 to 12 refer to the salvation of which the prophets inquired and which they prophesied, that the time of it was in the present dispensation of Christ, and the manner of it was in obedience to the gospel revealed to the apostles by the Holy Spirit "now reported by them that have preached the gospel unto you." Verse 17 reminds them that all call on the

Father "who without respect of persons" judges every man and exhorts them (the Jews) to pass the time in fear. It was the "time" then for them to be saved. Verses 18 to 21 assure them that Christ had been manifested "in these last times" for them "who by him do believe in God, that raised him up from the dead" that their "faith and hope might be in God." Peter said that this salvation was being offered to them then "in these last times." If this dispensation is "the last times" for the Jews to be saved, how can there be a future time for them? That is exactly the point Peter makes in verse 25 where he says: "And this is the word which by the gospel is preached unto you." Thus in the first chapter of first Peter, the apostle of Pentecost sets forth in a complete argument that now is the time of salvation for the Jews and that acceptance of the gospel is the only way of salvation for them.

(5) If the Jews reject the gospel of Christ in this dispensation—they will be lost—Acts 13:16-46.

The fact that the salvation of Israel was the responsibility of every individual Jew and conditioned upon his acceptance of the gospel of Christ is the salient point of Paul's sermon to the Jews in Antioch of Pisidia. It is recorded in the thirteenth chapter of Acts.

In verse 17 he referred to them as "this people of Israel" whose "fathers" God had chosen, and who had "dwelt as strangers in the land of Egypt" and whom God "with an high arm brought he them out of it." Rapidly tracing their history through the Old Testament, in verse 24, he refers to the coming of the Messiah and to John's preparatory preaching "before his coming" when he had first preached to "all the people of Israel." In verse 26 he called them "the stock of Abraham" and said "to you is the word of salvation sent." In verse 33 he identifies himself and all the Jews to whom he was speaking as among the Israel who, if saved at all, must be saved by "the word of this salvation" sent to them and which he was then preaching—"God hath fulfilled the same unto us their children"—notice, Paul said, "us their children." Thus, addressing the Jews, Paul called them the "men of Israel," the "stock of Abraham," who were "all the people of Israel," and referred to himself and all the other Jews as "us their children." In verse 38 he stated plainly that only "through this man (Christ) is preached unto you the forgiveness of sins." But when the Jews refused to hear him

further, in verse 46 he told them that this salvation had been "first spoken" to them, but as they had by their rejection of the gospel judged themselves "unworthy of everlasting life" he would henceforth "turn to the Gentiles." There is but one conclusion possible from Paul's sermon to the Jews in Antioch of Pisidia in Acts 13: the only hope of any Jew or Israelite is in obedience to the gospel of Christ now—there is no other hope, and there is no other way.

Second: *The conversion of Israel must come within the scope of the New Covenant.*

Here we come to the tenth and eleventh chapters of Romans, considered by so many to be the "restoration of Israel" chapters of the New Testament. I shall now show you that there is not a vestige of Jewish premillennial restorationism in the Roman letter. Let us analyze chapters 10 and 11.

(1) Paul's desire and prayer.—Rom. 10.

In verse 1 of chapter 10 Paul said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." But notwithstanding this deep desire, Israel's salvation must come about in harmony with the divine plan of salvation, hence he said in verse 8: "What saith it?"—what does the scripture say on the point? "The word is nigh thee, even in thy mouth and in thy heart: the word of faith which we preach." Regardless of any man's desire, the only salvation for Israel is "the word of faith which we preach." This statement is followed by verse 9: "If thou (Israel) shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why so? "For with the heart man (any man) believeth unto righteousness; and with the mouth confession is made unto salvation"—and Israel is no exception. The next verses (11 and 12) say so: "For the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Then in verses 16 to 21 the apostle shows how Israel refused to hear, believe and obey. "But they have not all obeyed the gospel." Nevertheless "faith cometh by hearing, and hearing by the word of God"—and if Israel will not hear the word, believe and obey the gospel, there is no salvation for them. Still, the apostle represents God as pleading through the whole gospel period to a disobedient Israel. "All day long have I stretched forth

my hands unto a disobedient and gainsaying people." It is evident that this pleading "all day long" continues through gospel agencies offered to all without distinction.

Let me ask this question: If salvation will be offered to Israel before, at, or after the return of Christ, independent of the gospel which Paul preached to them—why such anxiety in Paul's heart for them? If Paul knew that they all ultimately were to be saved and restored, regardless of the gospel, and gathered into a glorious millennial future—how could he have felt such despairing anxiety for Israel's salvation? The fact is, Paul knew that their only hope was in the gospel that he preached to them, and his anxiety was for them to obey it, as some of them, whom he called "the remnant," had already obeyed it. It is this "remnant" that comes up for discussion in the next chapter.

(2) The remnant according to election.—Romans 11.

Concluding the argument on the status of Israel, the apostle deals with the answer to difficult questions.

"Hath God cast away his people?"—verse 1. The answer was, no. As a nation God had cast them off, but as a people, he had not rejected them, for all could be saved as many of them had been and were being saved, and what was once a fleshly nation should thus become a spiritual Israel. Paul cited himself as an example that God had not cast away his people by saying, "for I also am an Israelite," therefore among the descendants of Abraham.

"God hath not cast away his people which he foreknew"—verse 2. To foreknow meant to recognize or approve. God had fore-approved a true Israel, and these he would not cast away. But descent from Abraham was not the basis of a standing recognition and approval. The case of Elijah, in verses 3 to 5, making "intercession to God against Israel" was an example of the mistake in thinking that God had cast them away. Elijah thought that they had all been rejected, but he was wrong, a remnant remained who had not bowed to Baal. "Even so then at this present time there is a remnant according to the election of grace." That part of Israel which would not be rejected was the remnant elected, or chosen, "according to grace"—the gospel plan, not according to flesh. But if the remnant of Israel were chosen on the basis of grace "then is it no more of works"—verse 6—and "if it be of works, then is it no more grace."

Works here refers to a perfect obedience, which if attained no need of grace could exist, there would be no place for the grace of forgiveness, for by perfect obedience righteousness would be obtained. But verse 7 declares that "Israel hath not obtained that which he seeketh for"—because none had kept their law perfectly, and thus seeking righteousness, on that ground they had failed, and acceptance was not obtained. "But the election hath obtained it" by accepting the gospel in obedience to which forgiveness was received "according to grace." The apostle then adds that "the rest were blinded" to reject the gospel, and in the parenthesis of verse 8 he described how the blindness had resulted in their spiritual imperception "unto this day." In verses 9 and 10 David is quoted to show that the table of the Lord's enemies had been "a snare, and a trap, and a stumbling-block, and a recompense unto them." It was not anything on God's part that kept them from seeing, but the result of their own prejudice, and in pursuing this blind rejection they would "bow down their back alway" in slavery to sin, the forgiveness of which could come only by the acceptance of the gospel, which is "the election according to grace."

In the section of verses 11 to 16 the apostle discusses the benefits of Israel's fall. "Have they stumbled that they should fall?" This question is answered negatively. Nevertheless the fall of Israel resulted to the benefit of the Gentiles, and the fall being conditional to Israel it need not be final nor fatal, but in being "provoked" to emulation, Israel's conditional fall could thereby result in the salvation of both the Jews and the Gentiles. If the fall of Israel contributed to "the riches of the world" by their dispersion among all the nations of the world, and contributed also to "the riches of the Gentiles" by resulting in their salvation, "how much more their fulness?"—that is, much more would the conversion of Israel benefit them all. If Israel's rejection of the gospel became a benefit at the first, Israel's acceptance of the gospel at this time would become a greater benefit to all the world. If as an apostle to the Gentiles Paul could convert them in large numbers, by that means he might "provoke to emulation" his own flesh, the Israelites—meaning that the more Gentiles he could convert, the more Israelites he might save.

The "casting away" had resulted in the "reconciling of the world"—the dispersion of the Jews was the consequence of the "casting away" and the result of the dispersion was the turning

of the world to God. Then the "receiving of them," that is, the conversion of Israel to Christ, would be as "life from the dead" to the world, as a resurrection from a state of separation from God. "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." The firstfruits are the first converts among the Jews, and the lump, all who are capable of being saved in the same way. The root refers to the Abrahamic patriarchal root. So if the first converts among the Jews (the root) were holy (saved) by the gospel, then the lump (the whole) and the branches of the root can all be saved in the same way.

In verses 17 to 24 the apostle admonishes the Gentiles that they should not overlook the fact that the gospel began with the Jews. Though the Jews, by rejecting Christ, had become broken branches, the root remained in the remnant which had accepted the gospel. There is no special favor in the plan of salvation for either the Jew or the Gentile, they stand or fall alike. If God had "spared not" the natural branches, neither would he spare the Gentiles under the same circumstances of unbelief and disobedience. The natural branches are a tree's own branches (the Jews) in contrast with the grafted branches (the Gentiles). If God did not spare the tree which he planted, the Gentiles should know that he would not spare the grafted branch if they should also disobey. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." The sum of it is this: God accepts or spares on conditions only. Therefore, the Jews can be grafted into their own tree again on the conditions of the gospel—"if they continue not in unbelief."

In verse 24 the apostle draws the olive tree comparison: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be natural branches, be grafted into their own olive tree?" The olive tree is not the Abrahamic Israelitish church as has been supposed. There are two olive trees in the text—good and wild. This could hardly mean a tame church and a wild church. Furthermore, to make the good olive tree the true church would be to make the Jews members of it by nature, in which case, all Jewish children, including infants, would be members of it by physical birth, which would mean that they would be "broken off" at

the age of belief or unbelief. On the other hand, the Gentiles being grafted in by faith, all the Gentile children would be excluded. So the Jewish infants would be in the church by natural birth, and the Gentile infants would not be in the church at all.

The good olive tree stands for divine favor—the favor of God. The Jews were the branches in God's favor but were "broken off" by unbelief. The Gentiles were grafted into the tree of divine favor by faith, and on the same terms of the gospel the Jews may be grafted in the tree again—into the tree which was first their own. "God is able to graft them in again"—verse 23—able to do it on the conditions of the gospel, the same conditions to all now.

Grafting the wild branches into the good tree, as God did the Gentiles, is contrary to nature. The natural way is to graft the good into the wild. But God reversed the order in the case of the Gentiles—so how much more will he do for the Jews that which is natural—graft the branches again into their own olive tree of God's favor if they will abandon unbelief and accept the gospel of Christ. The natural branches had forfeited the right to the seed of Abraham; they were rejected and broken off. The seed that was counted through Isaac is now counted through Christ, and there is now a new Israel—the spiritual race. Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." The children of the flesh are the Israelites, and they are not the children of God in the sense of salvation, or in any spiritual sense. Rather, a peculiar nature, the children of promise who have accepted Christ, are now the children of God. But the rejection of Israel had not barred them, if they would accept the gospel as the remnant had done, and continue not in their unbelief.

(3) Hardness of Israel and fulness of Gentiles—verse 25.

"Blindness (hardness) in part happened to Israel, until the fulness of the Gentiles be come in."

The blindness, or hardness, that happened to Israel "until the fulness of the Gentiles" was "in part." The expression "hardness in part" would raise the question as to when that hardening became complete. Premillennialists assert that "un-

til the fulness of the Gentiles” means that after the fulness of the Gentiles the nation of Israel will then be converted. But that is very far from what the passage says. The word “until” does not necessarily infer that anything will happen afterward.

A similar effort is made by millennialists to pervert the teaching of the Lord on the destruction and end of old Jerusalem in Lk. 21:24, where he said that Jerusalem shall be trodden down “until the times of the Gentiles.” Their interpretation is that it means the restoration of Jerusalem afterward—that after the times of the Gentiles Jerusalem will flourish again and be no more trodden down. Let us do some comparing of passages on these points.

1. In Gen. 46:34, Moses said that Joseph’s brethren were keepers of sheep “until now.” Does “until” in that passage mean that afterward they would not be keeping the sheep?

2. In 2 Sam. 6:20-23, after a shameful show David staged before a parade of women, we are told that Michal, David’s wife, chided him in irony saying, “How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!” And Michal, David’s wife, “despised him in her heart,” and the text says that she “therefore” (for that reason) had no child “unto (or until) the day of her death.” How many children did Michal bear after her death?

3. In 1 Sam. 15:35, after Saul’s disobedience in the case of the Amalekites, we read that “Samuel came no more to see Saul until the day of his death.” Does “until” in this verse mean that “after” the death of Saul, Samuel resumed his visits?

4. In Acts 23:1 the apostle Paul declared, “Men and brethren, I have lived in all good conscience before God until this day”—does “until” in this verse mean that “after” that day Paul did not have a good conscience?

5. In Gal. 3:19 it is said that the law was added “until” the seed should come—does this mean that the law will afterward be re-enacted?

6. In Heb. 9:10 it is affirmed that the carnal ordinances were imposed “until” the gospel reformation—does this mean that the ordinances of Judaism will be later re-imposed?

So, in Luke 21, verse 24, which is a parallel with Matthew 24, when Jerusalem is pictured as being trodden down “until” the fulness, or times, of the Gentiles, it does not mean a resto-

ration of Jerusalem afterward—it means that the trodding down of old Jerusalem is permanent.

What then was the “hardness in part” and “the fulness of the Gentiles”? The hardness in part implies that later the hardening would be complete. The fulness of the Gentiles means conversion of the Gentiles. The gospel had first been preached to the Jews, then the Gentiles were gathered into the church. Until the fulness of the Gentiles, Israel was hardened “in part”—then their hardening became complete. This is according to the fair construction of the language and the import of words, and it agrees exactly with what happened to Israel. Therefore it must be what Paul meant. The language certainly does not teach the national conversion of Israel after the gospel dispensation.

(4) So all Israel shall be saved.—verses 26-27.

Let us read Rom. 11:26: “And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” The word “so” in this verse is an adverb of manner. “So all Israel shall be saved”—“So,” in this manner, “all” Israel, like the remnant, shall be saved; all should be saved as the part that had been saved.

In verse 27 the apostle quotes from Isa. 59:20: “And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” Now, the premillennialists, in order to provide for their unscriptural theory, have been forced to make the prophecy of Isaiah refer to the second coming of Christ, thus skipping entirely over the first coming of Christ and the New Covenant, they apply the prophecy to the second coming of Christ and a covenant that he will then make with restored Israel in the millennium. In this effort their argument rests upon their bare and bald assertion, notwithstanding that Paul quotes this prophecy and applies it to the new covenant. Centuries before the first coming of Christ Isaiah said there would come out of Zion this “Redeemer” and “Deliverer.” Premillennialists

say that the Redeemer and Deliverer has not come; Paul said the "Deliverer" had come "out of Zion," and Paul was quoting these prophecies to convince the Jews that this Deliverer and Redeemer had come, and referring to the promise made to them through Isaiah, he said: "For this is my covenant unto them, when I shall take away their sins." Note the word "this"—"this is my covenant"—what was the covenant? "When I shall take away their sins." If that prophecy has not been fulfilled, the Jews cannot now have their sins taken away. But if their sins can be taken away now, that prophecy has been fulfilled—that was the covenant, that their sins should be taken away. Can the new covenant do that for a Jew? Does the new covenant do that? If not, then God must make another covenant in the future, a third covenant, by which to save Israel, and thus premillennialism repudiates the new covenant as to the means of salvation for the Jews. If they are right, Paul was wrong when he said in Rom. 1:16: "for I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The quotation of this prophecy in verse 27 and its application to the new covenant constitutes a refutation of the premillennial doctrine of a future covenant, a third covenant for the millennial dispensation.

The covenant to take away their sins explains "so all Israel shall be saved"—in no other way; the same salvation to all, and in the same manner—"all" shall be saved as the "remnant" had been saved. It is not a declaration of universal salvation for the Jews, or national restoration of Israel, but rather stating the conditions upon which all Israel alike should be saved. The word "so" is an adverb of manner. The "remnant" had been saved by accepting the "covenant" of forgiveness, the gospel. In the same way, and in no other way, all Israel should be saved. Israel as a nation cannot accept the gospel. No nation can do so. A nation can act only as an organized body, but accepting the gospel is an individual act. The Jews may continue in hardness to the end so far as Romans eleven is concerned.

(5) The gifts and calling of God are without repentance—verses 28-32.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers'

sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed in God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

The Jews being enemies of the gospel was "for the sake" of the Gentiles in the result of being the occasion for the preaching of the gospel to the Gentiles. But "as touching the election," the salvation of the Jews by the gospel, Israel was "beloved for the fathers' sakes" because the salvation of Israel must come according to the promise made to the fathers, to Abraham, Isaac and Jacob. And God has not regretted the call of Abraham and the promises made through him, for "the gifts and calling of God are without repentance"—God has not changed the promises nor the fulfillment of them.

In verses 30 and 32 the apostle shows that the Gentiles who "in times past have not believed God" had the opportunity extended to them to obtain mercy by the unbelief of the Jews, in that the unbelief of Israel furnished the occasion for the preaching of the gospel to be centered on the Gentiles. So now the case is again reversed—the Jews instead of the Gentiles have "now not believed," so that "mercy," or salvation, to the Gentiles may be the means of salvation to the Jews—hence, "through your mercy (salvation) they also obtain mercy (be saved)." So as the case stands, God "concluded them all in unbelief, that he might have mercy upon all"—God's purpose has always been the salvation of all without partiality, or respect of persons. There is no chance for salvation for either the Jew or the Gentile except through grace by the gospel. But the original order had been reversed in that whereas the Jews were once first, by their rejection the Gentiles are now first.

(6) Wisdom of God's dealings with Israel—verses 33-36.

"O the depth of the riches of both the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The inscrutable wisdom of God had devised the way of salvation and the knowledge of God—his revelation to man—contains fathomless depths of the divine riches of grace to alien Gentiles and rejecting Jews. The unsearchable judgments were the divine decisions in regard to Israel, and through them to all mankind, and they were the

ways of God “past finding out”—the paths of which could not have been traced in advance—“for who hath known the mind of the Lord? or who hath been his counsellor?” Man can know only what God has revealed and should stand in awe before his impenetrable wisdom. This was a rebuke to Israel’s unbelief and rejection of God’s plan. “Who hath first given to him, and it shall be recompensed unto him again?” God is no man’s debtor, he owes neither the Jew nor the Gentile anything. Yet according to the millennial theory God is Israel’s debtor in that his promises are far past due and yet unfulfilled.

In verse 36 the argument in justification of God’s dealings with Israel is concluded: “For of him, and through him, and to him, are all things: to whom be glory forever.” The plan for the salvation of the whole race, and in “all things” in the course of time in all ages have proceeded from him, and are governed by him, and will redound to his praise rather than Israel’s fleshly pride and national glory.

(7) The contingency of a third covenant—Heb. 8:6-8.

There can be but one conclusion drawn from the theory as set forth: If Israel is to be saved after the second coming of Christ, it will require another covenant to save them, as there are no such provisions in the present covenant—the New Testament.

In Hebrews 8, verses 6 to 8, Paul says: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.” According to both Jeremiah and Paul, if the first covenant had been faultless there could not have been a place for a second covenant. It follows therefore, if the second covenant is faultless, there can be no place for the third. Let the premillennialists tell us what the fault with the new covenant is—name it. We know what the fault was with the old covenant—God has told us. Let them tell us what imperfection exists with the New Testament. Paul said it is without fault, and a thing without fault is perfect. James called it the perfect law of liberty, and a thing that has fault cannot be perfect. The premillennialists must find fault with the new cove-

nant, in order to manufacture a third one for the Israel of the millennium!

Premillennialism denies the benefits of the gospel and the blessings of the new covenant to the Jews. Premillennialism denies that the "Deliverer" who should turn Israel from ungodliness and take away her sins has come. Therefore, according to millennialism, what the Jews expected in the Old Testament concerning the coming of the Redeemer, they must still expect: their Deliverer is not here; their Redeemer has not come; the new covenant with them has not been made; and their sins cannot be taken away—yet we are told that premillennialism is a harmless theory!

Brethren who have fallen victim to this theory should learn that premillennialism is a form of common, ordinary sectarianism which repudiates the gospel of Jesus Christ in the new covenant, and turn from it.

Third: The conversion of all—Jews and Gentiles alike—must take place before the second coming of Christ.

In a concluding argument on the question of Israel's conversion I submit a summary of the third chapter of second Peter, the subject of which chapter is the coming of Christ.

(1) To whom written—verse 1.

"This second epistle, beloved, I write unto you." It was addressed to the same persons to whom the first epistle of Peter was addressed—the Jews of the dispersion, scattered in many Gentile countries. Read 1 Pet. 1:1: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia." These "strangers" in Gentile countries, of course, were the Jews.

(2) For what purpose written—verse 2.

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"—in particular reference to their faithlessness in a dispersed condition.

(3) With reference to what promise—verses 3 and 4.

"Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of his coming?" All along during the gospel age doubters would scoff at the promise.

(4) The answer and its application—verse 9.

“The Lord is not slack concerning his promise . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” That certainly turns the second chance theory, for anybody, Jew or Gentile, into a tail spin. There will be no probation for the dispersed and scattered Jews, to whom Peter was writing, after the coming of Christ. They must “come to repentance” before, if at all, for the coming of Christ will end probation for all.

(5) The time of salvation—verse 15.

“And account that the longsuffering of our Lord is salvation.” In the verses above the apostle had stated that the Lord “is longsuffering,” not wanting any to perish but that all should come to repentance. The gospel dispensation is extended for that purpose—that all men may come to repentance, hence “the longsuffering of the Lord is our salvation”—and remember Peter was talking to Israel—dispersed and scattered Israel.

(6) According to brother Paul—verses 15-16.

“Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.” How did “brother Paul” write on the subject of the conversion and salvation of Israel? We have already shown you what he said in Romans 10 and 11, but for another example, take Romans 2:8-16: “Unto them that are contentious, and do not obey the truth” God shall render “tribulation and anguish”—upon whom?—“upon every soul of man . . . of the Jew first, and also of the Gentile.” And the apostle adds: “For there is no respect of persons with God.” When shall God render this judgment? “In the day when God shall judge the secrets of men (all men—Jew and Gentile) by Jesus Christ according to my gospel.” Thus “brother Paul” said that the Jews were to be judged by the same gospel that he preached to the Gentiles. Peter said that it applied to the Jews of the dispersion to whom his epistles were written. That is what Paul wrote “in all his epistles” and “according to the wisdom given him.” That is what Peter taught the Jews and all the people of Israel in two epistles addressed to them wherever they were in widely separated Gentile countries. It all adds up to one thing: There is nothing special for the Jews in the future. The gospel is final to all men—now and forever.

CHAPTER V

THE CHURCH AGE

The theme announced is "The Church Age—Has the Kingdom of Old Testament Prophecy Been Established, or Was It Postponed?" For the basic text I shall read from the third chapter of Ephesians a selection of verses beginning with verse 1.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; . . . and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord . . . unto him be glory in the church by Christ Jesus throughout all ages, world without end."

I. THE CHURCH AGE

The expression, "the church age," is a common term in the millennial circles. It is a phase of the theory that Jesus Christ will return to earth to establish a kingdom on earth and reign in personal presence on the earth for a literal one thousand years. That theory involves God's purpose in reference to the first coming of Christ. Let us look into that phase of the question.

(1) The divine mission of Christ.

That Jesus came into the world to establish a kingdom has never been called in question. Millennialists admit this to be a fact: that the mission of the Messiah, the purpose of the first coming of Christ, was to establish a kingdom. The Jews believed the Messiah would establish a material kingdom. Millennialists believe the same thing now. Because the Jews re-

jected the Christ, millennialists teach that Jesus was not able to establish that kingdom, so they assert that he "postponed" the kingdom, pigeon-holed the divine plan, "automatically deferred" the kingdom. Their idea is that after Jesus Christ could not by reason of the rejection of the Jews establish his kingdom, according to the Old Testament prophecy, he simply changed his entire plan, changed the character of his teaching from kingdom preaching to teaching in parables; changed the whole scheme of things, and instead of establishing the kingdom as the prophets had foretold, as God had planned, and as Jesus announced, he accepted defeat at the hands of the Jews and gave us the church instead of the kingdom. So he went back to heaven, having failed in his mission, to return a second time to do the thing he intended but failed to do the first time. We are made to wonder what assurance they can offer that he will succeed the second time, since he failed the first time because the Jews rejected him. They tell us, "prophecy says he will do it." But it is admitted by them that all the prophecies meant that he would establish the kingdom when he came the first time. So they cannot depend on "prophecy" to assure us he will do the second time what he failed to do the first time. Do you ask who believes that? That is what has been designated the "postponement theory"—meaning that Jesus postponed the kingdom but gave us the church as a substitute for the kingdom, hence the claim that this dispensation is the church age. A teacher of these theories, who is the leader of the millennial movement in churches of Christ, recently made an adroit effort to throw uninformed members of the church off the scene by a cunning statement which appeared in print, and which I will read: "They insist fiercely that the kingdom exists now; that it was established on Pentecost, and Christ is king, and all members of the church are in his kingdom (Col. 1:13)—as though somebody were denying it. But nobody denies that. We are agreed on this." Thus would R. H. Boll set some off the scent and persuade those who do not know what he teaches to believe that his kingdom teaching has been misrepresented. He says nobody denies that the kingdom was established on Pentecost and with a gesture, asserts "we are agreed on this." Now, let us get this straight by putting the witness on the stand for a cross-examination, and apply his own teaching to the above statement. Hear his own testimony—the key witness for the premillennialists, their party head and leader.

1. Concerning the kingdom on Pentecost.

“We have put much stress upon this matter because of its own weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announced by John (and afterward by the Lord Jesus himself, Matt. 4:17; Mark 1:14-15) could have been none other than that of Old Testament prophecy and of Jewish expectation in so far as that expectation accorded with the prophecies. And this is borne out by what we find in the following chapters of Matthew. If it be felt a difficulty that the kingdom though announced as “at hand,” has never yet appeared, we shall find an explanation unforced and natural, and one that will cast no reflection on the truth and goodness of God.” (Kingdom of God, by R. H. Boll, page 34).

Here is the plain declaration by the leader of premillennialists in the church that the kingdom preached by John and Jesus before Pentecost, though announced as at hand, has never yet appeared. Now, will they kindly tell us, in view of this his own statement, what kingdom was established on Pentecost? Mark you, the kingdom which Jesus said was “at hand”—“has never yet appeared.” Did Jesus announce more than one kingdom? Looks like someone else is trying to save a theory by manufacturing another kingdom than the one “of Old Testament prophecy” which Jesus preached and promised, and has set up a minor kingdom on Pentecost in order to be able to say that “nobody denies” that the kingdom was established on Pentecost. Premillennialism does deny that the kingdom announced by John and Jesus was established on Pentecost. Boll says in his book that “this kingdom . . . has never yet appeared.” Since he says that the kingdom announced by John and Jesus was “none other than” the kingdom of Old Testament prophecy, let him show where any other kingdom was ever promised.

2. Concerning the church and the kingdom.

The witness further says that “members of the church are in his kingdom” (Col. 1:13), and adds, “—as though anybody were denying this.” Well, it is a certain fact that he denies, as all premillennialists do, that all members of the church are in that kingdom announced by John and Jesus, for he says that kingdom “has never yet appeared.” They are on record that the kingdom mentioned in Col. 1:13 is not the kingdom Christ announced and intended to establish. Let them tell what kingdom it is, where was it ever mentioned, and how it differs from

the kingdom Christ announced and expected to establish. It is plain that the premillennialists have two kingdoms where Jesus had only one.

The fact is, Boll believes and teaches that the church is only a phase of the kingdom; or what he once called the "vestibule" of the kingdom; and what he later called a "manifestation" of the kingdom, more recently named "the new spiritual contingent, called the church," which came as a result of the postponement of the real kingdom—but none of these descriptive terms were employed by Christ or any apostle or writer in the New Testament, nor any term like them.

Lest any should think we are misrepresenting the witness, hear him:

"We have now traced the kingdom-teaching of Matthew, and the kingdom gospel, from beginning to end. We have seen how the Old Testament hope of the Messianic kingdom of Israel and its world-wide sway was at first entirely in the foreground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus began to announce an entirely new and different aspect which his kingdom was to assume; and how thenceforth, not leaving out of view the Old Testament promise of the kingdom, the present, spiritual, veiled, suffering form of the kingdom of heaven, until he should come again, occupied the foreground of his teaching." (Kingdom of God, by R. H. Boll, page 46).

In spite of the vagueness of the witness, we can sift out the gist of his theory—namely, that when the Jews decided to murder Jesus, the Lord in turn decided to postpone his kingdom, so he introduced a new and unexpected phase of the kingdom—the church—and deferred his kingdom "until he should come again"—yet he would have his readers believe, when he gets into a tight, that "nobody denies that" the kingdom was established on Pentecost! But this witness denies that, for he declares that Jesus changed his plan, and also his preaching, from that kingdom which had been announced to "a new and unexpected phase" which he styles "a new spiritual contingent, called the church." Hear him again:

"Whether there had been any formal offer of the kingdom made to them, and, upon their rejection the same was withdrawn and postponed is no essential matter. But if salvation was offered to the nation by Jesus, all else was implied therein as a matter of course; and if that was nationally rejected, the ful-

fillment of their prophetic hopes was thereby made impossible, and automatically deferred until the time when the nation would acknowledge Jesus Christ and be forgiven." (Kingdom of God, by R. H. Boll, page 46).

Do you get it—the fulfillment of these prophecies was made impossible and the kingdom was automatically deferred. It was foretold by the prophets and announced by John and Jesus, but was automatically deferred when the Jews rejected Christ. And now to escape the inevitable consequences of the automatic postponement of the kingdom theory and in order to get around Col. 1:13, they take a position equally absurd—namely, that there are two kingdoms, the one which was postponed and another of their own manufacture which was never once foretold or mentioned in the divine plan. For ordinary sectarians to thus dodge and quibble when they get caught between a rock and a hard place is to be expected, but for any man who makes the claim of being a gospel preacher to do so must be a shock to his most ardent devotees.

So according to this millennialist leader in the church the kingdom was postponed, but, it was established on Pentecost! The kingdom was "automatically deferred" . . . "until he should come again," but the members of the church are in it now! Christ is king, but his kingdom has "never yet appeared"! He is king in his kingdom, but not occupying his throne! Such a mesh of glaring inconsistencies reduce premillennialism to a system of infidelity, a system that forces the prophecies of the Old Testament to fail. Let us advance to that point.

(2) The integrity of the prophets.

Has it occurred to you that the fulfillment of a time prophecy cannot be deferred? If a prophet speaks a thing in reference to a certain time, that thing cannot be changed later to mean that something else will be done at another time. If the prophecies of the Old Testament refer to the first coming of Christ, they could not later be changed to mean the second coming of Christ, and if they referred to the second coming when they were spoken, they could not have been made to refer to the first coming at any subsequent time. If they referred to the first coming, but what the prophets said did not take place at the time prophesied, then the prophecies failed and there was no "postponement" to it. It would have been a default—a failure of prophecy. If the prophecies refer to the second com-

ing of Christ, then the first coming of Christ did not fulfill anything, and was an event without a purpose. But if the prophecies did refer to the first coming of Christ, then the second coming could not fulfill them, and if they were not fulfilled in the first coming, they will never be fulfilled at all. The postponement theory nullifies the prophecies. The fulfillment of prophecy cannot be separated from time and circumstances stated by the prophet. The "church age" theory denies the inspiration of the prophecies, and in so doing, denies the gospel of Christ. Therefore to say that these theories are contrary to the gospel is too mild. The millennial theories *deny* the gospel of Christ. No man can believe the millennial theories and at the same time believe the gospel. Some may think they can believe both, but I am prepared to prove that they cannot believe premillennialism and also believe the gospel. Believe one, reject the other; affirm one, deny the other. This brings us to the relation of the church to the divine plan.

(3) The eternal purpose of the church—Eph. 3:10-11.

The third chapter of Ephesians deals with the church in prophecy, the "revelation" of things "which from the beginning of the world hath been hid in God." Since these things were "revealed" to the apostles there can be no element of speculation in what is taught. What did the Holy Spirit reveal unto the apostle Paul in the Ephesian epistles about the "church age"? Here is what God revealed to him: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." The "revelation" is that "the church" was according to "the eternal purpose" of God in Christ. Then God had the church in mind from the beginning, it was the eternal purpose of God to make known by the church his manifold wisdom. If the church is the manifestation of divine wisdom; then to teach that the "church age" was an afterthought, the result of a kingdom failure, would reflect on God's wisdom. This beautiful Music Hall building in which we are assembled makes known the wisdom of the architect—his skill is manifested, made known, in this building. So it is that the church, as an institution, makes known, mani-

festes the wisdom of God, and in that character it was according to the eternal purpose of God.

But the millennial theory teaches that the church was not prophesied in the Old Testament at all. That theory says the "kingdom" was prophesied; God planned the "kingdom"; Jesus came to establish the kingdom; the church was not in the mind of God at all; and was not in the prophecies. The Old Testament prophecies were kingdom prophecies; Jesus came to fulfill them, to establish and inaugurate the kingdom—but the Jews rejected him, thwarted his purpose to fulfill the divine plan, so he gave us a substitute—the church. That is what they call "the church age." We are by accident in the church age now, waiting for the kingdom age. But this Ephesian passage says the church was "according to the eternal purpose of God." It was the church that God had in mind from the beginning of the world to the end of time. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." The church was in God's purpose in the beginning and the church will be here to the end; the church "throughout all ages, world without end"—so it looks like "the church age" has it from beginning to end.

If the church is only temporary, a substitute for the kingdom, when the church age ends, the kingdom age will begin. But if the church age ends when the kingdom age begins, could we give "glory to God in the church"? Shall we glorify God in the church after it shall have ended? This verse says: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." The church will be here till the end of time. We will give glory to God in the church until the end of all the ages of the world. Therefore the church age cannot end without the world ending. The world will end before the church age ends. If the church age ends and the kingdom age begins, how shall we give God glory in an institution that does not exist? And if the world ends when the church age ends, where will the kingdom age exist? We could not give God glory in the church before it begins, so we could not give God glory in the church after it ends. But Eph. 3:21 says that we shall give God glory in the church throughout all ages, world without end. That means the church was in the mind of God before the world began, it was established by Jesus Christ according to prophecy and purpose, and it will be in existence until the end of all ages of the world.

I tell you that God never had anything in his mind except

the church. It was the church prophesied in the Old Testament; but it was called a kingdom, as a descriptive title, just as other terms to describe the character of the church have been used. Let us observe that angle a moment.

(4) The descriptive titles of the church.

Some have contended that because the word "kingdom" and the word "church" do not mean the same things that they cannot therefore be the same thing. As well say that as the words "house," "body," "temple," "building," do not mean the same thing, they cannot be equal to the church nor equal to each other. In the New Testament we read that the church is "the house of God." I Tim. 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." In speaking of God's house Paul refers to the church, but simply calls it a house. That is the family feature. Then we read in the New Testament where the church is called the "temple of God." Eph. 2:21: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." The term refers to the church; it is called a temple because of the worship feature. Again, we read of the church as the "body of Christ." 1 Cor. 12:27: "Now ye are the body of Christ, and members in particular." The body metaphor is the fellowship feature of the church. In another place reference is made to the church as the kingdom of Christ. Luke 22:29-30: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The Lord said that his table would be in his kingdom, but Paul said in 1 Cor. 10:21 that "the Lord's table" was in the church. Manifestly to "eat and drink at my table in my kingdom" must mean to be "partakers of the Lord's table." It follows, therefore, that the kingdom of Christ and the church of Christ are one and the same thing. The reference to the twelve apostles occupying thrones and judging the twelve tribes of Israel is a figurative description of the ruling authority of the apostles in the church—the thrones of apostolic authority governing the whole church, the spiritual Israel. When the kingdom of Christ is mentioned it refers to the church, but it is called a kingdom because of its government feature. These are designations and descriptive titles for the church.

It has been said that Christ was never called "king" of the church—well, no; that would be a clashing of figures. Neither is he called "head" of the kingdom. For the same reason he is head of the body; he is king of the kingdom; he is shepherd of the sheep; he is lord of the vineyard—but all of these terms describe the church.

The kingdom is the church—and when the prophets foretold the establishment of the kingdom, they referred to that church which Paul said was "according to the eternal purpose of God." It is called a kingdom in comparison and in contrast with the governments of the earth that were called kingdoms. There is no such distinction in the Bible as "the church age" and "the kingdom age." Such is a figment of an imagination bent on theorizing.

II. THE KINGDOM OF OLD TESTAMENT PROPHECY

We come now to study in detail the kingdom as prophesied in the Old Testament and fulfilled in the New Testament. We will refer to the chart.

KINGDOM PROPHECIES FULFILLED

- | | | |
|------------------------------|---|--|
| 1. DAN. 2:44 | ☞ | { MARK. 1:14-15 - TIME FULFILLED
HEB. 12:28 - KINGDOM RECEIVED |
| 2. DAN. 7:13 | ☞ | |
| 3. ISA. 2:2
DAN. 2:44 | ☞ | { ACTS 1:8-9 - ASCENDING IN THE CLOUDS
MARK 9:1 - KINGDOM TO COME ^{ἡ βασιλεία} POWER
ACTS 2:1-4 - POWER ON PENTECOST
HEB. 12:22 - HAVE COME TO THE MOUNT
HEB. 12:28 - HAVE RECEIVED THE KINGDOM |
| 4. 'IN DAYS OF THESE KINGS'— | | |
| COMING TO ANCIENT OF DAYS— | | FULFILLED— MARK 1:14-15 |
| KINGDOM SHALL STAND FOREVER— | | FULFILLED— HEB. 12:28 |

PROPOSITION DENIES CHRIST ^{HAS} A KINGDOM NOW

We begin with the usual starting place, the second chapter of Daniel—Dan. 2:44-45.

(1) The image of Nebuchadnezzar's dream.

Nebuchadnezzar was the Babylonian king. He was king of Babylon while the Jews were in exile. In the day when dreams were revelations, kings retained magicians in their cabinets who would interpret the dreams. When the king could relate his dream, the magicians could fabricate an interpretation. But in this instance the king could not recall his terrible dream. He sent for his magicians and demanded that they reproduce it.

They averred that no man in the kingdom could do it. In wrath the king demanded his dream, or their heads. Loathe as they were to recognize Daniel, it was he who saved their necks. Thus exposed, they were revealed to the king as worthless imposters.

Daniel came to the king, and the dream of Nebuchadnezzar was reproduced. He saw an image, a great and terrible image. The head was of gold, the breast and arms of silver; the belly and thighs of brass; the legs were iron, and the feet part iron and part clay. A stone cut out of the mountain without hands, smote the image upon its feet and crushed it. The iron, clay, brass, silver, and gold were broken to pieces, and became like chaff and the wind carried them away, but the stone that smote the image became a great mountain and filled the whole earth.

(2) The interpretation of the dream.

Elated that his dream had been reproduced Nebuchadnezzar asked for the interpretation. Interpreting the dream Daniel said that Nebuchadnezzar was the head of gold; that after him should arise another king; after which, a third king, then a fourth. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The image of Nebuchadnezzar's dream, according to Daniel's interpretation, represented four kings and kingdoms: First, Babylonia and Nebuchadnezzar; second, Medo-Persian, under Darius and Cyrus; third the Grecian or Macedonian, under Alexander the Great; and fourth, the Roman, under the Caesars. Now, mark it, Daniel saw only four worldly kingdoms. That was all—just four, and no more. He indicated them by specifying Nebuchadnezzar as the first one. Anyone who can count four can name them all in succession, just as surely as Nebuchadnezzar, the Babylonian king was first. Nebuchadnezzar of the Babylonian kingdom was the head of gold. Two little kingdoms, Media and Persia united, thus joining the two arms and the breast of silver—the Medo-Persian kingdom under Darius and Cyrus was the breast of the image. Likewise two countries—Egypt and Assyria—merged into the Macedonian, under Alexander the Great, and the Macedonian king and his kingdom were the thighs of brass in the image. Then came the Roman empire with the Caesars—the legs of iron and the feet mixed

with clay, the mixture of Rome's population, which weakened the Roman empire and was an important factor in its ultimate downfall. The Roman kings were the legs of iron and the feet of clay.

But it is argued that the image of Nebuchadnezzar had ten toes, which represented ten kingdoms, in addition to the four kingdoms of the image proper. The four kingdoms part of the prophecy was fulfilled and the body of the image was destroyed—but the toes survived the destruction, still exist, to revive in the future. Some toes, they are! The body of the image was only about 600 years long, but the toes according to that picture are already 2,000 years longer than the body. Magic toes! The toes of that fellow could be coiled around his body ten times and could still scratch the back of its neck with its toe nails! And these toes lived two thousand years detached from the body! Such an argument is obviously a forced explanation to escape the complete New Testament fulfillment of Daniel's kingdom prophecy. The text says the "image" was "crushed"—not all but its toes. It says the image was crushed—which cannot mean other than the whole image. If a man is pronounced dead, it would not mean all but his toes! The fact that Daniel himself made no such an application of "the toes" is the proof that the toes were not distinguished from the image. On the contrary he said that the image was smitten on its feet, the last of the four kingdoms in its weakness, and crushed. The simple truth, therefore, is that Daniel saw only four world kingdoms, and since the kingdom of God should be set up "in the days of these kings" it follows that the kingdom had to come while the Caesars were ruling, and before the Roman empire ceased.

(3) The fulfillment of the prophecy.

Without going into further detail in these historical ramifications, we simply turn to the New Testament and read the fulfillment. Daniel described Nebuchadnezzar as the first and the other three in succession, then, "in the days of these kings." The word "these" is the plural of "this." Nebuchadnezzar was "this" and the "these" referred to the succession of kings and kingdoms. Therefore before that line of world monarchies should pass out of existence, the kingdom of God would be established. That is what Daniel said. Now, where is the fulfillment of it?

In the first chapter of Mark, verses 14 and 15, Jesus Christ appeared on the scene and in solemn words announced that the time was fulfilled. "The time is fulfilled, and the kingdom of God is at hand." The time is fulfilled—what time? The kingdom of God is at hand—what kingdom? I have never heard it denied that it was the time of Old Testament prophecy and that it was the kingdom of Daniel 2:44. That kingdom was "at hand," Jesus said. Did it come? Millennialists say, no. Was it at hand? Jesus says, yes. Was it the right time? Mark said the time was fulfilled. But the premillennialists say that though the kingdom was at hand, ready to come, it was postponed. The Jews did not accept it. And without them Jesus could not set it up—the Jews had the veto power over Jesus Christ and all the prophets. So Daniel was wrong. The kingdom did not come in the days of those kings at all. A theory that denies the Bible is bound to be wrong.

The mistake of the millennialist is in assuming that national Israel must accept Jesus in order for the kingdom to be set up. National Israel was not involved in the acceptance or rejection of the kingdom in order to bring about the fulfillment of the prophecies. The kingdom was neither national nor temporal in character; it was spiritual—the kingdom of heaven. The only way the kingdom can be accepted is by obedience to the gospel and that is an individual matter. There is no such thing as either a national acceptance or national rejection of the kingdom. There was never in the whole divine scheme of things the idea of a national acceptance of anything. But just as surely as Jesus said the time is fulfilled and the kingdom is at hand, just that surely was that prophecy fulfilled in the establishment of the church.

(4) The postponement theory.

Though the premillennialists in the church have been the agitators fomenting strife in the churches publicly and privately through their subversive teaching, with a feigned innocence they ask, what is it all about—why all the disturbance over prophetic teaching? It will be good to know what it is all about, so here it is—the church-age creed.

1. That the kingdom of Dan. 2:44—the kingdom of God—has not yet come into existence.

2. That this kingdom, though announced by John and Jesus,

“has never yet appeared.” It was postponed because national Israel rejected Jesus.

3. That in consequence of his rejection by the Jews, Jesus pigeon-holed the divine plan, introduced the church age—meaning the present dispensation—and went back to heaven to stay until the Jews get into a notion of letting him set up his kingdom in Palestine.

4. That in the meantime (the kingdom prophecy having defaulted) Jesus is king “*de jure et potentia*”—by right only; but not king “*de facto et actu*”—not in actual fact and act.

5. That also in the meantime old pagan Rome must come back into existence in order to fulfill Dan. 2:44 “in the days of these kings” which were in existence when the kingdom was announced but failed to arrive.

6. That the Jews must be restored as a nation, return to Palestine, and be converted, in order that Christ can be king “in fact and act” instead of being a mere crown prince on his Father’s throne.

7. That the temple of Solomon will be rebuilt; the nation of Israel restored, and the Jewish system reinstated.

8. That the Lord will then leave the throne of his majesty in heaven and reoccupy the old Davidic throne in Jerusalem—to be a king on earth.

9. That the resurrected and living saints will meet the Lord in the air, accompany him somewhere in the heavens for a time to attend to certain affairs, which Russell and Rutherford call “the rapture,” but which in the Boll theory is “the first stage” of the second coming.

10. That there will be an interval between “the first stage” and the real second coming which the millennialists call the Tribulation, which the righteous (those who believe in the millennium) will escape, having ascended to meet the Lord, who will later return to vanquish the wicked nations and start the millennium.

11. That all this is imminent—liable to happen momentarily which event would necessitate a series of miraculous interventions that completely upset the gospel order of things, such as the spontaneous regeneration of the Jewish nation and a phenomenal transportation of the Jews to Palestine. In this eventuality the conversion of the Jews would be direct and immediate and not by gospel influence; the return of the Jews would

be instant and not gradual—a more stupendous event in transport over the oceans than the miraculous crossing of the Red Sea; and the rebuilding of the old temple in less time than it took to grow Jonah's gourd!

12. After the thousand years, Satan musters his forces once more for the great battle in the Valley of Esdraelon, his last stand, where he will be finally defeated in a physical, carnal battle by the victorious Christ, who will then take the saints to heaven to stay.

Now that is "what it is all about"—and all the premillennialists in the church know it, though guileless they may appear. As evidence that their teaching has not been exaggerated or misrepresented in this capitulation of the premillennial belief, I will now page the proof from their own statements of this prophetic creed.

The Word and Work, October, 1935, itemized the prophetic creed of the Boll variety in the following points:

1. The "reign of Christ with his saints on earth for a thousand years, following this dispensation and the return of Christ."
2. A literal resurrection of the righteous, "separated from the rest of the dead by a thousand years."
3. The conversion and restoration of Israel to their "own land."
4. Another kingdom of Christ "more than the church," yet future, which Christ will establish on earth at his coming.
5. Prophecies concerning his kingdom, taken at "face value," are yet unfulfilled.
6. The apocalyptic vision of Rev. 20 is literal, not figurative and its "plain import" teaches a literal, earthly millennium. Thus "what it is all about" was set out by their own leader in 1935.

The proof that the items which I have listed here, are the creed of the millennialists in the church is abundant from the writings of their leader.

1. On page thirty-four, last paragraph, of the booklet Kingdom of God by R. H. Boll, is found the statement more than once referred to, i.e., the kingdom announced by John and Jesus "has never yet appeared."

2. On page thirty-five, first paragraph, he says, "The kingdom promise was national and since the Jews did not nationally repent, the kingdom promise was not fulfilled.

3. On pages thirty-seven and thirty-eight he says that after the kingdom was postponed, Jesus introduced the new phase of his teaching—the parables; and the new and unexpected aspect of the kingdom—“the church age.”

4. On page sixty-one is his statement that Christ is not king “in fact and act” (*de facto et actu*) but by right only (*de jure et potentia*)—but when he returns he will be actual king in exercise of all authority.

5. On page seventy-one, he says that “so long as Satan’s throne is on the earth, Christ is not exercising the government.”

6. In his treatise on the Second Coming, published in 1924, page twenty-one, he says: “So the first stage of the Second Coming is when the Lord Jesus comes down to receive his own up. Then, after certain affairs have been attended to, he comes with them and the whole world sees his coming.” Russell calls that “the rapture”; Boll calls it “the first stage.” The difference between them is the same as the difference between tweekledee and tweedledum, except that Russell gave it an enrapturing name, and beat Boll to it.

But we are always being meekly asked what difference does it make? That question involves all the consequences of the ponderous millennial program. We submit a sufficient number to convince anybody who wants to know that it does make a real difference.

1. The theory of the postponement of the kingdom makes the promise of God fail and the preaching of Christ false. John and Jesus said: “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” If it was then postponed, the prophecy failed. Later in his ministry, Jesus “went about all the cities and villages, . . . preaching the gospel of the kingdom”—but if the kingdom did not come then what Jesus preached was not the gospel of anything; he was mistaken and his message was false. Does that make any difference?

2. The theory makes the church an accident, “a new spiritual contingent, called the church” (in Boll’s own words), the result of a prophetic default; a mere afterthought. Yet Paul shows clearly in Eph. 3 that the church was in the original divine plan “from the beginning of the world” and “according to the eternal purpose which he purposed in Christ” to make known “by the church the manifold wisdom of God.” Any man who teaches a theory that postpones the kingdom, and makes the church “a new contingent”—an accident—has little regard for

the church and none at all for the ancient prophecies. To those of us who believe that God's word was fulfilled at the very time God said it would be—it makes a difference.

3. Other consequences of the theory are that (1) it denies that Christ is reigning now, and puts "the reign of the Son of God" at the end of this dispensation in the millennium; (2) it nullifies the Great Commission in that it denies that Christ exercises all authority now; (3) it denies those scriptures which speak of this dispensation as "the last days," in that it teaches another dispensation after this, differing in all respects from the present dispensation; (4) it denies that Christ is on the throne of David in heaven now, and therefore bars the Gentiles from the blessings of the gospel, for James said that the tabernacle (or throne) of David must be established in order that the Gentiles might seek after God, according to the prophecies. If there is no throne or tabernacle of David now, the Gentiles are without hope (does that make any difference?); (5) it alternates Judaism and Christianity—type and antitype—and revives the ceremonies of the law which Jesus Christ nailed to the cross and buried in his tomb. But what "difference" could that make—to a premillennialist?

In short it is the same mistake the Jews made when they expected a king like Caesar, and in their disappointment rejected Christ, our king, and the present effort to dethrone him is but little short of the Jews' rejection of him.

It is a system of rank materialism. It teaches that saints now living will occupy "positions" of authority and exercise temporal rule in the millennium. One of the brethren in this party has elected himself in advance to be mayor of Chicago. Another bids for the mayoralty of New York. One ardent advocate of the theory discovers that the United States will send ambassadors to Christ (who will be in Palestine) during the millennium!

We believe that when "fair-minded and true-hearted brethren" really know what this theory is—and that these premillennialist leaders in the church teach it—they will rise up in opposition to it and its promoters.

(5) That new spiritual contingent called the church.

Since it is being denied that the millennialists in the church teach the postponement theory, and that the church is an accident, the proof on that point is in order. In Word and Work R.

H. Boll has had somewhat to say in reference to the reliability of God's "solemn promises" to "his people in Israel." He thinks the Jews, old fleshly Israel must be nationally restored, and given an earthly kingdom, with Christ literally seated on David's literal throne in Jerusalem. If this is not in the picture for the Jews when Christ returns—then he says, "we cannot know that any promise of God can be relied on, nor can we know what he means when he says anything." He cannot see any figurative interpretation or spiritual fulfillment of the prophecies. If the kingdom is the church, and Christ is on David's throne in heaven now, he thinks that instead of fulfilling his word "to his people Israel," God has changed it and has turned "all into a spiritual and figurative fulfillment" in a new spiritual contingent called "the church" and to him it is "as though the word of God hath come to naught."

To read these strong expressions one would get the impression that these millennialists believe God always means just what he says, and that no prophecy or promise of God could ever be changed a jot or fall short a tittle of fulfillment. Let us apply their own teaching on the kingdom which was announced by John and Jesus as "at hand," when the time was fulfilled, as stated in Mark 1:14, 15, to the postponement theory and see if it is not the inevitable consequence of their doctrine.

1. "If it be felt a difficulty."

In his book, Kingdom of God, page 34, Boll admits that Dan. 2:44 referred to the kingdom John and Jesus announced; and he admits that "these kings" referred to Rome; and admits that "Rome is gone." But while Rome was here, and these very kings were in existence, John the Baptist announced that the kingdom foretold by the prophets and promised by God was "at hand." He said "the time is fulfilled, and the kingdom of God is at hand" (Mark 1:14, 15). Boll admits this is the kingdom prophesied by Daniel, and admits that it was the time for it to arrive. Hear his words again:

"We have put much stress upon this matter because of its weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announced by John (and afterward by the Lord Jesus himself, Matt. 4:17; Mark 1:14, 15) could have been none other than that of Old Testament prophecy and of Jewish expectation in so far as that expectation accorded with the prophecies. And this is borne out by what we find in the following chapter of

Matthew. If it be felt a difficulty that that kingdom, though announced as 'at hand,' has never yet appeared, we shall find an explanation unforced and natural, and one which will cast no reflection on the truth and goodness of God." (Kingdom of God, page 34.)

After admitting here that the kingdom announced by John and "the Lord Jesus himself" was the kingdom that God had promised, and admitting also that it was the time for God to fulfill his prophetic word, Boll has the boldness to say that this kingdom "has never yet appeared." If God did not fulfill his word in this instance and keep his promise this time, let them tell us how we may "know that any promise of God can be relied on" or "know what he means when he says anything."

2. "An explanation unforced and natural."

It must be evident to all that Boll like all other premillennialists, has but little regard for the church. He has called it "a new spiritual contingent" (accident, emergency, liability), a thing not in the original divine plan at all. In his theory the church is only an emergency measure, a substitute for the kingdom, a mere accident resulting from a promissory default and a prophetic fiasco. If any believe we do them an injustice in these statements hear the words of their leader:

"We have now briefly traced the kingdom-teaching of Matthew, and the kingdom gospel, from beginning to end. We have seen how the Old Testament hope of the Messianic kingdom of Israel and its world-wide sway was at first entirely in the foreground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus Christ began to announce an entirely new and different aspect which his kingdom was to assume; and how thenceforth, not leaving out of view the Old Testament promise of the kingdom, the present, spiritual, veiled, suffering form of the kingdom of heaven, until he should come again, occupied the foreground of his teaching." (Kingdom of God, page 46.)

So the kingdom itself was in the foreground until it was relegated by the Jews to a back seat, and when all prophecies and promises of God concerning the kingdom were thus thwarted, God "postponed" and "deferred" the whole program and Jesus then announced the "new" and "unexpected" and "different" thing which he calls a "form" and an "aspect" of the actual thing, just "a spiritual contingent called the church," which he says is "an entirely new and different aspect" which

the kingdom "assumed." What an "explanation"! So "unforced and natural," to avoid casting "reflection on the truth and goodness of God"! The very language condemns them; it is not the parlance of gospel teachers nor the nomenclature of Christians. Even the parables of Jesus, in the Boll theory, were wholly of an emergency character. He says "these parables are really an announcement of the new and unexpected aspect the kingdom would assume during an anticipated age of the king's rejection and absence from the world." (Kingdom of God, page 38.) Thus he not only borrows his thoughts from Scofield, Blackstone and Russell, but he employs all the force of their language and expressions to belittle the church, and exalt these God-dishonoring and Christ-demoting theories.

3. "Automatically deferred."

To help God out of the dilemma, which he calls "a difficulty," of unfulfilled prophecies and defaulted promises, Boll says that he will find an "explanation unforced and natural," and he "finds" it in the Scofield postponement theory. Let those who have indignantly declared that "Brother Boll" does not believe and teach such things read his very words and inform themselves before they speak. Here they are:

"The dispute whether or not the kingdom of Old Testament prophecy (the restoration and sovereignty of the nation of Israel) was "offered" to Israel by John the Baptist and by Christ in his earthly ministry, is but a war of words, irrelevant and unnecessary. The only thing that ever stood between Israel and her glorious promises, kingdom and all, was her sinful condition. That removed, every other promise must necessarily be fulfilled to them, and that speedily. Whether there had been any formal offer of the kingdom made to them, and upon their rejection the same was withdrawn and postponed, is no essential matter. But if salvation was offered to the nation by Jesus, all else was implied therein as a matter of course; and if that was nationally rejected, the fulfillment of all their prophetic hopes was thereby made impossible, and automatically deferred, until the time when the nation would turn to acknowledge Jesus Christ and be forgiven." (Kingdom of God, page 46.)

Neither Scofield nor Blackstone, Russell nor Rutherford, ever wrote statements more rank than these from the pen of R. H. Boll. It commits him definitely to the postponement of the kingdom after the time was fulfilled and after both John and Jesus had announced it. Boll here says that when salvation

was “nationally rejected” by the Jews, therein “the fulfillment of all their prophetic hopes was thereby made impossible” and the prophecies were “automatically deferred.” Do you get it—the fulfillment of these prophecies was made impossible. Daniel prophesied it; God promised it; John and “the Lord Jesus himself” announced it—but the fulfillment of it was made impossible and it was automatically deferred! He says that whether the kingdom “offer” was withdrawn and postponed is “no essential matter.” Teaching against the future earthly, literal, fleshly restoration of the Jews, however could be with him a very serious matter because it means (to him) that God’s promise cannot be relied on; but for him to teach that God’s prophetic word and promise did fail at the very time the divine record said the time was fulfilled casts no “reflection on the truth and goodness of God.” And whether the kingdom was “postponed” or “deferred” or the “offer” was “withdrawn” he says, is “irrelevant” and “is no essential matter.” A man who can talk and write in such vein can believe anything his fervid imagination tells him to believe. As a matter of plain fact, if the prophecy meant the first coming of Christ when it was spoken by the Old Testament prophet, it could not mean the second coming of Christ later; and if the prophet meant the second coming when the prophecy was spoken, then it never did mean the first coming, and so nothing was “deferred,” and either way it is taken the theory is wrong.

Premillennialists in the church wince when their theories are stigmatized as “Bollism.” We agree with them on that point—that he should never have been so distinguished by the label of “Bollism” on his theories, for they do not belong to him. He borrowed them from Scofield, Russell and Blackstone, and others of that die and cast. They should return their borrowed theories to their rightful owners, and themselves return to the plain gospel, or else join these stray groups outright and cease to trouble churches of Christ.

4. “The only thing that stood in the way.”

As further evidence that the millennialists themselves know that the kingdom prophecies referred to the first coming of Christ, and not his second coming, hear Boll once more:

“The only thing that ever stood in the way of Israel and her glorious promises, kingdom and all, was her sinful condition. That removed, every other promise must necessarily be fulfilled to them and that speedily.” (Kingdom of God, page 46.)

That part of the issue is settled—when God through his prophets promised to the kingdom of Israel, these prophecies referred to the first coming of Christ. Then, according to Boll himself, Jesus came to establish the earthly kingdom and the Jews expected the earthly kingdom. The puzzle is that Jesus wanted to establish the earthly kingdom, and the Jews wanted him to establish the earthly kingdom, yet the Jews crucified Christ for wanting to establish the kind of a kingdom they wanted him to establish! Can you beat it?

Again, noting his language, it is observed that the only thing that “stood in the way” of the kingdom prophecy being fulfilled to Israel when Jesus came was Israel’s sinful condition. Then, so far as the prophecy itself is concerned, the kingdom was due, and its character was to have been exactly what they tell us the future kingdom will be. The conclusion is irresistible that if Israel’s sinful condition had been “removed” the kingdom would have come and Christ would have been king on earth, in which event, he would not have been crucified. So one prophecy failed that another might be fulfilled, and because it was fulfilled, the other one failed! Furthermore, if Israel had received the kingdom, the millennium would have begun then, since it is this same millennial kingdom “postponed” and “deferred” about which they talk so much. That being true, we would not have had the parables, the gospels, the death of Christ, the book of Acts, the church, epistles to the church, nor the New Testament—but the earthly, temporal kingdom—and since it calls for only a literal thousand years, it would have been over 900 years ago, and all of us left out! All of this consummate folly results from the determination of theorists that the kingdom shall not be spiritual and that God’s Israel shall not be the church. Surely to all who are not blinded by theory it must be evident that John and Jesus announced a fact when they said “the time is fulfilled, the kingdom of God is at hand.” That kingdom is the church, the theories of premillennialism to the contrary notwithstanding.

(6) The kingdom prophecies synchronized.

When Jesus said the time was fulfilled, “these kings” occupied the imperial throne in the seven-hilled city of the Caesars. When Jesus came, therefore, it was in the days of “these kings,” as Daniel said. In Heb. 12:28 Paul said: “Wherefore we receiving a kingdom which cannot be moved, let us have grace

whereby we may serve God acceptably with reverence and godly fear.” Daniel said the kingdom to come could not be destroyed. Paul said the kingdom which had come could not be moved. What is the difference between a kingdom that is indestructible and a kingdom that is immovable? If the kingdom of Hebrews 12:28, and the kingdom of Mark 1:14, are not the kingdom of Daniel 2:44, when the kingdom of Daniel 2:44 arrives to stand forever, how shall we dispose of the one present which cannot be moved? Daniel’s kingdom is indestructible. Paul’s kingdom is immovable. If they are not one and the same thing, how can Paul’s kingdom be moved to let Daniel’s kingdom begin?

Compare Daniel 7:13-14, in connection with the same prophecy. Here Daniel said: “I saw in the night visions and, behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” That was Daniel’s vision of the ascension of Jesus Christ, the Son of man, in the clouds to God, to the Ancient of days. Any effort to make that vision refer to the second coming of Christ, as you must see, would be a failure. Daniel did not see the Son of man coming in the clouds “from” the Ancient of days. Daniel saw the vision of the Son of man coming “to” the Ancient of days—coming in the clouds to God, the Ancient of days, to receive dominion, glory, and a kingdom.

Now turn to Acts 1:6-9: “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath put in his own power. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” That is when the Son of man went to God, the Ancient of days, to “receive” the kingdom.

Turn now to Mark 9:1: “And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of

God come with power." The kingdom would come while they that stood there were living—they would "see it come"—they would witness it.

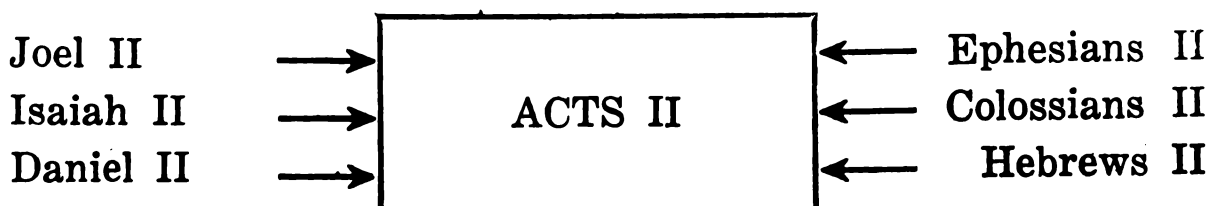
Now read Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." The connection is elementary and easy: In Mark 9:1 Jesus said: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The kingdom would come in the lifetime of the disciples who stood there—they would be living witnesses to the coming of that kingdom, the kingdom of God. But Jesus said that it would come with power. In Acts 1:8, when the disciples asked the Lord if he was about to restore the kingdom to Israel, he said, "ye shall receive power, after that the Holy Spirit is come upon you." Acts 2 records the coming of the Spirit and the coming of the power. But Jesus said the kingdom would come with the power. The kingdom would come with the power, and the power would come with the Spirit, and the Spirit came on Pentecost, therefore the Spirit, the power, and the kingdom came on Pentecost. And the disciples who heard Jesus say it, in Mark 9:1 were there in Acts 2, living witnesses to the fact that it was not postponed. Had the kingdom been postponed, the deaths of those men would have had to be postponed, for the word of Jesus to be true. Millennialists would default both the word of Christ and the prophecies. If the kingdom has not come, those men have not died, the word of Jesus being true, and if those men have not died—well, Methuselah was a baby when he died at the age of nine hundred sixty-nine! These are some of the difficulties involved in the postponement theory.

Matthew 16:28 puts it this way: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." That does not refer to the second coming of Christ. They would see the Son of man coming—in his kingdom. He did not come in person. They saw him come in the kingdom, with the power, and with the Spirit on the day of Pentecost. The only possible conclusion

from the premises of these passages is that Danel 2:44 is fulfilled in Mark 1:15 and Heb. 12:28, and that Daniel 7:13 is fulfilled in Acts 1:8 and Acts 2:1-4.

Next on the chart is Isaiah 2:3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us his ways. and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This, we are told, is a millennium prophecy. Let us see. In Luke 24:46-49 Jesus quoted from Isa. 2:2-3 and applied it to the establishment of the church, and the inauguration of the new covenant on Pentecost. He said: "Thus it is written . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem . . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That is the Lord's own application of Isa. 2:2-3. The apostle in Heb. 12:22-28 refers to it as mount Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, the general assembly and the church of the firstborn, and a kingdom which cannot be moved. Daniel 2:44 calls it the kingdom of the God of heaven. Isaiah 2:2 calls it the mountain of the Lord's house. It is plain that Isaiah 2 and Daniel 2 merge in Hebrews 12; that Dan. 7:13-14 merges with Acts 1:7-9; that Mark 9:1 merges with Acts 2:1-4. Daniel 2:44 said "in the days of these kings," and those kings were in existence at the time of Mark's announcement. Isaiah said it would be "in the last days." Joel connected "the last days" with the descent of the Holy Spirit on Pentecost: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Peter said in Acts 2:16-17, "this is that which was spoken by the prophet Joel, 'and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh'." Thus Joel 2, Isa. 2 and Dan. 2 merge in Acts 2.

PENTECOST



The parallel of the old and new testaments is illustrated by the diagram on the blackboard.

Eph. 2 breaks down "the middle wall of partition," abolishes the enmity and brings the "commonwealth of Israel" into the new covenant. Col. 2 nails the law to the cross and spiritualizes the circumcision in the new covenant. Heb. 2 with chapter 1: 1-8 affirms the authority of Christ on his throne, in his kingdom, and confirms the Great Commission as the law of the kingdom. Thus Acts 2 is the hub of the Bible. Everything before it points forward to it; everything after points backward to it.

(7) Before and after Pentecost.

The synchronizing of the prophetic kingdom passages with the apostolic passages pointing to Pentecost, can be further illustrated by a group of New Testament texts.

First, Mark 1:14-15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Here is the Lord's own announcement of the kingdom.

Second, Matt. 6:9-10: "After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name. Thy kingdom come." The kingdom had not come, but was at hand. While John and Jesus preached that the kingdom was at hand, he told his disciples to pray for it to come. To pray that prayer now, for the kingdom to come, would be as much out of time and order as to return to the preaching of John and Jesus, that the kingdom is "at hand." The kingdom has come, and both the preaching and the praying would be obsolete. When Jesus preached the kingdom "at hand," he told his disciples to pray for it to come. The preaching and the praying thus harmonized.

Third, Luke 23:50-51: "And behold there was a man named Joseph . . . he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God." After the death of Jesus, the secret disciple had the courage to demand the body of Jesus for burial. He had been a secret disciple. But the issues now were drawn so sharply that he could no longer ignore them. The text says that he was "waiting for the kingdom of God."

Fourth, Mark 9:1: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which

shall not taste of death, till they have seen the kingdom of God come with power." Thus far we note that Jesus preached that the kingdom was "at hand," he told them to pray for it to come; and said they would live to witness its coming; and Joseph was waiting for it.

Fifth, Matt. 16:15-20: "He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples, that they should tell no man that he was Jesus the Christ." Standing in the shadow of the cross Jesus here announced that he would arise from the dead, build the church, establish the kingdom, and declared that the hadean world with all the dark demons of death could not thwart the divine plan. He would build his church—he did build it. He would establish his kingdom—he did establish it. The keys of the kingdom fit the door of the church. The keys of one are the keys of the other. Therefore, entrance through the door of the church is entrance into the kingdom. Conversely the keys of the kingdom open the entrance into the church. If nothing could prevent the building of the church, after Jesus had announced it—why should the millennialists think that the Jews could prevent the kingdom, and cause it to be postponed, after the Lord had announced it? What is the difference in the kingdom announcement and the church announcement? There is none. Premillennialism denies the announcement of God and Christ. It is a system of materialistic infidelity.

Sixth, Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Philip was preaching the kingdom in Samaria and his hearers believed it there. Were they deceived?

Seventh, Acts 28:23: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them con-

cerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Paul "testified the kingdom" in Rome—and "some believed and some believed not"—the latter must have been premillennialists!

Eighth, Eph. 5:5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Here it is seen that the kingdom of God and Christ are the same, to be in one is to be in the other.

Ninth, Col. 1:13-14: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Here it is plainly stated that the Colossians were in the kingdom—no mistake about it.

Tenth, Heb. 1:8: "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Contrary to the millennial claim that Christ does not occupy his own throne now, but the Father's throne, and is not exercising his own authority as king "in act and in fact"—contrary to that, in this passage God the Father addresses Christ the Son in the words "thy throne" and "thy sceptre" and "thy kingdom." Notice the clause, "unto the Son he saith." When Christ ascended to heaven the Father handed the staff to the Son and said, *thy* throne and *thy* sceptre and *thy* kingdom. Yet we are told that Christ is not on his throne and is not now king in act and in fact.

Eleventh, Heb. 12:28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Here Paul said that we have come to the church and received the kingdom. Can you not see that connection? Jesus said, I will build the church and give you the keys of the kingdom. Paul said, when we come to the church we receive the kingdom.

Twelfth, Rev. 1:9: "I John . . . your brother . . . in the kingdom." The last apostle signed his letters, "Yours in the kingdom." That ought to settle it.

All the passages before Acts 2 point forward to Pentecost; and all the passages after Acts 2 point back to Pentecost.

It is relevant to this part of the discussion to define the senses in which references are made to "the kingdom of Christ and of God" in the New Testament.

III. THE REIGN OF CHRIST IN HIS KINGDOM

The term "kingdom of God" usually refers to the state of the baptized believer, and simply means the church of Jesus Christ—the state of the baptized believer in Christ.

(1) The two states of the kingdom.

In Col. 1:13 Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." But in Acts 14:22, Luke said: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Here the phrase "kingdom of God" refers to the state of eternal happiness and glory in heaven, into which we shall enter, when the tribulations of this life have ended. Paul and Barnabas "confirmed the souls of the disciples" and exhorted them to "continue in the faith" and "through much tribulation enter into the kingdom of God." That referred to the heavenly estate. So the use of the word kingdom at times refers to the state of the baptized believer—the church; and at other times to the state of eternal bliss and happiness, which is heaven.

It is in this latter sense that Peter used the term in 2 Pet. 1:11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The kingdom is "the everlasting kingdom of our Lord and Saviour Jesus Christ"—the kingdom is everlasting, but not everlastingly his. I hold in my hand a coin. The coin can be everlasting, and yet not everlastingly mine. So the kingdom of Christ is everlasting, but not everlastingly his, for he will "deliver" the kingdom to God the Father when he comes. In the present sense the kingdom is the church, the state of the baptized believer in Christ. In the future sense, it is heaven, the eternal home of the saved.

(2) The period of Christ's reign.

A glance at this chart will indicate the point of the argument—namely, that Christ is reigning now. The text is 1 Cor. 15:20-26: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man

in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The* REIGN of CHRIST *COR. 15:20-28

1. **RAISED-TO SIT ON THE THRONE (GOD'S RIGHT HAND)
UNTIL THE END. *ACTS. 2:20-34***
2. **ASCENDED-SAT ON THRONE (GOD'S RIGHT HAND)
UNTIL THE END *HEB. 1:3-13***
3. **MUST REIGN-IN HEAVEN (GOD'S RIGHT HAND)
UNTIL THE END. *HEB. 10:12-13***

Reign of Christ Continuous ~~from~~ Pentecost to End of Time

First in mention here is the resurrection of Christ. Next, they that are Christ's "at his coming"; then cometh "the end." Not a thousand years' reign. Then cometh the end—"when." When what? "Then"—the next thing in order after the phrase "at his coming." When he shall deliver up the kingdom to God. The kingdom will be delivered by Christ to God "at his coming." But the text says that he must reign (as now) until the last enemy is destroyed. Now, that is the key to the whole text. Compare Acts 2:34-35: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Peter here declares that Jesus Christ was raised to sit at God's right hand until the last enemy (death) is destroyed—until the end. Now read Heb. 1:3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Then verse 13: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Here the apostle declares that the Lord and Christ ascended to heaven and sat down at the right hand of God, where he shall sit until the last enemy is destroyed—until the end. Act 2 says that he was raised "to sit" at God's

right hand until the end. Hebrews 1 says that he ascended and "sat down" at God's right hand, where he will sit until the end. And 1 Cor. 15 says that he must reign in heaven, as now, at God's right hand until the end. The sitting and the reigning are therefore coextensive. He began reigning when he began sitting; he will reign as long as he sits, the reigning will last as long as the sitting, and the sitting will last as long as the reigning. But he will sit at God's right hand until the end, and he will reign at God's right hand until the end. He began reigning when he began sitting, and he quits reigning when he quits sitting. But he quits sitting when he comes again; therefore he quits reigning when he comes again. Let me say it again: He sits while he reigns, and he reigns while he sits. He began reigning when he began sitting; he quits reigning when he quits sitting; but he will reign to the end, and sit to the end, so when Jesus quits sitting, it will be the end, and he will then quit reigning. What happens to the kingdom? He delivers the kingdom to God, the Father. The second coming of Christ is not inauguration day—it is abdication day—I use the word in a good sense—when he shall formally relinquish the kingdom to the Father which he received by appointment from the Father.

(3) The times of restitution.

A comparison of Acts 2 and 1 Cor. 15 with a statement made by Peter in the second sermon in Jerusalem, recorded in the third chapter of Acts, will serve to enforce the argument that Jesus Christ will not leave heaven to come to the earth after the "church age," to reign in a "kingdom age" before the end of time. Reading Acts 3:19-21, Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heaven must receive (retain) until the times of restitution (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

First: Whatever is comprehended in the times of the restoration must consist in the fulfillment of Old Testament predictions, since that expression is limited to the "all things" before spoken by all of his holy prophets. Second: The passage is the proof that these prophecies belong to the present gospel age—fulfilled in Christ—and that Jesus could not come

again *until all these predictions shall have been fulfilled*. Let us analyze the passage from that angle. The prophets prophesied the end of death. Hosea said: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction"—Hos. 13: 14. Again, Isaiah says: "He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces"—Isa. 25:8. In the fifteenth chapter of first Corinthians, Paul adapts these two prophecies, and with one sweep of the pen he refers them to the final resurrection, when death shall have been destroyed. The conclusion is inevitable: The heavens must retain Christ until all things spoken by the prophets "since the world began" are accomplished; but the prophets prophesied the abolition of death; Jesus therefore stays in heaven until death is no more. But death has not been destroyed as long as there is one dead person in the grave. Therefore Jesus stays in heaven *until the last dead person is raised*.

The Corinthian passage also says, "for he must reign till he hath put all enemies under his feet," and "the last enemy that shall be destroyed is death." Peter declares in Acts 2:34 that Christ will sit at God's right hand in heaven until the last enemy is put down. Death is the last enemy. Therefore, Jesus must sit at God's right hand in heaven until death is destroyed, according to Peter in Acts 2; he *must* reign in heaven until death is destroyed, according to Paul in I Cor. 15; and the heavens *must* retain him until death is no more, as the prophets predicted, according to Peter in Acts 3:19-21. It must be plain to all that there cannot be a millennium with Jesus Christ on earth between his second coming and the final resurrection of the dead. The reign of Christ is therefore continuous from Pentecost until the end of time.

(4) The relation of Christians to the reign of Christ.

If Christ reigns now so do Christians, for Christians reign with Christ. In the Old Testament the nation of Israel was called a kingdom of priests unto God—Ex. 19:6: "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel"—but the church is a kingdom of priests unto God—Rev. 1:6: "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

Everything that Israel was called in the Old Testament the

church is called in the New Testament. Read 1 Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Israel was called a peculiar people, but Peter says we are a peculiar people; Israel was the royal priesthood, Peter says we are a royal priesthood; Israel was the elect race, Peter said that we are an elect race; Israel was a kingdom of priests then, and we are a kingdom of priests now.

CHRISTIANS REIGN *with* CHRIST 1 COR. 15:24 REV. 5:8-10

1. **KINGS & PRIESTS NOW** EX. 19:6—REV. 1:6
 2. **REIGN IN LIFE THRU RIGHT.** ROM. 5:17
 3. **REIGN WITH APOSTLES** 1 COR. 4:8
 4. **REIGN BY RIGHTEOUS JUDGMENT** 1 COR. 6:2-3
 5. **REIGN BY ENDURING** 2 TIM. 2:12
 6. **REIGN BY OVERCOMING** REV. 3:21
 7. **RULING OVER THE NATIONS** REV. 2:25-26
- ## **CHRIST REIGNS NOW—CHRISTIANS REIGN NOW**

The arrangement of this chart shows the several senses in which as "kings and priests" all Christians are reigning now.

1. We reign in life through righteousness. Rom. 5:17: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Righteousness is a state of forgiveness—a declared state of judicial justification, in which state Christians are said to reign in a spiritual life.

2. We reign with the apostles as we follow their teaching. 1 Cor. 4:8: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." Living in pomp and pride the Corinthians were ignoring the teaching of the apostles and thereby were not reigning with the apostles. Rebuking their apathy to his teaching the apostle expressed the wish that they would reign in spiritual life, not in carnal conduct, so that through his teaching he might also reign with them.

3. We reign by righteous judgment. 1 Cor. 6:2: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Of course, Christians can judge only by righteous

teaching and conduct. As in Jer. 1:10 God set Jeremiah "over the nations" by his prophetic teaching, so here the saints, true Christians, are said to judge the world by apostolic teaching and righteous living.

4. We reign by enduring with patience. 2 Tim. 2:12: "If we suffer, we shall also reign with him: if we deny him, he also will deny us." The preceding verse says "if we be dead with him," by being baptized into his death, "we shall also live with him," in the new life—Rom. 6:4-5—by the discipline of which we share his suffering in doing the will of God and, therefore, share his reign. But "if we deny him," by unfaithfulness, "he also will deny us," by not accepting our lives. As through unfaithfulness we deny Christ, so through faithfulness we reign with him.

5. We reign by overcoming. Rev. 2:26-27: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." This ruling "with a rod of iron" obviously refers to the inexorable character of the law of Christ in both retribution and reward, and by teaching and practice those who overcome are said to execute it—and thus rule with him.

LIVING *and* REIGNING *with* CHRIST

1. *He That* OVERCOMETH—WILL SIT *REV. 3: 21*
2. *He That* ENDURETH—SHALL REIGN *2.TIM. 2:11-12*
3. *He That* EATETH—SHALL LIVE *JNO. 6:51-58*

CHRISTIANS LIVE NOW—

SIT IN HIS THRONE NOW—

REIGN NOW — *ROM. 5:17—REV. 2:25-26*

This chart illustrates how that by living with Christ we reign with him. First, "To him that overcometh will I grant to sit with me in my throne"—Rev. 3:21. Second, "He that eateth me, even he shall live by me"—John 6:57. Third, "If we suffer, we shall also reign with him"—2 Tim. 2:12. Now 2 Tim. 2:12 is often used to prove that we are not reigning, but "shall" reign—he that endureth shall reign—in the future. But in Jno. 6:51-58

Jesus said "he that eateth" his flesh and drinketh his blood (meaning those that do his will) "shall live." Does that mean that we are not living now? Verse 56 says "eateth my flesh"; verse 57 says "eateth me"; verse 58 says "eateth this bread." But it says "he that eateth shall live." That is, we live as we eat. Then 2 Tim. 2:12 means that we reign as we endure and Rev. 3:21 means that we sit with Christ on the throne as we overcome. The comparison shows that these things are all in existence and in process now. If you insist that this reigning is future because it says, "shall reign," then we will insist that the living is future because it says "shall live," and we are not living now! He that eateth shall live—that is, live as we eat. He that endureth shall reign—that is, reign as we endure. "To him that overcometh will I grant to sit with me in my throne"—that is, sit with him as we overcome. Christians live now, sit in his throne now, and reign with him now.

V. WHY BRING CHRIST BACK TO EARTH?

Here is a significant question—why bring Christ back to the earth? To illustrate and expedite the answer turn to another chart.

WHY BRING CHRIST BACK TO EARTH? JAM 7:1-10

- | | |
|--|-------------------------------------|
| 1. HIS MISSION OF REDEMPTION IS COMPLETE | <i>EPH. 1:7-10; COL. 1:13-14</i> |
| 2. HIS REVELATION IS COMPLETE | <i>EPH. 3:1-10 - JUDE 3</i> |
| 3. HIS AUTHORITY IS COMPLETE | <i>MATT. 28: 18 - EPH 1:20-23</i> |
| 4. HIS KINGDOM IS COMPLETE | <i>COL. 1:13 - HEB. 12:28</i> |
| 5. HIS THRONE IS COMPLETE | <i>HEB. 4:14 - REV. 3: 21</i> |
| 6. HIS NAME IS COMPLETE | <i>EPH. 1:22 - COL. 3:17</i> |
| 7. HIS GLORY IS COMPLETE | <i>1 K. 24:25 - 1 PET. 1: 20-21</i> |

HIS WORK ON EARTH IS FINISHED

The point of this question turns on what Jesus Christ could do if he should return to dwell on the earth again.

(1) His mission of redemption is complete—Eph. 1:7-10: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together

in one all things in Christ, both which are in heaven, and which are on earth; even in him." We have forgiveness in Christ, redemption by his blood, and all things summed up in the gospel age—which is the dispensation of the "fulness of times." The apostle declared that it was God's purpose to gather together in one "all things in Christ" in this dispensation. The "all things" cannot refer to anything other than the prophecies. In Heb. 1:2 the same apostle declares that Christ is the heir of "all things." What all things? The antecedent is in verse 1—all things spoken by the prophets in "time past unto the fathers." The *all things* of Eph. 1 and Heb. 1 are the same *all things*. In this "dispensation of the fulness of times" God has gathered together in one all things of the old dispensation and appointed Jesus Christ to be the heir of all things spoken by the prophets in that the prophecies were fulfilled in Christ, as things foretold became his inheritance. There is nothing in the future for Jesus Christ to inherit. But we are joint heirs with him now, and our redemption in Christ is complete.

(2) His revelation is complete—Eph. 3:1-7: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Add to this declaration of Paul's, Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles of these two epistles speak alike of a completed system of revelation which Paul calls "the dispensation of the grace of God" and which Jude calls "the faith once delivered." Both these apostolic and inspired statements are declarations that the divine purpose and scheme of things had reached the culmination—completion in Christ—and was not held over or reserved in any part for a future earthly age or dispensation.

(3) His authority is complete—Matt. 28:18-20: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.” The greatness of the Great Commission is in its perfection as the divine constitution, and in its finality of divine authority. Its scope was not limited; its authority was not Mosaic; its baptism was not Judaic; its commands were not Sinaitic; and its duration was not intermediate. The Great Commission was not provisional, it is permanent and final “even unto the end of the world,” and it is the embodiment of the whole redemption plan.

(4) His kingdom is complete—Col. 1:13: “And hath translated us into the kingdom of his dear Son.” The first chapter of Colossians is a comparison between the natural and the spiritual worlds—“all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers”—and the purpose of the comparison is to show that the perfection of the divine order had been accomplished in Jesus Christ, “the head of the body, the church,” who in “all things” had “the pre-eminence” and in whom “all fulness dwells.” If his church and kingdom, his headship and kingship, are not now complete, the comparison fails and the apostle loses the point of emphasis on the perfection of the divine order that exists in the church now.

(5) His throne is complete—Heb. 4:14: “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession.” And read again Rev. 3:21: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Jesus Christ is priest on his throne; but he is priest in heaven; therefore, his throne is in heaven. But his throne is the Father’s throne in the same sense that David’s throne was God’s throne. David’s throne and God’s throne were one throne. So it is now that Christ’s throne and the Father’s throne are one throne. As the Father shares the throne with the Son, Jesus Christ shares the throne with Christians—all who are said to “overcome.” As we overcome now, we share the throne now. The throne of God and Christ is a complete throne now.

(6) His name is complete—Eph. 1:20-21: “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” The ascended position of Christ is here exalted above all power and principality—a reference to all things visible and invisible, outward power or inward principality. A position moreover about “all might,” meaning the exercise of the authority which the word *power* denotes. Invested with all the authority that belongs to the head of a government, the possessor of it still would depend upon the might of the forces he commanded to successfully exercise it. Jesus Christ is above all might—heaven is his throne and the earth is his footstool. In this heavenly seat his position is extended above “all dominion,” a designation of a domain not limited by earthly borders or human boundaries. “I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” This coronation decree, “as written in the second psalm,” is declared by Paul in Acts 13 to be fulfilled in the resurrection and exaltation of Christ, and is collateral with this Ephesian text. Belonging to this accession is “a name above every name,” an insignia above anything that can be named or any name that can be given to it, a rank above all rank in the present or in the future state. “And hath put all things under his feet.” Here is a terse declaration of fact—“hath put.”

(7) His glory is complete—Lk. 24:26: “Ought not Christ to have suffered these things, and to enter into his glory?” Read also Jno. 17:5: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” In Matthew’s record, chapter 20, verses 20 and 21, the mother of James and John asked the Lord that her sons might occupy the chief places on his right hand and left hand “in thy kingdom.” But in Mark’s record of the same request, chapter 10, verse 37, it reads “in thy kingdom.” This identifies the kingdom and glory of Jesus Christ as being one and the same thing. Therefore, when he entered his glory, he also entered his kingdom. According to Luke 24:25-26 Jesus entered his glory when he ascended into heaven. Peter says in chapter 1, verse 21, that “God gave him glory.” So God gave him the kingdom and

he entered it when he ascended into heaven. But in John 17: 1-11 Jesus prayed that the glory he should receive when he returned to the Father should be all the glory that God has—"all mine are thine, and thine are mine; and I am glorified in them." The Lord further declared that the glory which he should receive upon returning to the Father is the glory that he had with the Father "before the world was." The kingdom and the glory being the same state, since the glory of Christ is complete now, it follows that the kingdom of Christ is complete now.

(8) His work on earth is complete—John 17:1-4: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." In this prayer of Christ, he plainly declared that he had finished the work which God gave him to do, and had thus "glorified" his Father on the earth. Premillennialists say that he did not finish it, but postponed it. Jesus said that he did finish it. The Son of God said to the Father, "the hour is come." From the creation to Calvary every moment of time had moved the world forward to the hour and the event of all time. There are five significant statements in John 17. First, "I have glorified thee on the earth"; second, "I have finished the work which thou gavest me to do"; third, "I have manifested thy name in the world"; fourth, "I am no more in the world"; fifth, "I come to thee." These are all the declarations of a finished work. When Jesus left the world and returned to heaven he had completed every earthly phase of his work, and he therefore said, "I am no more in the world." No manipulation of words or phrases can make *no more* mean *some more*. Jesus Christ will never dwell on the earth or in the world again. And "finished" does not mean "postponed." If a painting has been finished, there is not a touch of the brush to be added. Jesus Christ said that he had *finished* the work on the earth that the Father gave him to do. His mission was completed—there is nothing to which or for which he could return.

(9) His church is complete—Eph. 1:22-23: "And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The church is here

declared to be the fulness of Christ. In Col. 2:10 Paul says, "Ye are complete in him." If the church lacks anything that can be had in Christ, then the church would not be the *fulness* of Christ. But the church is the fulness of Christ, therefore, to be complete in Christ is to be complete in the church. If the church is incomplete, so is Christ, for the church is, according to Paul, "the fulness of Christ." But Christ being complete, so is the church—and the plan of redemption in Christ now is complete in his church now.

(10) The conquest of Christ over sin, Satan and death was complete. Heb. 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. And deliver them who through fear of death were all of their lifetime subject to bondage."

Forecasting all of this before his death on the cross, Jesus said, that the goods of the strong man could not be spoiled without entering his house and binding him—Matt. 12:29. But Paul said that Jesus did spoil Satan's goods, so he must have entered his house and bound him. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. 2:14-15.

Conquering Satan, Jesus not only did "spoil his house"—his principalities and powers—but "made a show of them openly." His victory over Satan and the hades world was declared to the demons of the diabolical realm, announced to the angels of heaven, and proclaimed to the inhabitants of the earth. "Triumphing over them in it"—in his resurrection and ascension there was more than victory, there was triumph. "When he ascended up on high, he led captivity captive," and in the imagery of the conqueror's victory parade, "gave gifts unto men"—not only of salvation but in the distribution of all spiritual endowments and blessings in the church. When Jesus said to the disciples, "I beheld Satan as lightning fall from heaven"—Luke 10:18—he meant that the exorcisms which they had been enabled to perform were nothing in comparison with that which was about to take place. Satan was soon to fall in complete defeat, from heaven—his exalted dominion, and it would be swiftly, "as lightning." These words were the Lord's

forecast of his soon triumph over Satan and all the powers of his dark and dreadful dominion. When Jesus Christ died on Calvary, invaded the hadean realm and arose from the dead, Satan "as lightning" fell from his high and exalted place, which the text called heaven—not God's heaven, but Satan's own heaven, his exalted dominion. The Lord of both life and death "led captivity captive"—he released us from Satan's power, he set us free. God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The church is not an afterthought nor a substitute. It is the "fulness" of the divine plan of the ages in Jesus Christ and, through the church, God is "all" and "in all." The God-offered opportunity of entering it is universal upon the simple and gracious provisions of the gospel, through him who is its head, who has all power in heaven and earth to release all humanity from the enslavement of sin and bring them into the providence of his kingship, in the blessings and benefits of his divine government. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

CHAPTER VI

THE THRONE OF DAVID

The subject as announced in the press, and in the printed program, is: "The Throne of David—Is Jesus Christ Now King On David's Throne?" Before we establish connection with what has gone before, I want to read a text containing the climax of all gospel truth, from the second chapter of Acts, verses twenty-two to thirty-six:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou has made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

I have taken time to quote that section of Acts 2, because it has to do definitely with the fulfillment of the prophecies and the promises that God made to his servant David concerning the one whom he would raise up to sit on David's throne. The

subject for this discussion is stated in the form of a proposition, so it is in order to analyze the terms, or words, of the proposition, and to define some antecedent principles.

This thing called premillennialism proposes, in the first place, as we have learned, to postpone the kingdom prophecies of the Old Testament to a future age. It is an admitted fact, that is, admitted by the premillennialists themselves, that the prophets foretold that Jesus Christ would establish his kingdom on earth at the time of his first advent. The Jews looked forward in hope to that event. They connected the establishment of this earthly kingdom with the coming of their Messiah. When Jesus Christ came, he was the Messiah, but because he did not do the thing that the Jews expected him to do, they would not have him. They said, "We will not have this man to rule over us." They definitely misunderstood the nature of the kingdom. They thought their Messiah would come to establish a kingdom here on the earth; to rule and reign on the earth; to sit on a literal throne in the city of David. Because Jesus announced that his kingdom should not be of the world; that the kingdom of God is "within you," and "cometh not with observation"; that he that "doeth the will of the Father" is in the kingdom and the kingdom is in him; and except one "be converted" he cannot enter it; and except one is "born again" he "cannot see" the kingdom—regardless of all Abrahamic connections—because of that the Jews rejected him as their Messiah. Take Nicodemus, for instance. He stood on the highest plane of preparation for the kingdom in Jewish expectation. He was a representative Old Testament man; but he needed no less than others the regeneration of water and the Spirit to enter into the kingdom. The teaching of Jesus concerning the kingdom repelled him, and all the Jews who expected a kingdom on earth, and they would not receive it. It was not the kingdom they expected. It was not the kingdom they wanted.

With this background and foreground in mind, let me now devote some time to a word study of the subject.

I. JESUS CHRIST IS KING ON DAVID'S THRONE

It is strange that we should be required to prove this affirmation to any other than a Jew or a Rabbi. But some Gentile preachers nowadays are more vociferous in their denial of this gospel truth than the Jews themselves. Now, let us take the statement of the subject apart and examine each word of it.

(1) Jesus Christ.

What is comprehended in the term "Jesus Christ"? The name "Jesus" has to do with his humanity. It means "Emmanuel"—God with us. The name "Christ" means "anointed," and in itself signifies kingship, as applied to Christ. On this point it has been argued that Jesus was "anointed" before he became king, as David was anointed before he became king; so, we are told, that Jesus is only "anointed to be king" now but is not king in act and fact. The error of that contention is easily discerned when we observe that David never performed a function of his kingly office in his name until he was king. So when Jesus Christ administered the functions of kingship in his own name, he was then king in act and fact. This he began to do on the day of Pentecost, after his ascension and coronation in heaven. In Luke 24:47 he ordered his apostles to preach the terms of pardon "in his name" to all nations beginning at Jerusalem. In Acts 2:38, we are told that it was done, when Peter commanded the believers to repent and be baptized in "the name of Jesus Christ" in order to the remission of their sins. He was therefore then and there king in act and in fact. Could a mere crown prince administer the functions of government in his own name? Jesus Christ was not the crown prince of heaven—he was crowned king in heaven, and "is the blessed and only Potentate, the King of kings, the Lord of lords"—1 Tim. 6:14-15.

So the twofold name "Jesus Christ" means that the king is with us. But the New Testament refers to him as the "Lord Jesus Christ." The word *Lord* has to do with authority; he is *Jesus* because he is God with us; he is *Christ* because he is the anointed king. He is therefore Lord Jesus Christ, "the King of kings, and the Lord of lords, . . . dwelling in light unapproachable . . . to whom be honor and power everlasting."—1 Tim. 6:15-16—and he reigns.

(2) King—Jesus Christ is King.

Jesus Christ is either king or he is not. If he is not king, he is a usurper, acting in the name of a king. If he is king, there is none beside him on earth or elsewhere.

If the premillennial contention that the kingdom, though announced as at hand by both John and Jesus, was postponed is true, his kingship was also postponed, for one could not be

postponed without the other. The king and the kingdom must be inaugurated together or postponed together. Consider what that theory involves. When the Son of God said, "the time is fulfilled; the kingdom of God is at hand"—did God know that the kingdom would be postponed? If he did know it, and yet permitted his Son to announce that it was "at hand," it impeaches the integrity of God. On the other hand, if God did not know that the kingdom would be postponed, and had his Son to proclaim that it was "at hand" when it was not, it denies the omniscience of God. It involves the integrity of God in heaven and Jesus on earth. It furthermore involves the divine foreknowledge of the developments and the divinity of Jesus Christ. It brands premillennialism as a system of infidelity. The man who has any reverence for God or respect for his Word, will abandon the theory.

Referring again to the kingdom chart on Dan. 2:44, the kingdom prophecies point to a specific fulfillment.

KINGDOM PROPHECIES FULFILLED

- | | | |
|---|---|--|
| 1. DAN 2:44 | ☞ | { MARK 1:14-15 - TIME FULFILLED
HEB. 12:28 - KINGDOM RECEIVED |
| 2. DAN. 7:13 | ☞ | { ACTS 1:8-9 - ASCENDING IN THE CLOUDS
MARK 9:1 - KINGDOM TO COME WITH POWER
ACTS 2:1-4 - POWER ON PENTECOST |
| 3. ISA. 2:2
DAN. 2:44 | ☞ | { HEB. 12:22 - HAVE COME TO THE MOUNT
HEB. 12:28 - HAVE RECEIVED THE KINGDOM |
| 4. 'IN DAYS OF THESE KINGS'— FULFILLED MARK 1:14-15 | | |
| 4. 'COMING TO ANCIENT OF DAYS'— FULFILLED— ACTS 1:9 | | |
| 4. 'KINGDOM SHALL STAND FOREVER'— FULFILLED— HEB. 12:28 | | |

PROPOSITION DENIES CHRIST HAS KINGDOM NOW

Observe again that Daniel said "in the days of these kings" God would set up his kingdom. The Roman kings were the last in the line of the kings and kingdoms mentioned, and they occupied the imperial throne in the city of Rome, the citadel of the Caesars, at the very time Jesus said the time was fulfilled. Was the "time" fulfilled, but the "prophecy" not? A time prophecy cannot be separated in fulfillment from *the time* of its fulfillment. If that is not true, there is no credibility in prophecy.

Daniel 7:13-14 visualizes Jesus "coming with the clouds" (ascending) to God to receive a kingdom. In Lk. 19:11-15 Jesus represented the nobleman going away to receive the kingdom and returning after having received it; he went away to receive it; he did receive it, and returned having received it. Verse 15

says: "When he was returned, having received the kingdom." When Jesus ascended to heaven, Daniel said that he went "with the clouds" to the Ancient of days, and "there was given him a kingdom." The nobleman (Christ) "went into a far country" (heaven) "to receive a kingdom" and after "having received it," he will return. So according to both prophecy and parable Jesus received the kingdom when he ascended to heaven. He will not return to receive it—he went to receive it—having received it, he returns for the reckoning with his servants. The reckoning is the judgment. If the kingdom will not be received until the Lord's return, then the judgment is either too early or the kingdom is too late, for the Lord will hold the reckoning with servants who had not been in the kingdom, judging them by laws of a kingdom under which they had not lived.

The parable designates the "kingdom age" as the period between the going away and the return of the nobleman, which is precisely identical with what is admittedly the "church age." They are the same period of time.

The millennial theory denies that Christ has a kingdom. The theory denies that Christ is king—unless there can be a king without a kingdom. I would as soon be a man without a country as a king without a kingdom. The theory denies that Christ has a throne—unless a throne can exist without a king on it, and yet no kingdom. The Lord Jesus Christ was never promised but one kingdom—and millennialists say it was postponed. He was never promised but one throne—the throne of David—and they say he is not on it.

(3) Throne—Christ is King on a throne.

The Jews rejected Christ as king because they believed the kingdom would be an earthly kingdom and the throne would be a temporal throne. The premillennialists are making the same mistake today. They are promoting a material kingdom, an earthly throne. Their outlook is materialistic and their viewpoint literalistic. Theirs is the common mistake of making a literal application of figurative language.

The word literal means, according to the letter, not metaphorical. It is sometimes confused with the word actual. A thing may be actual and not be literal. Isaiah said that Christ would be the "shoot" and "stock" and "root" of Jesse. Was Jesus a literal "shoot," a literal "stock" and a literal "root"? The prophet also said that John the harbinger would prepare in

the desert a highway for Christ. Did John build a literal highway in Judea? Was John a preacher or a road grader? Jesus said that Herod was a fox. Was Herod a four-legged animal with a bushy tail? Paul warned the Ephesian elders that "grievous wolves" would enter among them. Was Paul sending these elders out on a wolf hunt? Paul further said that the Lord delivered him out of the mouth of a lion. Was Paul's anatomy crunched in the literal jaws of the king of beasts?

Though it is quite a common saying that the Bible means exactly what it says, that is never true when things are spoken or written in figurative language. The Bible abounds in figures. The book of Revelation in particular consists in figurative language, symbolic rhetoric, and apocalyptic imagery. The literal application is the fundamental error of millennialists.

(4) A literal throne—on earth.

What kind of throne does the Lord Jesus Christ occupy—literal or spiritual? The pope of Rome occupies a literal throne and rules the Catholic world. The king of England sits on a literal throne and rules Britain and her dominions. Shall Jesus Christ return to the earth to occupy a throne like pope Pius in Rome or king George in England?

Should the Lord Jesus Christ sit on any earthly throne he would thereby become a tribal king, a local Christ, on a local throne, with a local address. That would call for the reincarnation of the Son of God in this world—the thing that Paul plainly declares will never be. "Though we have known Christ after the flesh; yet now henceforth know we him no more"—2 Cor. 5:16. Henceforth—no more. "Henceforth" means from now on. "No more" means never again. Jesus dwelt in the flesh once, seen and known of men, in that fleshly state; but Paul says, henceforth no more. The millennial theory calls for the false doctrine of reincarnation—unless they are willing to argue that Jesus and the saints will inhabit this physical world in spiritual bodies—a spiritual king sitting on a carnal throne—and spiritual saints inhabiting and dwelling on a mundane sphere. That would be an earthly state robbed of all earthliness, a conglomeration of the spiritual and the corporeal. He is a slow student who does not see the error in the literal interpretation, and in the light of these facts the casual observer can see the theory begin to do the vanishing act.

But it is contended that this literal throne of Christ will be

on earth. But Stephen said in Acts 7:49, quoting from a prophecy of Isaiah, that heaven is his throne and the earth his footstool. Not satisfied with the position of the Lord nor the location of his throne, millennialists want to bring him down from heaven and put him on the earth, his footstool. Furthermore, they insist that this throne shall be in Palestine, in old Judea, though God said through Jeremiah, chapter 22:30, that no descendant could prosper, sitting and ruling on David's throne any more in Judah. They claim that the locality of this throne will be Jerusalem, where the temple will be rebuilt, notwithstanding the fact that the Lord plainly said that Jerusalem is not the place where men shall worship God—John 4:20-24—yet they insist on putting it in the place where God said it should not be. They would put the throne of his glory here in the world, though Jesus very plainly said in John 18:36, that his kingdom is not of the world. Now can you beat it? They want the throne on earth when God says it is in heaven; they want it in Judea, where God said no occupant could ever again prosper sitting and ruling on it; they want it in Jerusalem, where Jesus said his worship ought not to be; they want it in the world, though Jesus said it is not of the world—can you beat it? For misinterpretation, misapplication and perversion, you cannot beat it.

Contrary to these literal ideas about the throne of David, I want to point out to you what the throne of David was in the Old Testament, and what it is in the New Testament.

II. GOD'S PROMISE TO DAVID

The literal theories ignore the types and antitypes of the scriptures. The earthly kingdom and fleshly throne of the Old Testament were but types of the spiritual throne and kingdom of the New Testament. David, the occupant of the earthly throne, was the type of Christ the heir of the heavenly throne. The Judean throne became extinct in Coniah, as foretold in Jer. 22:30, and the occupancy was reserved for Jesus Christ "whose right it is"—Ezek. 21:26-27—not on earth but in heaven.

The study advances now to these points.

(1) The throne of David.

"For unto us a child is born, unto us a son is given: the government shall be upon his shoulder . . . upon the throne of

David, and upon his kingdom, to order it and establish it with judgment and with justice from henceforth even forever.”—Isa. 9:6-7. In Luke 1:32-33 the angel of the Lord said that Jesus was born of the virgin Mary to fulfill this promise.

Thus the prophet Isaiah promised the throne of David to Jesus. Luke 1:32-33: “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Now, Jesus Christ was never promised any other throne than David’s throne. If he is not on it, he has no throne at all by any promise of God. The throne of David in the Old Testament was God’s throne. David simply occupied it. God assigned it to him and he sat upon it. In the absolute sense David never had a throne. The throne was God’s and it was referred to as David’s throne because he occupied it. The record says that Solomon sat upon the throne of his father David, and it says that Solomon sat upon God’s throne, and it says that Solomon sat upon his own throne; so the throne of the Old Testament was called David’s throne, and Solomon’s throne, and God’s throne. “And also Solomon sitteth on the throne of the kingdom. And moreover the king’s servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed. And also thus said the king, Blessed be the Lord God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it”—1 Kings 1:46-48. Again, “Then sat Solomon upon the throne of David his father; and his kingdom was established greatly”—1 Kings 2:12. Again, “Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him”—1 Chron. 29:23. It is clear enough that Solomon sat on God’s throne, but Solomon sat on David’s throne, yet Solomon sat on his own throne. It must follow therefore that God’s throne, David’s throne, and Solomon’s throne are all one and the same throne. It should be just as clear that Christ is therefore now on God’s throne, but also on His throne, yet is David’s throne—for the Father’s throne, and His throne, and David’s throne are one throne in the antitype, as they were one throne in the type.

The distinction premillennialists make of the present and future throne, in order to put Christ on a throne on earth in

the millennium, is a distinction without a difference. Jesus Christ has acceded to the only throne that he will ever occupy, according to the scriptures.

The throne of David has been transferred from earth to heaven and transformed from temporal to spiritual. The throne of David in the Old Testament was the type of Christ's throne in the New Testament. It seems all should appreciate by this time the meaning of types and antitypes in the divine order. The throne of Christ in the New Testament is David's throne. Keep it in mind that David never had a throne in the absolute sense. It was God's throne; David simply occupied it, and it was a type of the throne that Jesus Christ now occupies. When the Jews learned, contrary to their previous conceptions, that the promised Christ should sit, not on an earthly throne, but on the throne of the universe in heaven, it corrected their misconceptions, and they understood that Christ ascended to David's throne in heaven after his resurrection, and that he reigns from heaven.

(2) The seed of David.

"Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus"—Acts 13:23.

Thus the apostle Paul told the Jews that Jesus Christ was the promised seed of David. The emphasis the apostles constantly put on the "seed" argument was due to the necessity of establishing the fleshly Davidic lineage of Jesus in order to prove his right to the spiritual Davidic throne.

The promise mentioned here is that which the prophet Nathan pledged to David, that God would establish his throne, recorded in 2 Samuel 7:12-14: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." The statement, "I will be to him a father, and he shall be to me a son"—that, said Paul, referred to Christ.—Heb. 1:5.

It has been argued that to apply this prophecy to Christ would make him a sinner, for the passage says "if he commit iniquity I will chasten him with the rod of men and with the

stripes of the children of men.” Comparing these words of Nathan with the language of Isa. 53 the objection loses all its force. Foretelling the vicarious suffering of Christ, Isaiah said: “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . . and the Lord hath laid on him the iniquity of us all.” Thus in vicarious suffering the Lord Jesus Christ was “chastened with the rod of men and with the stripes of the children of men.” The statement “if he commit iniquity” does not refer to acts of iniquity which he would commit but to his becoming sin for us: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”—2 Cor. 5:21.

The language of Nathan clearly contrasts the One chastened for iniquity with men in general and sets him apart from “the children of men.” The application that Paul makes of the quotation in Heb. 1:5, together with 2 Cor. 5:21 and Isa. 53 eliminates all doubt that 2 Sam. 7:12-14 is a prophecy that God would set Christ on David’s throne while David was yet in the grave. That a prophecy often has a double meaning is not to be denied. That a portion of the passage in Samuel may refer to Solomon is not necessary to deny. That the Son on the throne part refers to Solomon, or any other fleshly son of David, is most emphatically denied. That the son refers to Jesus Christ, I positively affirm. The language of the prophecy shows that the reference was not to an ordinary son, but to a special son of David—a son of whom God would be a father, a special father, a special son, but one who should be of David’s seed. But when the Holy Spirit in an inspired apostle says that it meant Christ, the argument is composed—Nathan’s prophecy referred to Christ. So Jesus Christ is the seed of which God said to David: “I will set up thy seed after thee.” When should this be done? “When thou shalt sleep with thy fathers.” God would set Christ on David’s throne while David sleeps with his fathers.

That the “son on the throne” part of it referred to Jesus Christ, I positively affirm. David is in the grave, sleeping with his fathers now—but when Christ comes again, David will not sleep with his fathers—after the second coming of Christ, David, with all the righteous dead, will come from the grave, so they all admit and teach—that the righteous dead will be raised at the coming of the Lord. Then David will not sleep with his

fathers after Christ comes. But God said that the "son" would occupy David's throne while David was in the grave, sleeping with his fathers, therefore Jesus Christ cannot occupy the throne of David after his second coming. Anyone who can see through a ladder can see that.

In reference to this throne which had been promised to Christ Peter said on Pentecost, "Men and brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts 2:29-30. Here is the inspired apostle Peter's "this is that" on God's promise to give Jesus Christ the throne of David and when it was fulfilled. Peter said that when God told David he would raise up one to sit on his throne that, in the first place, he meant Christ; and in the second place, it meant the resurrection of Christ—not his second coming—and in the third place, that it had been done. Peter said in Acts 2 that David's tomb was yet with them until that day—David was still sleeping with his fathers. God said that while David slept, Christ would sit on his throne. Peter said that God, foreseeing this, spake of *the resurrection of Christ*. Concluding the argument, Peter said: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." If Jesus is not on the throne of David in heaven, then God "raised" him to sit on David's throne, but "exalted" him to something else. Peter said that God raised up Christ to sit on David's throne, and added, "therefore being by the right hand of God exalted"—that is, he was exalted to the throne that God raised him up to occupy. He was not raised to one thing and exalted to another. Then, in the climax of his appeal to the Jews, Peter said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Jesus is "Lord" because he is on God's throne, over angels and men. Jesus is "Christ" because he is on David's throne, according to promise. His throne is God's throne, because it is the throne of universal dominion. It is David's throne, because in lineal descent he is the promised seed and the righteous heir. When Jesus Christ arose from the dead, ascended to heaven, and was seated on the throne of David at God's right hand, the in-

augural ceremonies of heaven were held. Amid the shout of a myriad of angels, the Son of David and the Son of God took his seat at the right hand of the Majesty on high, henceforth to reign until the last enemy is put down, and the last enemy is death. When death shall have been abolished by the resurrection of all the dead, he will have then surrendered the reins of government, relinquished his throne, and delivered his kingdom to God.

(3) The sure mercies of David.

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”—Isa. 55:3.

The prophet Isaiah connected the mercies of David with the inauguration of the new covenant. Paul declared in his address in Antioch of Pisidia that God’s promise through Isaiah concerning the blessings of David was fulfilled in Christ. Hear him: “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins”—Acts 13:32-38. The fulfillment of these prophecies, according to both Paul and Peter, was complete in the resurrection and exaltation of Christ. Peter’s “therefore” in Acts 2:33 makes the exaltation of Christ and his sitting on David’s throne identical. And Paul’s “therefore” in Acts 13:37 marks the fulfillment of the prophecies he had cited regarding the “sure mercies of David.”

(4) The tabernacle of David—Amos 9:11-12.

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old.” The prophet Amos connected the tabernacle of David with the gospel dispensation.

James declared in his speech before the apostles and elders at Jerusalem that the prophecies concerning the "tabernacle of David" had been fulfilled. Hear him: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things"—Acts 15: 13-18.

Peter connected the fulfillment of David's prophecy that God would set up his seed to occupy his throne with the resurrection and exaltation of Christ. Paul connected the fulfillment of Isaiah's prophecy on the "sure mercies of David" with the resurrection of Christ and remission of sins, and declared that "*God hath fulfilled the same.*" James connects the prophecies concerning the setting up of the tabernacle of David with the establishment of the church and the admission of the Gentiles into it, and based his decision regarding the Gentiles at Antioch upon this fact.

What is the difference between the throne of David, the sure blessings of David, and the tabernacle of David? Will anybody venture to say that these three things are different things and not one and the same thing? According to Paul, Peter and James, all of these Davidic promises have been fulfilled in the resurrection of Christ, the establishment of his church, or kingdom, and in the preaching of the gospel to the Gentiles as well as the Jews.

According to the argument of James in Acts 15:14-17, God would "build again the tabernacle of David" and "set it up," *that the residue of men might seek after the Lord, and the Gentiles, upon whom his name was called.* If the tabernacle of David has not been built, or set up, the residue of men *cannot seek after the Lord* and the Gentiles *cannot have* the name of Christ called upon them, nor receive salvation through his name. This is one consequence.

If the tabernacle of David is not to be set up until the second coming of the Lord, since the residue of men cannot seek after the Lord, nor the Gentiles receive the gospel until it is set up, it follows that the residue of men may seek after the Lord, and

that salvation will be offered to the Gentiles, *after the second coming of Christ*. In what essential respect does this differ from the Russellite doctrine of a second chance to be saved? Why should Gentiles be concerned about salvation at all now? And why should the gospel be preached to them?

James decreed that the Gentiles had a right to the blessings of salvation and used this prophecy to prove it. Therefore, James declared that this prophecy had been fulfilled and that the tabernacle of David had been set up. To deny it is to deny the Gentiles, including our fathers and mothers who died in the faith, the blessings of the gospel. *These speculative theories are not, therefore, merely non-essential. They strike at the fundamentals of the gospel. They are vital.* Followed to their logical and legitimate end, they rob the Gentile world today of Christ. Will millennialists accept this consequence? They will not. But it is there just the same, and they must either accept the logical end of their theory and quit preaching the gospel to the Gentiles, or abandon their speculative teaching concerning the future reign of Christ on David's throne in Palestine. If they do neither of these, they will remain *inconsistent*. It behooves them to abandon their false teaching, lay aside their theories, and content themselves, "not to know anything among you save Jesus Christ, and him crucified."

(5) The house of David.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut and none shall open."—Isa. 22:22. The prophet Isaiah again points to the establishment of the church in a prophetic reference to the house of David.

The authority for the fulfillment of this "key of David" prophecy is Jesus Christ himself. To the church in Philadelphia, Rev. 3:7, he said: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Here Jesus quotes directly from Isaiah 22:22 and he said that he "hath the key of David"—he *has* the key of David. What is Jesus doing with the key of David if he does not have the house of David? In chapter 9:7 he said "upon the throne of David" the "government" would be "upon his shoulder," and in chapter 22, verse 22 he said the "key" of David would be laid "upon his shoulder."

Hence it means that Jesus Christ is using the key of David exercising the rule of government on David's throne now.

All of these Davidic promises found in the Old Testament prophecies are quoted in the New Testament by inspired writers, showing their fulfillment. Christ is said to be the seed of David; to occupy the throne of David; to bring the sure blessings of David; to rebuild the tabernacle of David; and to hold the key of David. Paul in Acts 13 says all these things "he hath fulfilled" unto us—what more could he possess—and what more could we receive?

Having shown that the promises to David have been fulfilled in Christ, it is time now to discuss more fully the prophecy of Jeremiah regarding the extinction of the literal throne of David.

III. JEREMIAH'S PROPHECY CONCERNING CONIAH

"Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O, earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."—Jer. 22: 28:30.

That is the prophecy of Jeremiah concerning the man called "Coniah"—an abbreviation of "Jeconiah," his real name.

(1) Coniah and his seed.

Jeremiah, the prophet, said no man of his seed should prosper sitting on David's throne and ruling any more in Judah. What does that have to do with the question of Christ sitting on David's throne? Just this—Jesus Christ was of the fleshly seed of Coniah. When the Lord said, "Write this man childless," it does not mean that Coniah was congenitally childless—the names of his sons are given in the Old Testament record, as well as the New Testament genealogies. Coniah had sons; he was not childless physically; but the Lord said, "write this man childless." That meant that he should not have a successor on David's throne; that Coniah would be the last man to occupy the fleshly throne of David. Zedekiah, son of Coniah, who was appointed to the throne by Nebuchadnezzar, was a vassal of the

king of Babylon. Young Zedekiah was the prince and representative of Nebuchadnezzar, but did not succeed to the throne of David. With Coniah David's earthly throne became extinct—blotted out forever.

(2) Coniah and the throne.

There are several passages that will identify Coniah. First is Jer. 24:1. "The Lord showed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon." Here we see that Jeconiah (Coniah) was the son of Jehoiakim, king of Judah. Next is 1 Chronicles 3:16: "And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son."

Now we know who Coniah was, and that he was not congenitally childless. But he was childless with respect to the throne. No man of his seed should rule any more on David's throne in Judah; in him the earthly throne of David ceased; there was no seed after him on David's throne. Zedekiah, though a son of Jeconiah, became the prince of Nebuchadnezzar, with no right to the throne, and it was overturned. For the proof of this read with me Ezekiel 21:25-27: "And thou, profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it to him."

(3) Coniah and Christ.

Ezekiel was in Babylon with exiles. He knew that the throne of David was no more and that Zedekiah as a prince of Nebuchadnezzar, had no right to it. God said, "Remove the diadem: take off the crown: this shall not be the same." The earthly throne of David should be no more "until he come whose right it is." Jesus Christ, the One to come, alone had the right to David's throne, and that only in the antitypical sense; not the earthly but the spiritual throne of David—for no man of Coniah's seed could "prosper, sitting and ruling on David's throne any more in Judah."

By these two charts I will show that Jesus was of the fleshly seed of Coniah and cannot occupy the throne of David on earth. Jeremiah said no man of Coniah's seed should sit on David's throne and rule any more in Judah.

CONIAH AND CHRIST No.1.

JER. 22:30. — MATT. 1:12.

KING JAMES

1. Jeconiah Begat Salathiel.
2. Salathiel Begat Zorobabel.

REVISED VERSION

1. Jeconiah Begat Shealtiel.
2. Shealtiel Begat Zerubbabel.

The Seed of David thru Coniah

The texts of King James and American Standard versions are arranged here in parallel columns to show you that Jesus is of the seed of Coniah. Comparing first the genealogies as given in Matthew, "Salathiel," in the text of the Authorized Version, is called "Shealtiel" in the text of the Revised Version. "Salathiel" was the father of Zorobabel, but "Shealtiel" was the father of Zerrubabel (the same man—just different spellings of names in the two texts)—thus proving that Salathiel and Shealtiel are names of the same person. So the genealogy of Matthew brings the lineage of Christ from Coniah, through Shealtiel, or Salathiel, depending on which version is used. The two versions are arranged here side by side because some have claimed that Salathiel was not Shealtiel, and not of Coniah. But the effort fails. Salathiel and Shealtiel were either the same man or else they were brothers, for Jeconiah (Coniah) was the father of both, as shown. Furthermore, they both had the same son, Zorobbabel—unless Zerubbabel and Zorobbabel were two persons, in which case they were first cousins, for their fathers then would be brothers. So, either way, the fact remains that Jesus was of the fleshly seed of Coniah. And no man of his seed could "prosper sitting on David's throne ruling any more in Judah."

The second chart, from Luke's genealogy, is connected with the lineage of Jesus through Coniah in the Old Testament genealogy of 1 Chron. 3:16.

CONIAH AND CHRIST No.2.

LUKE. 3:27. — 1 CHRON. 3:16.

KING JAMES

1. Zorobabel - Son of Salathiel.
2. Salathiel - Son of Neri.
3. Jeconiah - Assir - Salathiel - his - Son.

REVISED VERSION

1. Zerubbabel - Son of Shealtiel.
2. Shealtiel - Son of Neri.
3. Jeconiah - Captive - Shealtiel - his - Son.

No Man of his SEED on DAVID'S Earthly Throne

The purpose of the two genealogies, Matthew and Luke, is to establish both the fleshly and legal connection of Jesus Christ—one through Mary, the other through Joseph—thus proving his legal and regal right as an heir to the throne of David. In Luke's genealogy it is seen again that "Salathiel" and Shealtiel" were the same—having the same father and grandfather, or father-in-law, if traced through that connection, as was sometimes the case. No matter what the case, I have established the fact that Salathiel and Shealtiel were the sons of Coniah (Jeconiah) and that the genealogy of both Matthew and Luke brings Christ into the world through the fleshly lineage of Coniah.

Now since Christ is the seed of Coniah, and no man of his seed can sit on David's throne and rule any more in Judah, it follows that Jesus Christ cannot occupy the throne of David on earth. But the prophets said that Jesus Christ the son of David, should occupy David's throne. Since it cannot be done on the earth, it follows that Jesus Christ would occupy David's throne not on earth, but in heaven. And that is exactly what Peter affirms in Acts 2:30.

IV. ZECHARIAH'S PROPHECY CONCERNING "THE BRANCH"

"Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both"—Zech. 6:12-13. The prophet Zechariah foretold that the dual office of priest and king on the throne would belong to Christ.

The man whose name is "The Branch," should sit, rule, and be priest all at once on his throne. "And there shall come forth

a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). "And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. 15:12). These passages show that Christ is the man called the Branch and that Zech. 6:12-13 is a prophecy concerning Christ on his throne. The prophet described the office of Christ in the several functions it would fulfill.

(1) Christ and the branch.

That passage affirms that Christ would do several things and at the same time.

First, "he will build the temple." Eph. 2:21-22 says that he built the temple. "In whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Also, 1 Cor. 3:16 affirms that the church is that temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

KING AND PRIEST *ZECH. 6:12-13*

1. HE SHALL BUILD THE TEMPLE *1 COR. 3:16*
2. HE SHALL SIT ON HIS THRONE *ACTS. 2:34*
3. HE SHALL RULE ON HIS THRONE *HEB. 1:8*
4. HE SHALL BE PRIEST ON HIS THRONE *HEB. 4:14 - HEB. 8:4*
5. HE SITS-RULES - PRIEST- ON THRONE NOW. *PSALM - HEB. 5:6-10*

**CHRIST IS PRIEST ^{AFTER ORDER OF} MELCHIZEDEK THEREFORE
HE IS KING ^{AND} PRIEST ^{AT THE} SAME TIME NOW - IN HEAVEN**

Second, "he shall sit and rule on his throne." Read Heb. 1:3: "Who . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Now read verse 8: "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." When Christ ascended to heaven, God said to the Son, thy throne, thy sceptre and thy kingdom. Here the throne, the sceptre and the kingdom, are all in one verse ascribed to one divine person—Jesus Christ.

Third, "he shall be a priest on his throne." Read Heb. 4:14: "Seeing then that we have a great high priest, that is passed

into the heavens, Jesus the Son of God, let us hold fast our profession." Connect with that Heb. 8:4: "For if he were on earth, he should not be a priest at all, seeing that there are priests that offer gifts according to the law."

The sum of these passages is this: Christ cannot be a priest on earth. But he is a priest on his throne. Therefore, his throne cannot be on earth.

But Christ is a priest now; he is priest on his throne; therefore, he is on his throne now.

Again, Christ is priest on his throne now, but he is priest in heaven now; therefore, his throne is in heaven now. But Heb. 8:4 says that Christ cannot be a priest on earth; but he is priest on his throne; therefore his throne cannot be on earth. That ought to be plain enough.

Zechariah said that Christ would sit and rule and be priest on his throne at the same time. By the fact that he now sits on his throne, is now priest on his throne and now rules on his throne—at the same time—he is made a high priest forever, "after the order of Melchizedek." So says Heb. 6:20. Then Heb. 7:1-3 tells us who Melchizedek was: "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace: without father, without mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a priest continually." Melchizedek was the "priest of the most high God" who was "king of righteousness" and also "king of Salem," which signified "peace." His office as priest and king was singular "without descent"—Heb. 7:1-3. The territory of Melchizedek was not a geographical domain. He was the patriarchal representative of righteousness and peace, and so promoted these principles that they were designated his empire—a dominion of principles. In the singularity and character of his office he typified Christ.

(2) Christ and Melchizedek.

Melchizedek had no predecessor nor successor as king—without father, without mother, without descent, having neither beginning nor end of days. Melchizedek's royalty, then, like Christ's royalty now, was not linked with an earthly throne

or territory. He was "king of righteousness." *Malchi*—king; *Tzedek*—righteousness; *Salem*—peace. He was king of righteousness and peace. His sceptre was not the golden staff of a visible kingdom. He was not that kind of king and priest—not of kings nor a line of kings, without ancestry he grew up to a dominion of righteousness. His kingdom and his priesthood were complete in himself, established by no existing law, except that of righteousness, it was therefore "of the most high God." A fleshly priesthood has only a genealogical glory. Its integrity is an integrity of the flesh. It is marked by beginning and end of days in all of its functionaries. But a kingship and priesthood of righteousness does not rest on the accident of birth, and has no national or racial limits.

This king and priest of Salem—peace and righteousness—this universal Old Testament man, Melchizedek, was the type of Jesus in precisely the features named. King and priest at the same time, having no predecessor and no successor, Jesus Christ is King and Priest at once after the order of Melchizedek. Thus according to Zechariah 6:14, he sits on his throne now; he rules on his throne now; he is priest on his throne now; he sits and rules and is priest on his throne now—after the order of Melchizedek—king and priest at the same time.

(3) Christ and his throne.

The Patmos passage of Rev. 3:21 records the statement of Christ himself that he now occupies his own throne. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and sat down with my Father in his throne." The clearest and most concise summary on what throne Christ now occupies that has appeared is from the pungent pen of Cled E. Wallace:

"Future kingdom advocates generally make a distinction between the Father's throne and the throne of the Son. They are positive in their assertions that Christ is now on the Father's throne, but that he will occupy his own throne when he comes again and sets up the kingdom the prophets foretold. They think a man is rather short-sighted and lame in his knowledge of the scriptures who cannot see this.

"It is admitted that the kingdom the prophets foretold was the kingdom of Christ, the Messiah. This kingdom was 'at hand' when John the Baptist was preaching. He called it 'the kingdom of heaven.' 'Repent ye: for the kingdom of heaven

is at hand' (Matt. 4:2). Jesus preached the near approach of this same kingdom. 'The time is fulfilled and the kingdom of God is at hand' (Mark 1:15). Jesus called it the 'kingdom of God.' God is the Father. We are told that because the Jews rejected their Messiah that his kingdom has been postponed until Jesus comes again to establish the kingdom and usher in the millennium. This is bound up in the term premillennialism. Whose kingdom is it to be? The kingdom of Christ. Whose kingdom is it to be? The kingdom of God. Are there to be two kingdoms with God reigning over one and Christ reigning over the other? Certainly not. Premillennialists do not so contend. The kingdom of Christ has a throne. Whose throne is it? It is Christ's throne. The kingdom of God has a throne. Whose throne is it? God's throne. If the kingdom of Christ and the kingdom of God are one kingdom, why, then, cannot the throne of God and the throne of Christ be one throne? Where then goes the distinction that is made between the throne of the Father, on which Christ now sits, and his own throne which he will presumably occupy after he comes again? It goes the way of the whole future-kingdom theory. It is as unsubstantial as a mere flight of fancy. One might as well and with as much reason argue that Christ cannot sit on his own throne, because he is to sit on David's throne and how can it be his and David's both? Even David sat on his throne and the Father's throne at the same time. Solomon sat on Jehovah's throne and David's throne at the same time. 'And Solomon sat upon the throne of David his father: and his kingdom was established greatly' (1 Kings 2:12). Whose throne? David's. Whose kingdom? Solomon's. 'Then Solomon sat upon the throne of Jehovah as king instead of David his father, and prospered, and all Israel obeyed him' (1 Chron. 29:23). Whose throne? Jehovah's. Whose reign? Solomon's. It should not be too straining on the eyes to see in the light of this, how Christ can sit on the Father's throne, David's throne and his own throne all at the same time. Besides all this, Paul calls the kingdom 'the kingdom of Christ and of God' (Eph. 5:5). Why then, cannot the throne be that of Christ and God, and David's too?

"I think all admit that the church Christ said he would build has been established. Whose church is it? Jesus said: 'Upon this rock I will build my church.' My church. It is indeed the 'church of the Lord' and congregations are called 'churches of Christ' (Matt. 16:18; Acts 20:28; Rom. 16:16). It is also called

‘the church of God,’ and ‘churches of God’ is an expression found in the sacred writings (1 Cor. 1:2; 1 Thess. 2:14). If it is easily recognized that the church of Christ and the church of God are one and not two institutions; the kingdom of God and the kingdom of Christ are one and not two kingdoms; then the throne of God and the throne of Christ are one and not two thrones. A man who cannot see that must be looking some other way.”

Still there are those who would restore the literal throne of David and set it up again on earth, bring Christ down from heaven and set him on that old dilapidated, Judaistic, Palestinian throne of David, without even a new cushion in it—and they would call that the “glorious” kingdom of Christ!

V. PAUL'S ARGUMENT ON THE REIGN OF CHRIST

“But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Christ the firstfruits, afterward, they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—1 Cor. 15:20-26.

What a fine place to have said: “then cometh the thousand years reign”! But it says, “then cometh the end.” When he shall, after his reign in heaven is completed in the destruction and abolition of death, deliver up the kingdom to God.

(1) The abolition of death.

Paul affirms in 1 Cor. 15 that Christ is reigning now and must reign until death is destroyed and abolished. As illustrated on the chart, Acts 2 says that Christ was raised “to sit at God's right hand until the end.” Hebrews 1 says that he ascended and “sat” at God's right hand, where he will stay until the end. 1 Cor. 15 says that he “must reign at God's right hand” until the last enemy, death, is destroyed. But death will not be destroyed until the last dead person is raised. As long as the tomb holds a single captive, death is not destroyed. As long as there is one victim of death in the grave the last enemy has not been destroyed. But 1 Cor. 15 says that Christ must reign in heaven until death is abolished, therefore, Jesus Christ will sit at God's right hand in heaven until the

last dead person is raised. There is no room in 1 Cor. 15 for a thousand years between the two resurrections. If such a theory could be established, Christ would be in heaven, not on earth, during the millennium, for these passages all say that he will stay in heaven as long as there is a victim of death in the grave. So Christ would be in heaven during the millennium!

The* REIGN of CHRIST *COR. 15:20-28

- 1. RAISED-TO SIT ON THE THRONE (GOD'S RIGHT HAND)
UNTIL THE END. *ACTS. 2:29-34***
- 2. ASCENDED-SAT ON THRONE (GOD'S RIGHT HAND)
UNTIL THE END *HEB. 1:3-13***
- 3. MUST REIGN-IN HEAVEN (GOD'S RIGHT HAND)
UNTIL THE END. *HEB. 10:12-13***

Reign of Christ Continuous ^{from} Pentecost ^{to} End of Time

The reign of Christ is not a millennial reign. It began on the day of Pentecost and extends until the end of time. There is no future millennium kingdom.

(2) The destruction of Satan's power.

In Heb. 2:14 Paul declares that Satan "had" the power, but he has it no more. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." To establish his authority and dominion it was necessary to destroy Satan's power and principality. "For this purpose the Son of God was manifested, that he might destroy the works of the devil"—1 John 3:8. Having triumphed over Satan, Jesus announced: "All power is given unto me in heaven and in earth." Nothing can be added to his authority. Matt. 17 records that in the presence of Moses and Elijah, the pioneers of law and prophecy, God said, "hear ye him." That meant the authority of Moses had ended; the regime of prophecy was over. An old era had died, a new era was born. An old age closed, a new age opened. An old law was repealed, a new law was enacted. An old dispensation was abrogated, a new dispensation was inaugurated.

The authority of Christ is singular—it is inherent in himself. "He taught as one having authority" in and of himself, derived from no predecessor, emanating only from God the

Father. Vaulting the sky and clearing the heavens the voice of God proclaimed in confession of his Son: "This is my beloved Son . . . hear ye him." His authority is full and final. There is none for the pope in heaven or in earth—his authority would therefore of necessity come from the underworld of hell—neither earth nor heaven—and I shall not submit to authority from that source.

Let me again call your attention to Matthew 12, the parable of the strong man's house. Jesus said, the goods of the strong man could not be spoiled unless his house is entered and he is bound. First, enter the strong man's house; second, bind the strong man; third, spoil his goods. Jesus was forecasting his death and resurrection. He would enter the strong man's house; he would bind him; he would spoil his goods. I write it here—enter, bind, and spoil. In Colossians 2, Paul said when Jesus took the law out of the way, nailing it to the cross he "despoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Paul said that when he died on the cross and arose from the dead, he despoiled the devil's principalities and powers. Not only did he spoil them, but he made a show of them openly. "Them" refers to principalities and powers. He spoiled them; he made a show of them. Then it says: "Triumphing over them in it." Triumphing over Satan's principalities and powers "in it"—in his resurrection from the grave. Jesus Christ said he could not spoil Satan's goods without entering Satan's house. Paul says that Jesus did spoil Satan's goods; therefore he entered his house. But he could not spoil Satan's goods without entering the house of Satan and binding him. He did spoil Satan's goods, therefore, he entered Satan's house and bound him. Then, what about that passage in 1 Pet. 5:8 where it says, "your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour"? The same passage says, "whom resist, stedfast in the faith," and another passage says, "resist the devil and he will flee from you"—James 4:7. No man can be forced, coerced or bound in Satan's service. He who serves Satan is a willing servant.

Time was when man could not escape Satan's captivity, but Jesus Christ broke the fetters of sin and shattered the shackles of Satan. He released us and set us free. Any man who serves the devil is a willing servant. But it is replied that if one serves God he must be willing. True, but if one refuses to serve God, he has the power to do something about it. Jesus said in Matt.

10:28, "fear not them which kill the body, but are not able to kill the soul: but rather hear him which is able to destroy both soul and body in hell." Tell me what the devil can do if subservience to him is refused. Not one thing can he do—his power is destroyed. "For this purpose the Son of God was manifested, that he might destroy the works of the devil"—I Jno. 3:8. That is final on the subject.

(3) The day of his power.

In Psalms 110 David said: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power . . . The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." The day of Christ's power is here very conclusively set forth by David in Psa. 110:1-4. This psalm is quoted in several places in the Hebrew epistle and applied to Christ. Heb. 5:10: "For he testifieth . . . Thou art a priest forever after the order of Melchizedek." Note what should happen in the day of his power.

1. He sits at God's right hand in the day of his power.
2. He rules in the midst of his enemies in the day of his power.
3. His people are willing (obedient) in the day of his power.
4. He is priest after the order of Melchizedek in the day of his power.

Now add the sum of the argument: He sits at God's right hand now—Heb. 1:3; he rules at God's right hand now—Heb. 1:8; his people are willing subjects now, he is priest after the order of Melchizedek now—Heb. 6:20; *therefore this is the day of his power now.*

(4) The present dispensation is the day of his power.

In Heb. 10:12-13, the apostle of Christ says: "But this man, after he had offered sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The period in which the Lord rules over his enemies is the day of his power, and Heb. 10:12 shows that the period described in Psa. 110 as the day of his power extends from the ascension to the second coming, the end of time.

This passage defines the period of Christ's power and rule as being from the time he "sat down on the right hand of God" till the time that "his enemies are made his footstool"—till the last enemy, death, is abolished, as stated in 1 Cor. 15. From the time he ascended to heaven—"from henceforth expecting"—from that time on Jesus Christ expected to exercise authority on his throne. Was he expecting to do something that was not done? If so, his coronation in heaven was a divine failure and disappointment. But Peter says that he is now exercising the power. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Christ Jesus: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him"—1 Pet. 3:21-22. Paul also affirms that he is doing it. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:20-22. Contrary to these inspired statements, premillennialists teach that Jesus Christ is not exercising that power, and that he will not do so until his return.

The grand climax of all these truths is the second chapter of Acts—the day of Pentecost. Having preached the life, death, resurrection, ascension, coronation and kingship, throne and authority of Jesus Christ, Peter said: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). His hearers were pricked in the heart with poignant conviction, which wrung out of them the harrowing, distressing cry, what shall we do? As quickly as the Spirit of God could put words on the tongue of an inspired preacher, they were told to repent and be baptized in the name of Christ, for the remission of sins. The first act of the new king was to pardon guilty men who had crucified him, but who now had fallen before the feet of the king's ambassador and sued for mercy. The king on David's throne performed the first administrative act in his name—pardon. The same king is on the same throne, and is offering the same pardon on the same terms—and he will add all now to the same church, in which there is the same hope of heaven.

CHAPTER VII

THE SECOND COMING OF CHRIST—IS IT IMMINENT?

Premillennialism is not a mere theory. It is a system of doctrine. It is a scheme of things. It is a theory that calls for a recasting of the whole Bible, from Genesis to Revelation. Recasting, I say, from primary principles and fundamental facts we have always accepted, to meet the demand of a new and novel order of things.

Error capitalizes upon ignorance. Abraham Lincoln once said, "Let the people know the truth and this country is safe." I subscribe to that principle. If that be true in the realm of political economy, how much more so in the realm of religion. Therefore, I say let the church know the truth, and the church will be safe.

The present theme is "The Second Coming of Christ—Is It Premillennial and Imminent?" The text is the first chapter of second Thessalonians, the first ten verses:

"Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of everyone of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribuations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

In the text the sentence, "because our testimony among you was believed," is in parenthesis. Leaving out the parenthesis, it reads: "When he shall come to be glorified in his saints, and to

be admired in all them that believe in that day." The expression "in that day," in verse 10, refers to the same occasion mentioned in the verse above—"when the Lord shall be revealed from heaven." It is the time when all who "obey not the gospel," . . . "shall be punished"—and the time is "when he shall come." These events which shall occur when Jesus comes, have a very definite bearing on the issues in hand. By such statements of what will take place when Jesus comes, we know what will not take place.

I. THE QUESTION OF IMMINENCE

There are two questions before us now: First, is the return of Christ imminent—impending? Second, is the coming of Christ premillennial? The word millennium is a double word, derived from two Latin words, "mille," meaning "thousand," and "annum," meaning "year." Hence, millennium, meaning one thousand years. The prefix "pre" means "before," so "premillennial" means before the millennium. If the coming of Jesus Christ is premillennial, it means that Jesus will come before the millennium; that is, Jesus comes first, then the millennium. That is what the word *premillennial* means, and "ism"—*premillennialism*"—means that it is not so. Millennialists are wont to charge that all who reject their second advent theories do not believe in the return of Christ. That, of course, is a false accusation. The rejection of the false doctrine of direct converting power does not mean that we do not believe in conversion or in the Holy Spirit. On the same principle, rejecting the theories of a future kingdom and reign of Christ on earth does not mean that we do not believe the promise of his coming. No man can hold a more fervent faith and higher hope in the coming of the Lord than my own.

An effort is being made to foist the millennial scheme of things on the church, to deliver the churches of Christ bodily to the premillennial party. Some of us have stood in the way of the men who have attempted to do it, and their effort has failed. Our determination is to uphold what the Bible teaches concerning the coming of Christ, while exposing the theories known as premillennialism.

The discussion of the second coming of Christ poses several questions: Is the personal return of Christ a fact? Will it be premillennial? Will Christ dwell in bodily presence in the

world? Will he establish an earthly kingdom and reign one thousand years on the earth? At the threshold of such investigation stands the question of imminence. Is the second coming impending? Are there signs of its occurrence? In answering the questions we want the facts versus the theories.

(1) The promise of his coming.

First: Jesus promised to come again. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14:1-3. Jesus did not say that he would "come again" to prepare a place for us. He said he was "going away" to prepare the place and would *come again* to receive us. Yet some think that the "place" will be in old Jerusalem of Palestine, a renovated, deodorized, fumigated, glorified, earthly Jerusalem! Simon Peter was present when Jesus made the promise to his disciples. He heard him say, "I go to prepare a place for you." Forty years later in his first epistle, chapter 1, verse 7, Peter said, "There is a place reserved in heaven for us." Jesus went to prepare the place. Peter says that the place is in heaven, and has been reserved there for us.

Second: The angels said he would come again. "And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:10-11. The Lord himself testified that he would return, and the angels of the Lord were sent on the occasion of his ascension to reassure the disciples of the certainty of the promise.

Third: The Holy Spirit said he would come again. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. 9:27-28.

The threefold testimony completes the divine record, and is all-sufficient to establish the fact of the Lord's second advent. We accept it and believe it. Bring all the passages of both the old and the new testaments, stack them one upon the other

until they reach the dome of this building, and we accept them all in advance. Jesus Christ is coming again. My faith is as firm and my hope as high as that of any man in the promise of his coming.

(2) The time of his coming

The time and imminence of his coming are another question than that which concerns the fact of his coming. The word "imminent" means impending. If a thing is imminent, it is ready to occur. The second coming of Christ is an "eminent" subject—prominent; but that his coming is "imminent" the New Testament does not say or teach. The Greek lexicon defines "imminent" as a thing "impending," as "ripened fruit, ready to fall." Ripened, it is ready to drop, but the precise moment is not known.

If the New Testament taught when it was written that the return of Christ was imminent, it taught that which was not true—it did not occur.

It is said that the apostles of Christ believed and taught the imminent return of the Lord; that Paul believed the coming of Christ was imminent; and that Peter believed it; that both Paul and Peter taught it. They were inspired apostles, and if Paul and Peter believed and taught that the return of Christ was imminent, they believed and taught an error—he did not come—therefore his coming was not imminent. That amounts to bringing an indictment of error against the Holy Spirit.

The New Testament does not teach anything now that it did not teach then; if it did not teach the imminence of the coming of Christ then, it does not teach it now. Paul did not teach the imminent return of Christ. Hear him: "I know this, that after my departing shall grievous wolves enter . . . and from among your own selves shall men arise, speaking perverse things"—Acts 20:29-30. Paul warned of things to happen after his death. Paul knew by inspiration that Christ was not coming before his death. Peter did not teach that the coming of Christ was imminent. Writing to the scattered members of the Jerusalem church he said the "putting off of this, my tabernacle cometh shortly, even as the Lord Jesus signified unto me." Forty years before, Jesus had signified to Simon Peter the manner of death he should die. "Verily, verily I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt

stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what manner of death he should glorify God.”—Jno. 21:18-19. Forty years later, Peter said, “Even as our Lord Jesus Christ hath showed me”—2 Pet. 1:14. Peter knew by the Lord’s own words that Christ would not come during his lifetime. He knew the manner of death that he would die. Yet it is claimed that Peter and Paul taught the imminent return of Christ. Neither of them so taught, no passage in the New Testament so teaches. The question of imminence did not enter into the promise of his coming.

(3) Recent advent theories.

It is also claimed that the signs of the times indicate “the soon return of Christ”—that we may know approximately when by the signs of the times. The leaders of every speculative movement in every generation since speculation was born have speculated on the same signs of the times to prove that Christ would return at the certain time demanded by them and their respective theories.

William Miller was the founder of a sect called Second Adventists which, under the prophetess Ellen G. White, evolved into the Seventh Day Adventists. William Miller played up the signs of the times, and certain prophecies to bolster up his predictions and in 1843 he set the date for the return of Christ one year hence—in 1844. When 1844 came, the month came, and the day of the month came, but Jesus did not come, Miller set his date forward one year, claiming that he made a mistake in figures and had not read the signs right—but Christ would come in 1845.

The gullible followers of William Miller, believing implicitly the speculations of their leader, and having been taught that they would ascend to meet the Lord in the air in rapture, donned ascension robes of white garments, and very early on the morning of the predicted day of 1845 they climbed upon the hills, up into the trees, on top of barns and houses, on the highest places and points and eminences, to wait for Jesus. There they sat, with garments white, on the alert—for a running start to meet Jesus. From dawn till dark they sat, all day long they looked. When the shadows of evening fell and the sable curtains were drawn in the sky, they rolled from their perches a disappointed

people, their faith and their hearts broken, never to trust man or God again.

This is the serious thing about these speculations. When innocent people learn that their credulity has been imposed upon, they seldom return to sensible attitudes toward the Bible; they suffer spiritual prostration, a religious breakdown, they go into infidelity, lose their souls, and speculation is to blame for it.

That ended Miller. Later Charles T. Russell, internationally known as Pastor Russell. Russell set October, 1914, for Jesus to come, for this present order of things in the world to end; and for the millennium to begin. The followers of Pastor Russell believed him. We had some neighbors who kept their children out of school because they believed that Jesus was coming and the world would end. That was the first time my attention was attracted to Russellism, and, as a lad, when I saw that the children of the parents who believed that doctrine did not go to school, I wished that my parents would take up with the doctrine! Nevertheless, 1914 came and went, but Christ did not come. Russell moved his date forward to 1918. Meanwhile the World War occurred, and Russell said that the battle of Armageddon was at hand, and the end of the world would come with the end of the war. It did not happen that way, and Charles T. Russell went the way of all the earth—he died, not seeing Jesus.

The mantle of Pastor Russell descended on one J. F. Rutherford—Judge Rutherford. Judge was his first name, so it is said. His followers capitalized on the advertising advantage and he was headlined "Judge Rutherford." He was not "a judge." He was just an ordinary disciple of Pastor Russell. The Pastor's mantle fell on his shoulders, and Rutherford went all over the country preaching that "millions now living shall never die." Recordings were made of his preachments and his followers gained some notoriety by pushing their feet in people's front doors trying to force them to listen to Rutherford records. But he died—preaching that Jesus was coming in his lifetime—another example of the fanaticism of speculators and the gullibility of their followers.

Another one of these personages was Mary Baker Glover Patterson Eddy of Christian Science fame and fortune. She belongs in the same catalogue. Mrs. Eddy believed that she would not die. She was ninety-six years old when she died and her age was offered as evidence of the truth of Christian Science—she

was, they said, a living demonstration of the truth of Christian Science. But she died; and by the same token her death must be regarded as a dying demonstration of its falsity. Rutherford did not believe that he would die. At least, that is what he taught, whether he actually believed it or not, no confidence can be had in such leaders. Nevertheless, he taught, and imposed the impression on thousands of people, that he was among the millions now living who would never die. On and on, for years and years, they talk and talk about the signs of the times, and the battle of Armageddon. Every war that was ever fought since the Dark Ages has by some pseudo-seer been made to mean the battle of Armageddon, until the march of events put the so-called seers one by one on the shelf. The battle of Armageddon, of course, never was and never will be a physical battle. The blood in Armageddon is the blood of the Son of God. It is the figurative description of the spiritual conflict between truth and error. We will come to that in time.

II. THE SIGNS OF THE TIMES

Having sifted the speculations and fanned the fanatics, we will now deal with the "signs" as related to the question of imminency. Are there any signs by which the time of the coming of Christ can be determined? The idea that "signs of the times" portend the coming of the Lord and the end of all things is based on a misinterpretation of the 24th chapter of Matthew.

(1) The two questions answered.

Matthew 24, Mark 13, and Luke 21, are parallel chapters. Jesus was in the city of Jerusalem with the disciples, viewing the temple. The disciples, like all of the Jews, admired the temple buildings. Looking upon the massive stones of the mighty structure of Solomon's temple, Jesus amazed the disciples with the declaration: "There shall not be left here one stone upon another that shall not be thrown down." The disciples naturally thought that when such a stupendous thing as that happened, it would be the end of the world—the end of all things. So the two questions: "When shall these things be? And what shall be the sign of thy coming?" Answering the question—"What shall be the sign of thy coming?" Jesus told them plainly there would be none. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." There would be no signs of his coming. No man knows the time of his com-

ing; the angels do not know; and Mk. 13:32 adds "neither the Son"—the Lord in his state of humanity had not been shown the things of the future that belonged only to the Father. The Son's enlightenment and illumination on all things were subject to the time that it was the Father's will to show him—Jno. 5: 19-20; but "no man" could ever by any "signs of the times" know the time of the Lord's coming. In proof of this I need only to call your attention to the expression: "So shall also the coming of the Son of man be." So shall "be" the coming—it will be that way when he comes. No man will know until he comes. Yet, men in their audacity have the gigantic gall and colossal cheek, in the face of a statement like that, to say that they do not know.

The answer of Jesus disillusioned the disciples regarding signs of his coming and pointed to the destruction of Jerusalem and the end of the age.

(2) The fall of Jerusalem.

In his answer to the question, "When shall these things be?" Jesus mentioned the signs of the impending siege of Jerusalem, the destruction of the city, the demolition of the temple and the end of the Jewish state. When he answered the question as to the time of his coming he said that "no man knows"—there would be no signs. When he answered the question on the destruction of Jerusalem, he mentioned and described in detail the signs.

The indication that the siege of Jerusalem is the subject of the Matthew 24 discourse is to be seen in the application of the numerous expressions peculiar to prophecies and apocalypses of the Old Testament concerning the destruction and desolation of ancient cities and nations, which are used throughout this chapter, and the parallel chapters of Mark and Luke.

1. The abomination of desolation mentioned in verse 15, taken from the prophecy of Daniel, was said by the Lord to be fulfilled when the Jews should see the presence of the signs and symbols of the Romans "standing in the holy place," as recorded by Matthew, and "where they ought not to be," as stated by Mark. This is the Lord's own interpretation and explanation both of the prophecy of Daniel and the fulfillment in Matthew 24.

2. The exhortation to flee to the mountains with haste, with no opportunity or means to arrange for the carriage and trans-

port of personal belongings and supplies, when they beheld the Roman armies in full march, indicates the beginning of the siege.

3. The distress and tribulation that would accompany the prolonged and bitter siege, confirmed by eye witness historians such as Josephus and Pliny in appalling descriptive detail, can be given no other application.

4. The reference to pseudo-christs and imposters, pretenders claiming to be the Christ, with deceptive signs such as the magical wonders of Simon Magi, shows that the effort to imitate the Messiah was widespread, thus identifying the time with the works of Jesus belonging to that age and generation.

5. The mention in Luke's narrative of the distress upon the land of Judea, the mass massacre of the inhabitants by the sword, the carrying away of the captives into all the surrounding nations, the encompassing of the city by foreign armies, and the trodding down of Jerusalem by the Gentiles permanently—all of these things can be descriptive of only one event of history: that final crisis of the ages concerning Jerusalem, in which transition from the dispensation of Judaism to the age of Christianity became published through all the world.

The complete and final overthrow of the Jewish capital and temple, representing the cult of Judaism, and the consequent expansion of the new kingdom of Christ, are seen in these evidences to be the main subject of Matthew 24—the conquest and establishment of Christianity in all the world.

6. The climax of all the statements of the whole chapter, to settle the question of time, is in the declaration that all the things indicated by the signs would have fulfillment in that generation. The narrative of Luke adds to the strength of Matthew's statements: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled"—Lk. 21:28-31. Matthew's account reads, "till all these things be fulfilled." Notice the expression: when YE see, know YE, and, I say unto YOU, statements which identify the people of that generation with the fulfillment of the events depicted.

A significant statement is made by Luke in verse 31. He says, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Mark's account adds, "even

at the doors"—Mk. 13:29. The obvious meaning is: that in the midst of these ominous developments the believing disciples need not be frantic because the kingdom was with them, *nigh at hand*, and *even at the doors*; and the Lord was as near to them as the kingdom which hovered over and surrounded them with all the divine assurances of the Lord's own presence. The truth of this is further seen in verse 28: "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is here evident that *redemption* meant their *deliverance* from the siege, and it is given the same application in this context with the phrase "the kingdom of God is nigh at hand." In this connection the two expressions have the same significance. The kingdom was *nigh at hand* in the same sense that redemption or deliverance was *even at the doors*.

The teaching of both the old and new testaments concerning the kingdom of Christ is: that it contemplates the full length of time from his ascension to heaven after his resurrection to his descension from heaven at the end. "For he must reign till he hath put all enemies under his feet"—1 Cor. 15:25. The overthrow of Jerusalem and the temple was the final sign to the world that he was seated "on the right hand of power," as he had declared in Matt. 26:64 to the high priest of the Jews; and as further announced to this Jewish official that he and his fellow officials of the Sanhedrin should thereafter *see* it. Methinks they did—at the destruction of their capital city and their national temple.

(3) The end of the Jewish state.

For a detailed argument on Matthew 24, I will refer to a series of charts which illustrate the parallel chapters of Matthew, Mark and Luke.

MATTHEW 24

(MK.13 - LK-21)

I. THE GREAT TRIBULATION—NOT PREMILLENNIAL PERIOD

- 1 DISCIPLES FLEE—V.16—ACCORDING TO PRE.M. NONE ON EARTH.
- 2 PRAY NOT IN WINTER—EXPOSURE.
- 3 NOR ON SABBATH—JEWISH AUTHORITIES.

VOIDS THE PREMILLENNIAL APPLICATION.

II. THE DESTRUCTION OF JERUSALEM.

1. THE TEMPLE BUILDINGS—VERSE 1-4 LUKE 21:6
2. DES. OF TEMPLE—END OF JEWISH STATE—V. 3, 32-36—MK 13:14
3. DAY OF VISITATION—LK. 19:41-44—ISA. 13:5-10-17—BABYLON—ISA. 18:11—EGYPT

1. "After the tribulations of these days." The millennialists teach that "the tribulation" will be at the time of the rapture. The saints, they say, will be caught up in the rapture, and while the saints are in the rapture, "somewhere in the heavens," the tribulation period will be in process on earth; but the saved will be spared the tribulation, for the saints will be up in the heavens somewhere with Jesus in rapture until the tribulation period is over, when with the Lord, they say, will return to earth for the millennium. But Matthew 24 does not fit the picture. The record says that the disciples were told to flee to the mountains when this tribulation begins. According to the millennial theory there would be no disciples on earth to flee—they would all be up in the rapture!

2. "Pray that your flight be not in the winter, nor on the sabbath." The law would be nailed to the cross, the sabbath abolished; Christians would not be observing it, but the Jewish authorities would be enforcing it. Why pray that the flight be not on the sabbath? Simply because the gates of the city would be closed, and the enforced restrictions of the sabbath would hinder their flight. The reference to winter—"pray that your flight be not in the winter"—shows that Jesus was referring to hindrances to flight. The Jewish state did not end until the destruction of Jerusalem. Hence, the Jews maintained their state and enforced the law. That fact furnished the ground for the Lord's warnings on hindrances to their flight. He surely did not mean that "winter" was a holy season or that the sabbath is a holy day, which could not be violated even in an emergency of life or death. Women "with child," or nursing babes, would be subject to delay, temporal privations, and increased trouble and hardship, besides the difficulty of providing for actual needs of subsistence itself. In the winter their infants and children might perish with cold and hunger.

3. "The day of visitation." That expression also has to do with the things that occurred in connection with the destruction of Jerusalem. "The things which ye behold," is the key to it all. Mark and Luke must be regarded as faithful reporters, along with Matthew, and the application of the language, therefore, must be in harmony with all three records. A comparison of the three reports clearly places the events in connection with the destruction of Jerusalem and the end of the Jewish state. The two questions, as recorded by Matthew, read: "when shall these things be? and what are the signs of thy coming and of

the end of the world?" Mark's record says: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Then Luke's record reads: "Master, but when shall these things be? and what sign will there be when these things shall come to pass?" The answers of Jesus to these questions were the augurs of total destruction to the ears of men who had been taught that their temple and city would abide forever.

Many of the figures of speech used in Matthew 24, in reference to the destruction of Jerusalem were used in Isaiah 13, in referring to the destruction of Babylon. Note Isaiah 13:10: "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Similar language is used in reference to the destruction of Damascus in Isa. 17, and of Ethiopia in Isa. 18, and of Egypt in Isa. 19. In Matthew 24, in reference to the destruction of Jerusalem, similar symbolic language was used. When it says that "the sun shall be darkened" and "the moon shall not give her light" and "the stars shall fall from heaven," people are wont to believe these expressions denote the second coming of Christ; but the same figures of speech were used in the Old Testament description of the destruction of Babylon, when Isaiah said of that event that the sun should be darkened and the moon should not give light. The reference is to the darkness that would settle over the Babylonian state in Isaiah 13, and the Jewish nation and the city of Jerusalem in Matthew 24. The language cannot be taken literally in either case, but as representing the end of the Babylonian nation and of the Jewish state. Thus Jesus disillusioned the disciples on both of their questions, showing them that he was prophesying the fall of Jerusalem and the end of the Jewish state, rather than of the second coming of Christ and the end of the world.

III. THE GREAT TRIBULATION

The sun of Israel's sanctuary would cease to shine. The moon of the national commonwealth would be as blood flowing in all their land, and the seventy members of the official Sanhedrin would fall from their high places like stars and constellations fall from the heavens above us.

There are three theories, a sort of a set of theoretical triplets, in connection with what has been termed the first and sec-

ond stages of the coming of Christ. These are what is commonly called, the tribulation, the rapture, and the second coming proper. Let us attend to these three theories in order.

(1) The tribulation theory.

It is asserted that at the first stage of the coming of the Lord the "saints" will ascend to meet him and remain with him in the heavens for a time. During that interval there will be "a time of trouble," the period of "the great tribulation" on the earth, but the "saints" will be spared this tribulation because they will be up in the heavens with Jesus during the tribulation.

We are told by the millennialists that Matt. 24:21 refers to this tribulation period. Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." But there are some very definite reasons why this passage cannot refer to the millennial tribulation idea. First, the faithful disciples were commanded to flee to the mountains at that time, as seen in verse 16, but according to the millennial tribulation theory the disciples would be up in the heavens with Jesus and there would be no disciples left on the earth to flee to the mountains. That alone nullifies the argument that the "tribulation" of Matthew 24 is the millennial tribulation. Second, the disciples were told to pray that their flight from Jerusalem should not be in the winter, as mentioned in verse 20, because it would be hindered by exposure. Third, they were told to pray that their flight be not on the sabbath day because, though the law would be abolished, the Jewish authorities yet observing the law would be enforcing the sabbath, and they would consequently find the gates of the city locked, thus hindering their flight in haste. These facts taken together void the application that the expression "immediately after these days," or "the tribulation of these days" refers to the second coming of Christ.

(2) The rapture theory.

There are two passages in the epistles especially which have been featured as "rapture" texts.

The first is 1 Thess. 4:14-17: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the

coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall ever be with the Lord."

The second passage is Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, execute judgment upon all, and to convince (convict) all that are ungodly among them of all their ungodly deeds which they have ungodly committed."

Now a careful reading of these passages is all that is necessary to see that the rapture idea of two comings is not there. First, if the "comings" mentioned in these passages are not the same, there must be a third coming to meet the demands of the case. For instance, if Jude refers to the second stage of the coming of Christ, which would be before the millennium, then the judgment of the "ungodly" takes place before the millennium, for Jude says the coming of the Lord in this verse will be to execute judgment upon the ungodly. That brings the judgment a thousand years too early for the millennial theory, and in trying to make a rapture text out of Jude 14, 15, they have run headlong into their judgment at the end of the millennium theory. In their theory, the ungodly will not be raised until after the millennium. But Jude says that when the Lord comes "with his saints" it will be to execute judgment on "all the ungodly." So they have the judgment of the ungodly taking place a thousand years before they are raised from the dead. Such are the consequences of a false theory. Their theory of two future comings with the tribulation between requires in fact three comings in the light of their contention on Jude 14, 15—first, he comes for the saints; then he comes with the saints; and then he must come again to judge the ungodly, if Jude 15 means what millennialists say it does. Such a mixed-up theory of things cannot be true.

In the Thessalonian passage, when Paul said "even so them also which sleep in Jesus will God bring with him," he was referring to the fact that the "dead in Christ" would be raised before the living in Christ ascend, to meet the Lord when he comes. Some of the Thessalonians had the impression that

their dead loved ones would be left behind in their graves. But Paul assured them that “the dead in Christ shall rise first”—before the living in Christ ascend—and “we which are alive and remain shall be caught up together with them.” When this passage is connected with 2 Thess. 1:5-10, in the same opening of the New Testament, it shows this resurrection to be the general resurrection. There are not two comings nor two resurrections in these passages nor any other passages, nor a “rapture” nor “stages” of his coming.

(3) The dual coming theory.

The examination of a group of passages affords positive proof that the “two comings” theory has no basis in the text of the New Testament.

First: There will be no period of time between the two stages of his coming, sometimes called the “parousia” and the “epiphaneia”—his “presence” and his “manifestation.” The premillennial theory provides for a twofold coming of Christ which they say is taught by two distinct words in the New Testament, words which they say were specially inspired to teach this particular thing. These words are “parousia” and “epiphaneia.” The first word, “parousia,” we are told means his “presence,” while the second word, “epiphaneia,” means his “manifestation.” The theory is that when the Lord comes down “for his saints,” it will be the time of his “presence”—the *parousia*. But when he comes “with his saints,” it will be the time of his “manifestation”—the *epiphaneia*. And it is argued that there will be a seven year period between the *parousia* and the *epiphaneia*. This period is what is called the “rapture” of the saints in the heavens with the Lord, while the tribulation is blasting out its fury on the earth. So Christ comes “for the saints”—*parousia*—at which time his coming is not manifested; then after the “tribulation,” he comes “with his saints,” which is the manifestation—*epiphaneia*—at which time the millennium begins.

That is quite a pretty theory, but the difficulty of it is that it is not true. The New Testament does not support any such distinction in the use of the two words mentioned. In the first place, the translators of our two accepted versions—the King James and the American Standard versions—make no such distinction in the translations of these words. The one hundred and forty-eight translators did not know of such a distinction;

hence, they translated both terms in the word "come" and the word "coming." Had there been such a distinction they would doubtless have so translated it into the English text.

But in positive proof that there is no distinction, and that the two words are used interchangeably in reference to the coming of the Lord, I submit a few passages from the New Testament where these words occur.

2 Thess. 2:8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." The word "brightness" in this passage is the word *epiphaneia*; and the word "coming" is the word *parousia*. So we have both words in one passage. That helps us to understand their use. Now read it: "Whom the Lord shall destroy with the brightness (*epiphaneia*) of his coming (*parousia*)." So the coming of the Lord in this passage is called the *epiphaneia* of his *parousia*. He will destroy that Wicked—the wicked one—with the "epiphaneia" of his "parousia." There is not one split second between the time of his "brightness" and his "coming," or his "manifestation" and his "presence," in this passage. It shows that the "epiphaneia" and the "parousia" will be at the same time, and the words are used to describe the same coming.

1 Thess. 3:13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." The word "coming" in this verse is the word "parousia." Here it says that Jesus Christ will come "with all his saints" at the *parousia*. But the millennial theory is that he comes "for his saints" at the *parousia*, and "with" the saints at the *epiphaneia*. So Paul made a slip—he has the Lord coming "with" the saints when he should be coming "for" them. Paul has the Lord coming "with" his saints seven years too early to fit the millennial theory. Paul was not a premillennialist, and did not use these words as the premillennialists use them—Paul used them interchangeably with reference to the one coming of Christ. And that is right, because the coming of Christ will be his presence and it will be his manifestation—but it is the same coming, at the same time.

1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." When the Lord comes the apostle says he will "bring with him" those who "sleep in Jesus"—the dead in Christ. But this coming of Christ, when he is to "bring with him" these

saints who died “in Jesus,” is the very time that the theory says he will come “for his saints”—so they have him coming “for” his saints “with” his saints!

2 Tim. 4:8: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.” In this passage Paul says that the Lord shall give to him “the crown of righteousness” at his “appearing”—*epiphaneia*. When will Paul receive the crown of righteousness? At the “appearing” of the Lord—at the Lord’s *epiphaneia*. This is proof that “parousia” and “epiphaneia” are used interchangeably, and do not teach the distinction which premillennialists attempt to make.

1 Thess. 3:13: “To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” Here the apostle assures the Thessalonians of what God will do “at the coming of the Lord with all his saints”—at the *parousia* of Christ *with all the saints*. The millennial theory is that the *parousia* will be when he comes *for* the saints seven years before he comes *with* the saints, and therefore contradicts the passage.

As the argument stands, in 2 Thess. 2, the return of Christ is called the brightness of his *parousia*—the manifestation of his presence; but this will be when he brings “with him” those who have died in Jesus, according to 1 Thess. 4:14; but it will be the time when Paul receives the crown of righteousness, which will be at his “appearing,” or *epiphaneia*; and finally, according to 1 Thess. 3:13, it will be at the *parousia* when he shall come “with all his saints.”

Now, since the premillennial theory teaches that the *parousia* will be when Christ comes “for the saints” and will take place seven years before the *epiphaneia* when he shall come “with the saints”—but Paul plainly says in 1 Thess. 3:13 that Christ will come “with all his saints” at the *parousia*—it follows that the premillennial theory is a flat denial of the statement of Paul, and to believe the theory is to deny the word of God.

Second: The return of Christ is the time of the end. 1 Cor. 1:7-8: “So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” To determine the end to which this verse refers con-

nect it with a passage that puts the "end" at the "revelation" of Jesus Christ, or the time millennialists call "the rapture." 2 Thess. 1:6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe . . . in that day." Anyone can take a pencil and note down what Paul here says will take place at the revelation of Jesus Christ from heaven. No. 1: He will recompense *tribulation* "to them that trouble you"—to the wicked. No. 2: He will recompense *rest* to those "who are troubled"—to the righteous. No. 3: He will take vengeance on them that refuse the knowledge of God and reject the gospel of Christ. No. 4: He will punish all classes of the disobedient described with everlasting panishment from his presence. No. 5: He will reward all who are worthy of the calling with his own glory. The time when all of these things shall be done is specified—"when he shall come to be glorified in his saints and to be admired in all them that believe . . . in that day." This passage puts the judgment of the wicked and the reward of the righteous at the same time, and at the time the millennialists locate the "rapture." So the judgment of the wicked is a thousand years too early, or else the "rapture" is post-millennial instead of premillennial. These comparisons show that the "end" in 1 Cor. 1:7-8 will be "at the revelation" of Christ in 2 Thess. 1:6-10, which the apostle plainly says will occur *when he comes*. What Paul says will take place at the coming of the Lord leaves no time for the rapture between two resurrections and between two comings.

Third: The return of Christ is the time of judgment. Matt. 16:27: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Note the word "then"—*then* he shall reward "every man" according to his works. That is, "when the Son of man shall come"—it is "then" that he shall reward "every man," good or bad. There is no dual coming, dual resurrection, tribulation and rapture period, in that passage.

Connect here Matthew's judgment scene with Mark's refer-

ence to the same time and event. Mark 8:38: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Here again is the time that millennialists call the "rapture," but Jesus says it will be the time of the judgment, when he shall be "ashamed" of those of that generation who were ashamed of him. Again, it brings on the judgment a thousand years too soon for the millennialists, eliminates their tribulation, spoils their rapture and ruins their millennium. The passage teaches that both classes will be recognized and rewarded "when he comes" with "the holy angels" and "in the glory of his Father." The Lord comes "in glory" when he comes "for the saints," which they tell us is the time of "the rapture," but Jesus says it will be the time when he will judge "every man according to his works." There is not a passage that will stand scrutiny as a millennial proof-text—not one.

Fourth: There will be no dual resurrection between a dual coming, at or after the return of Christ. In Acts 23:6 and 24:15 Paul refers to the resurrection of the dead—both of the just and the unjust—and he calls it "the" resurrection of "the" dead, both in singular number. There is but one resurrection and it is of "the dead"—all the dead. Certainly *the dead* specifies all the dead. A comparison of scriptures on this point will also show that the attempt to make a distinction between the expression "of the dead" and "from the dead" is a vain attempt. Millennialists say that the resurrection "from" the dead means that *some* will be raised out of the dead. Then finally, the resurrection "of" the dead means all who are left in the grave, after the others had been previously raised "from" among them. But the theory will not stand the light. Here it is, turn it on: In Col. 1:18, Christ is called the "firstborn from the dead," but in Rev. 1:5 Christ is called the "firstborn of the dead." So he was both at the same time. Then in Acts 23:6, Paul said he hoped to attain the resurrection "of the dead," but in Phil. 3:11 he hoped to attain unto the resurrection "from the dead." (R.V.) Paul did not hope to be in two resurrections in person, so "from" and "of" the dead were the same resurrection to him. Then Jesus said in Lk. 20:35 that they "which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage," but in Matt. 22:30-

31 he refers to the same class, and the same resurrection, as "touching the resurrection of the dead."

These indubitable facts break the back of the millennial theory. There is no phase of the theory that can find support in the word of God or that will stand the light of scripture or reason. Millennialism is neither rational nor scriptural.

IV. THE DESTRUCTION OF JERUSALEM

Before going into the details of Matthew 24 to show that the signs of that chapter refer to the fall and destruction of Jerusalem, a look into some Old Testament passages leading up to it will lay a foundation upon which to stand and at the same time answer some questions which some will be sure to ask. Let us take a look at the background.

(1) In the Old Testament—Zech. 14.

We shall not here read the chapter, but rather refer to its contents verse by verse. Zechariah 14 is almost universally used as "a second coming of Christ chapter" but it is a "destruction of Jerusalem chapter" instead.

Verse 1: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

The symbolic "day of the Lord" here is the same expression precisely that is used in Isa. 13:9 in reference to the destruction of Babylon. If the destruction of Babylon could be called "the day of the Lord," why not the destruction of Jerusalem? That expression does not mean the second coming of Christ in either of these passages. Compare Isaiah 13 as a prophecy against Babylon, Isaiah 17 as a prophecy against Damascus, Isaiah 18 as a prophecy against Ethiopia, Isaiah 19 as a prophecy against Egypt, with Zechariah 14 as a prophecy against Jerusalem, and it can be seen that the assertions of the millennialists that Zechariah is prophesying the second coming of Christ and the millennium are wrong.

Verse 2: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

The historical accounts of the siege of Jerusalem by Josephus, Pliny, Horne and Clarke fulfill Zechariah's descriptions.

Reference to "nations gathered for battle" is a description of besieged Jerusalem, the houses rifled and the women ravished. The same description is found in Isaiah 13, verses 15 and 16, concerning the fall and destruction of Babylon. The comparison is forceful.

Verse 3: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

Factually, all the nations were represented in the Roman army, and God afterward fought against them by means of the Northern nations. Read Zech. 9:14-15: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones." The visitations are figurative, of course, but nevertheless significant of the fact that all the nations referred to "against" whom the Lord "fought" were destroyed.

Verse 4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

The prophetic declaration that "his feet shall stand in that day upon the mount of Olives which is before Jerusalem," does not refer to the second coming of Christ but rather to the siege of Jerusalem. Jesus Christ stood with his feet on the mount of Olives when he uttered the doom of the city. The Roman general stood on the Mount of Olives when Jerusalem was besieged. The formations of the battle lines, entrenchments and redoubts, the circumvallations of the Romans, all enter into the graphic description and portrayal of the prophet that the mount should "cleave in the midst" and "toward the north" and "toward the south."

Verses 5-7: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor

night: but it shall come to pass, that at evening time it shall be light."

Obviously, these verses are a metaphorical description of the mixture of divine mercy with justice. After the visitation there would be light—the diffusion of divine knowledge. This did follow the fall of Jerusalem and the destruction of the Jewish state.

Verses 8-9: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

The only consistent application of this language is a spiritual fulfillment in the gospel of Christ and the church. Who is ready to deny that the clause "in that day shall there be one Lord, and his name one," refers to the present dispensation? There is one Lord, his name is one, and the Lord is "king over all the earth." It finds its fulfillment in the church of Christ where there is neither Jew nor Gentile, but all one in Christ, and one Lord over all.

Verses 16-17: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

If these verses are not figurative, if they are to be taken literally, then all nations and families must literally go up to Jerusalem and literally offer animal sacrifices and keep the passover, restore Judaism with all of its literal ceremonies, in order to fulfill the prophecy. That would be a complete re-establishment of old Judaism and everything that characterized it, all of which was taken away. But if these verses are not literal, then the application made of the whole chapter by the millennialists loses its force. These last verses refer to the expansion of the blessings of the gospel dispensation after the destruction of Jerusalem. Upon all who received the gospel, its blessings descended as rain; but to the unbelievers who rejected the gospel "upon them shall be no rain"—all such are barred from its promises and privileges.

The simple truth of the matter is that as Isaiah 13 is a

prophecy on the destruction of Babylon, Zechariah 14 is a prophecy on the destruction of Jerusalem. It does not teach millennialism in a sentence or a syllable.

(2) In the New Testament.—Matt. 24.

Each sign listed on this chart has special application to the then impending destruction of Jerusalem.

MATT. 24 - CON'T.—

III *The* SIGNS OF IMPENDING DESTRUCTION

1. FALSE TEACHERS- V.5- NUMEROUS BEFORE SIEGE. JOSEPHUS
2. WARS- V.6- ALL NATIONS AT WAR WITH ROMANS. JOS.
3. FAMINES- V.7- RAGED IN JUDEA- (ACTS 11:28) JOSEPHUS
4. EARTHQUAKES- V.7- DURING REIGN OF NERO ASIA MINOR, HORNE
5. DELIVERED TO DEATH. V.9- PAUL, PETER, JAS. ALL ^{BEFORE} _{DES. OF} JER.
6. APOSTASY- V.10 EVIDENCES OF APOSTASY EVERYWHERE-PERSECUTIONS
7. GOSPEL TO ALL WORLD- V.14- COL. 1:23- TO EVERY CREATURE

When Matthew 24 is taken away from the premillennial preachers their argument on the imminent return of the Lord based on "the signs of the times" is torn away from them, and their source of speculative supply is cut off. A verse by verse study will do it:

1. False teachers—verse 5. "For many shall come in my name, saying, I am Christ; and shall deceive many." Jesus simply warned the disciples that false teachers would be numerous, more than ever before. Josephus, the historian, verifies the fact that near the time of Jerusalem's fall, many false Messiahs appeared, claiming to be the Christ. He says these became more numerous before the siege of Titus. Luke, the historian, records such pseudo-signs and false wonders as the magical deceptions of Simon Magus—Acts 8—which were employed on an accentuated scale before the destruction of Jerusalem by the professional deceivers mentioned in the Lord's predictions.

2. Wars and rumors of wars—verse 6: "And ye shall hear of wars and rumors of wars." Many smaller nations were at war with the Romans at that time, enemies at war with each other and rumors of war in abundance on every hand, and from every quarter as the destruction of Jerusalem drew near. Josephus verifies the fact that from every part of the empire wars followed in succession, and in waves of revolt, like the swells of the ocean, to the final dissolution of the empire.

3. Famine and pestilence—verse 7: “For nations shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” In the days of Claudius Caesar, before the destruction of Jerusalem, there was an unparalleled famine—the greatest famine the world ever knew occurred. The record of Matthew 24 is corroborated by the Spirit in Agabus, the prophet, as reported by Luke in Acts 11:28: “And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.”

Again Josephus testified that the famine actually occurred before the destruction of Jerusalem, and the fulfillment is a matter of historical record.

4. Earthquakes—verse 8: “All these are the beginning of sorrows.” That great earthquakes occurred during the reign of Nero is a historical fact, and the testimony of Jesus is added to that of Josephus of an unusual number of earthquakes occurring in various countries, before the destruction of Jerusalem. Many cities of Asia Minor were destroyed by earthquakes.

5. Delivered to death—verse 9: “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.” Paul, Peter, and James, and James the Less were all put to death before the destruction of Jerusalem.

6. Apostasies—verse 10: “And then shall many be offended, and shall betray one another, and shall hate one another.” This is the Lord’s warning of many apostasies, when the faith of the disciples would fail, as under pressure of persecution many should become offended. Such apostasies were everywhere in evidence prior to the destruction of Jerusalem, the evidences of which are not only mentioned in the sacred text, but in parallel secular history. The most valuable of such historical evidence is the testimony of Josephus, who was an eye-witness to the destruction of Jerusalem.

7. The gospel to all of the world—verse 14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.” Within this period of gospel history the sound of the messengers’ feet had been heard all over the Roman world—Rom. 10:15—and the gospel was, in fact, preached to the whole creation before the destruction of Jerusalem. Read Col. 1:23: “If ye continue in the

faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; for which I Paul am made a minister." Hence, before the death of Paul this "sign" was actually fulfilled—literally enough, indeed, to satisfy a most exacting literalist. Eusebius says "the gospel was like the sun, enlightening the world at once." It was universally published; the Gentile nations were illuminated with Christianity, providing the events to correspond with the prophecies, a fact so striking as to be convincing without disputation.

8. The end of the Jewish world—verse 14: "Then shall the end come." Here, at once, with one accord, the millennialist jumps to the conclusion that this "end" means the end of the world—"then shall the end come"—but the end of what? The end of Jerusalem; the destruction of the temple and the end of the Jewish state and the end of Judaism. Please turn the chart.

MATT. 24 - CON'T.—

IV THEN SHALL THE END COME -

1. ABOMINATION OF DESOLATION - V. 15 - ROM. SYMBOLS, STANDARDS
2. DISCIPLES ESCAPE - V. 16-20 - FLED PELLA - NORTHERN PEREA
3. AFTER TRIBULATION - V. 29 - FALL OF JERUSALEM - MK. 13:14-20 - LK. 21:24-31
4. SIGNS IN HEAVENS - V. 29-30 - DARKNESS SETTLES ^{THE} JEWISH NATION - ISA. 13 ^{WAS DARKENED BY THE DESTRUCTION OF BABYLON}
5. COMING OF SON OF MAN - V. 30 - SPIRITUAL PRESENCE - JNO. 14:18 - MATT. 26:64
6. SEND FORTH ANGELS - V. 31 - EMISSARIES OF THE GOSPEL.
7. GATHER THE ELECT - V. 31 - DIFFUSION OF CHRISTIANITY.

GENERATION ~~NOT~~ PASS - ALL ~~THESE~~ THINGS FULFILLED

9. The abomination of desolation—verse 15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand:)" This description refers to the heathen symbols and the Roman standards raised in the temple. Every orthodox Jew looked upon the temple as sacred and holy. When the Romans conquered the city, and entered it, the Roman soldiers marched into the temple, hauled down the ornaments and images of the temple, and raised instead the symbols and standards of paganism and Romanism. That is what was called the abomination of desolation standing in the holy place. The "abomination of desolation" was fulfilled when those Roman standards and pagan symbols were seen in the holy place "where they ought not to be."

10. The disciples flee—verses 16:18: "Then let them which

be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes." The destruction of Jerusalem was regarded by all pious Jews as pestilence and desolation and was taken as a sign that the time for them to escape had come—to do what Jesus had warned them to do—to flee to the mountains. The disciples did as Jesus said—they heeded the warnings and fled. From the flat roofs of their houses in the city or from their fields in the country, they saw the Roman army in full march, there was no time to go inside for goods or raiment. Life was more than personal property. When they saw the sign of the standards and symbols of the Romans in the temple, they remembered that Jesus had warned them of that very thing, and at the news of the Roman approach they fled to Pella, the northern boundary of Perea.

It is a remarkable but historical fact that Cestius Gallius, the Roman general, for some unknown reason, retired when they first marched against the city, suspended the siege, ceased the attack and withdrew his armies for an interval of time after the Romans had occupied the temple, thus giving every believing Jew the opportunity to obey the Lord's instruction to flee the city. Josephus the eye-witness, himself an unbeliever, chronicles this fact, and admitted his inability to account for the cessation of the fighting at the time, after a siege had begun. Can we account for it? We can. The Lord was fighting against Jerusalem—Zech. 14:2: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." The Lord was besieging that city. God was bringing these things to pass against the Jewish state and nation. Therefore, the opportunity was offered for the disciples to escape the siege, as Jesus had forewarned, and the disciples took it. So said Daniel; so said Jesus; so said Luke; so said Josephus.

And so it was—it was left for Titus, the Roman general, to execute the siege, after the faithful disciples had fled. Verses 19-22: "And woe unto them that are with child, and them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the

world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." These verses deal with the hindrances to flight from the besieged city, the tribulation of the siege, and the lifting of the siege for the escape of the disciples.

11. Pseudo-signs—verses 23-26: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Here was the Lord's warning against deceivers, fake prophets, false alarms and fraudulent signs—the forewarnings to enable the disciples to discriminate between the spurious and the genuine. "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." These warnings observed by the disciples of the Lord enabled them to escape the traps incident to the approaching siege.

12. The eagles and the carcass—verses 27-28: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

"The *coming* here refers to the approach of the Roman armies. The Jewish nation was the *carcass* which the Roman *eagles* were sent to devour.

These verses describe the swiftness of the events and the suddenness of all the occurrences connected with the siege of Jerusalem. The illustration of the eagles gathering where the carcass is found, is a figurative description of the Romans as the eagles swarming over Jerusalem and Judea as the carcass, to loot and spoil the city and all the land of Judea.

13. After the tribulation—verse 29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." After the tribulation of these days—that is, after the things that occurred during the siege. The siege began August 10, A.D. 70, six hundred years after Nebuchadnezzar's siege and destruction of the first temple. All of the houses and underground chambers were filled with putrified corpses. One million one hundred thousand people perished, and the remnants were scattered.

Think of it—in only two months with only two armies fighting in the limited areas around Jerusalem, one million one hundred thousand people perished. Every building was filled with perishing bodies; famished people ate the putrified flesh of human carcasses; mothers ate the flesh of their own babies. And outside the besieged city the families of the expatriated race of Jews in many places throughout the empire were slaughtered. Josephus, the historian, verifies the fact that there was never anything like it before or since, nor ever shall be.

The signs in the heavens, the darkening sun and falling stars, refer to the falling of Jewish dignitaries, casting down of authorities and powers, long established, and signified the darkness that settled upon the Jewish state.

The sun of the Hebrew temple was darkened, the moon of the Jewish commonwealth was as blood, the stars of the Sanhedrin fell from their high seats of authority. Isaiah and Joel describe the ruin of both ancient Babylon and Jerusalem in similar description, in Isa. 13 and Joel 2.

14. The coming of the Son of man—verse 30: “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.”

The sign of the Son of man in the heaven was a signal, the evidence of divine visitation and intervention in the downfall of the Jewish authorities and in all the transpiring events. The mourning of all the tribes of the earth refers to the lamentation of the Jewish families all over the world because of the destruction of their city and their temple and their state. The coming of the Son of man in the clouds of heaven is not a reference to the second coming of Christ but to the coming foretold by Jesus to Caiaphas in Matt. 26.64: “Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.” Jesus told Caiaphas that he would see it, he would be a living witness to these events. The reference to the Son of man coming “with power and great glory” and “sitting on the right hand of power” is emphasis on the magnitude of the things that occurred. The Son of man came in power in the transpiring events.

15. Sending forth his angels—verse 31: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of

heaven to the other." Here is the grand announcement of the world-wide success of the gospel, the universal expansion of Christianity after the destruction of Jerusalem. The angels of this verse were messengers, emissaries of the gospel. The gathering of the elect from the four winds meant that these messengers would carry the gospel to every nook and corner of the inhabited world. This is the history of what occurred. With the downfall of Judaism the greatest foe of the church was removed, the path cleared of the chief obstacle, resulting in the universal sweep of Christianity. The knowledge of God covered the earth as waters cover the sea.

16. The signs that it was near—verses 32-33: "When the branch is yet tender . . . ye know that summer is nigh . . . so likewise ye, when ye shall see all these things, know that it is near, even at the doors." The signs of the approaching events would serve as portents to all faithful disciples that the things of which they were being warned would be near. The disciples would recognize these signs up to the time of the siege, and would know that it was "near, even at the doors." It is here that Luke's account says: "When these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh"—Luke 21:28. The providential means for the escape of the faithful was divinely prearranged and when they should see these things "begin to come to pass" they were told to "look up" and "lift up" their heads in full confidence that their redemption, their deliverance, was at hand. This redemption extended beyond the mere escape from the siege—it was a greater deliverance from the persecutions of the Jewish authorities and the oppositions of Judaism, brought to an end by the fall of Jerusalem and the destruction of the Jewish state.

To say that the expression "it is near" refers to the end of the world, the end of time, or a "rapture" theory is contrary to the context of Matthew 24. When these signs appeared the Lord said, "Let them which are in Judea flee"—and they did. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh"—and they did know it. If it meant the end of the world, why say "let them which are in Judea flee to the mountains"? and why say, "let them which are in the midst of Jerusalem depart out of it"? and why say, "let not them that are in the country enter thereinto"—into Jerusalem? These sayings show clearly that the whole thing is a description of the destruction of Jerusalem. Reverting in

verses 41 and 42 to these surroundings the Lord said that where two would be "in the field," or "grinding at the mill"—one would be taken and the other left—that is, the believing disciple would recognize the signs and take flight, while the unbelieving companion would remain and perish in the siege.

The statement that all the tribes of the earth shall mourn, as has been previously explained, is a reference to the Jewish families scattered all over the Roman empire—they would mourn the downfall of Jerusalem and the end of their Jewish commonwealth.

17. All these things fulfilled—verse 34: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." In Lk. 21:31-32, the Lord said: when YE see, and know YE, and, I say unto YOU—so here is the Lord's own statement of the period to which "these things" belonged and during which they would all be fulfilled. All of the "signs" mentioned in Matt. 24 are mentioned above verse 24. After having mentioned these signs, Jesus then said, "this generation shall not pass, till all these things be fulfilled." Notice—"all these things"—not some of them—all of them would be fulfilled before that generation passed. But we are told that "this generation" meant that race—meaning only that the race of the Jews would not pass till all this was fulfilled. The Lord would not be guilty of such a truism—telling the Jews what would happen to their race, and then saying that the race will not pass away until everything that will happen to the race happens to it! A truism would not be the word for that. It is sheer nonsense to have Christ say that certain things would happen to the Jewish race, but the Jewish race would not pass away until what would happen to the Jewish race happened to it! No, Jesus said "this generation"—the generation living then—would not pass "till all these things be fulfilled." The Lord's use of the same language after pronouncing the woes on the Pharisees in the previous chapter of Matthew shows clearly the reference was to their own time. There are nine woes pronounced upon these Jewish officials in Matthew 23, which are followed by verse 36: "Verily I say unto you, all these things shall come upon this generation." Immediately following this statement is the pronouncement on Jerusalem in verse 37, "O Jerusalem, Jerusalem," and the verdict of verse 38, "Behold, your house is left unto you desolate." There is but one conclusion, and it is clear—all the woes of Matthew 23 and all the signs of Matthew 24 referred to that

generation of time and span of life, and were all fulfilled in the destruction of Jerusalem, and immediately thereafter.

18. Words shall not pass away—verse 35.

“Heaven and earth shall pass away, but my words shall not pass away.”

The vouchsafement of the word of Christ is the surety of the fulfillment of “all these things” in the period that he designated as “this generation.” His words are the seal. And upon the integrity of his word another stupendous fact is predicated: that is, heaven and earth shall pass away. The “shall” and “shall not” are equally significant: his word concerning the signs and events is as sure as the fact that heaven and earth *shall* pass away. And it is here that the transition in the subject of the context of Matthew 24 takes place, from the destruction of Jerusalem to the second advent of Christ.

19. The coming of the Son of man—verses 36-51.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also be the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

The expression "that day and hour" in verse 36 connects with the pronouncement "heaven and earth shall pass away" in verse 35—*that* day and hour being when heaven and earth shall pass away, and is therefore related to the coming of the Son of man. In 2 Pet. 3:10 it is declared that "the day of the Lord shall come . . . in the which the heavens shall pass away . . . the earth also and the works that are therein shall be burned up." Thus the passing away of heaven and earth, mentioned in verse 35 of Matthew 24, shall be an event accompanying "the coming of the Son of Man" in verses 36 and 37, and with these verses the Lord's discourse turns from the destruction of Jerusalem to the second coming of Christ. It is of *that day and hour*, respecting the time, that neither men nor angels know, and of which there shall be no impending signs to portend its imminence. It is not a subject for revelation, it belongs to the Father alone, excluding the Son while he was on the earth in the flesh of his incarnation; in the state of humanity. It is on this point that Mark introduces the phrase "neither the Son" which Matthew omits. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Mk. 13:32. The statement of Jno. 5:20 that the Father "showeth him all the things that himself doeth" evidently did not apply to the time of his fleshly humiliation; for it is positively stated by Mark that the time of the coming of the Son of man was not known by the Son himself. "Neither the Son, but the Father." But having now returned to the Godhead, no longer clothed with humanity, God has shown to the Son all the things that he will do. "For in him dwelleth all the fulness of the Godhead bodily."—Col. 2:9. The fact stands that *of that day and hour* no man knows now, and no man shall ever know beforehand—for "so shall the coming of the Son of man be." It shall so be when he comes.

Meanwhile in verses 37 to 39 the Lord says that the course of human society shall be as it was "in the days of Noah" before the first destruction of the world by the deluge. "They knew not until the flood came." In 2 Pet. 3:3-10 the apostle compares this past universal flood with the future universal conflagration, when the world "reserved for fire against the day of judgment" shall be brought to the end. Here is the passage:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all

things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The comparison of this passage with Matthew 24, verses 36 to 39, shows that the references are to the second coming of Christ and the judgment, at the end of time. The point of emphasis established is this one thing: of *that day and hour* no man knows, and there shall be no portents as that phraseological anachronism "the signs of the times," so prevalent in religious parlance, would mean.

20. One shall be taken and the other left—verses 40-51.

In reference to the destruction of Jerusalem, the disciple of Jesus who believed his warnings, recognized the signs and fled to the mountains, as the Lord has admonished; while the unbelieving Jew beside him remained to perish in the siege. The same is true of the Lord's coming. Though there will be no signs to usher his return, for "ye know not what hour your Lord doth come," and "in such an hour as ye think not the Son of man cometh." But when he *descends* to take the living righteous, they shall *ascend* to meet him, while the living wicked shall remain to perish in judgment with the wicked dead. Pertinent to this point are Paul's comforting words to the Thessalonians, chapter 4, verses 15-18:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall

rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The apostle here states that the righteous who shall be alive at the coming of the Lord shall not "prevent"—precede—the righteous dead in the ascension to meet him; but the dead in Christ shall rise first—that is, before the living in Christ are caught up; and together the ascending saints shall meet the descending Saviour; and "so shall ever be with the Lord." As for the resurrection and judgment of the wicked, other passages teach that the wicked will be raised and judged at the same last day upon which the righteous will ascend to meet the Lord—the difference exists not in the *time* of the resurrection but in the retribution and the reward.

The parable of the faithful and wise servant, in verses 43-51, contrasted with the evil servant, provides the example for the practical application of the Lord's teaching in reference to his future coming. He would make the wise and faithful servant "ruler over all his goods"; but the evil servant he would "cut asunder"—a reference to the method of punishment among the orientals, the Greeks and the Romans, a form of which was referred to by Jesus in Luke 13:1. The reference to the faithful servant being made "ruler over all his goods" is not to rulership in a millennium, which some of that persuasion have interpreted it to mean; for the unfaithful shall at the same time be cut off and consigned to the infernal region of "weeping and gnashing of teeth." Consequently, there would be none over whom the faithful could rule—unless millennialists are willing to yield to the inconsistent consequence that weeping and wailing and gnashing of teeth will be a prevailing condition during the millennium! That would be a freak millennium to anticipate. The parable is, of course, only illustrative of the opposites in retribution and reward; and of the fact that at the judgment of the last day God will cut off the unfaithful and appoint their portion to the realm of "weeping and gnashing of teeth," a phrase that is suggestive of the utter despair which is beyond the power of all language to describe and deplore.

It is incumbent upon us all, and immediately imperative, that we heed the Master's behests, as did the disciples who took warning and fled the siege, that we may be "that servant, whom the Lord when he cometh shall find so doing."

As for the signs of Matt. 24, the generation that despised the Christ beheld with their own eyes these events of judgment. It was only thirty-seven years from the crucifixion of Christ to the coming of the Roman armies to initiate the events in which all these things were completely effected.

V. SOME APOSTOLIC ADMONITIONS

There were two classes of disturbers in New Testament times, as now, who were always stirring up questions about the time of his coming—the skeptic and the speculator. Seeing the danger of such speculations, the apostles warned the church against them. Some examples of these apostolic admonitions should be a deterrent to speculators now.

(1) Paul to the Thessalonians—2 Thess. 2:1-5.

In the second chapter of second Thessalonians Paul cautioned the church against being deceived by speculators who claimed that the coming of the Lord was near. Some had even misrepresented Paul, claiming that he had “by word” or “by letter” taught the imminent return of Jesus. So Paul said to the Thessalonians, “let no man deceive you.” He then told them plainly that the coming of the Lord was not imminent, was not at hand: “for that day shall not come, except there come a falling away first.” He had warned them of such false teachers publicly and privately when he was there, and he now reminds them of what he had said: “Remember ye not that when I was yet with you, I told you these things?” He then added an exhortation which should serve as a reminder to all faithful members of the church today against the speculations of millennial teachers: “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” That verse—verse 15—is a repudiation of the claims of those disturbers in the Thessalonian church that Paul had by “word” or by “letter” taught that the coming of Christ was “at hand,” near, or in any sense imminent. He did not teach it. He urged them not to be deceived by anyone who did teach it. He exhorted them to “stand fast” in the “traditions” that he had “by word” and “by letter” taught them. His oral and written instruction to them was the proof that the things the disturbers were teaching are not according to apostolic traditions. If such teaching was contrary to apostolic teaching then “by word” or “by letter,” it is contrary to apostolic teaching now.

(2) Peter to the scattered Jerusalem church.

In the third chapter of his second epistle, Peter, like Paul, cautioned the dispersed Christians against deceivers. He said that all along during "the last days"—all through the gospel dispensation, on until the end of time, there would be such men to trouble the churches. The third chapter of second Peter is a sort of an excursus on the second coming of Christ and the end of the world, for the purpose of counteracting the influence of both speculators and skeptics, and at the same time to instill in the "sincere minds" of scattered Christians a firm hope in the coming of Christ. To be forewarned is to be forearmed. After telling them how to answer both scoffer and speculator, Peter concluded by saying in verses 17-18: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Today, as then, thinking Christians are confronted with two extremes regarding this mooted question of the Lord's return. On the one hand, skepticism, on the other fanaticism. Between these extremes is the simple belief in the promise and the resultant hope of this faith.

The promise of the Lord's coming was never used by the apostles as a theme for curiosity and speculation. Yet some extremists in our own brotherhood have seized upon the doctrine of the second coming and have attempted to make a *prophecy* out of a *promise*. They are teaching theories no less fanatical than the theories of Adventists, Russellites, Mormons, Christadelphians, and a horde of others of various shades and colors. This group of speculators in the church have largely borrowed their theories from these sects. The writings of Russell, Scofield and Blackstone contain about all the speculations the brethren among us insist upon the "Christian liberty" to teach, while "Christian patience" decrees that the rest of us who do not believe them submit to and tolerate their borrowed prognostications. Their lack of originality is obvious to all who are informed in the writings of Russellites and Adventists. Almost any Adventist can beat them entertaining an audience with a lecture on the horns and hoofs of prophecy.

The epitome of simple facts concerning the promise of Christ's coming in the third chapter of second Peter stands as a rebuke to the scoffer, skeptic, and the speculator alike.

(3) A summary of 2 Pet. 3.

First: The promise of his coming.

1. The Lord has promised to come. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"—verses 3-4. Christians believe his promise and reject both the scoffer and skeptic.

2. Peter answers the scoffer. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day"—verse 8. The Lord does not reckon time in the keeping of his promise. It may require centuries, or millenniums, or millenniums upon millenniums, yet with the Lord it is but a day.

3. The Lord is not indifferent concerning his promise. He is long-suffering to us; he is extending probation to man. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance"—verse 9. If his coming has been stayed to extend probation, will probation not, therefore, end when he comes? This fact obliterates the theory that men will have a second chance to be saved.

Second: The certainty of his coming.

It is a certain fact that he will come. "But the day of the Lord will come"—verse 10. Though the promise is of long standing, "one day with the Lord is as a thousand years and a thousand years as one day," God does not reckon time in the keeping of this promise, no time date has been set—but the day will arrive, the Lord will come. The announcement is not illusional but is the declaration of a great truth at once repeated by all the New Testament writers.

2. The manner of his coming will be unexpected. "But the day of the Lord will come as a thief in the night"—verse 10. Paul also in 1 Thess. 5:2 says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." No one knows the time, nor will it be revealed. As Jesus said in Matt. 24:37, "so shall also the *coming* of the Son of man be." For that reason Paul said the only way Christians may avoid the suddenness of his coming

is to "watch and be sober . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation"—1 Thess. 5:6-8.

Third: The events of his coming.

1. It will be the end of this present world. This fact is interspersed in the statements from verses 7 to 12. "But the heaven and the earth which are now . . . are . . . reserved unto fire against the day of judgment and perdition of ungodly men"—verse 7. "In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up"—verse 10. "Wherein the heavens being on fire shall be dissolved"—verse 12. The flaming heavens and the burning earth shall pass away. Their passing will be accompanied with a great noise—great not in sound but in meaning, a great noise not in its deafening effect but in the significance of its report. It will be an event more stupendous than the flood; it will be the greatest conflagration of all time.

The **SECOND COMING OF CHRIST**

1. *The* **END OF PROBATION** *2 PET. 3:9 - 1 PET. 1:17*
2. *The* **END OF THE WORLD** *2 PET. 3:7-10*
3. *The* **END OF TIME** *1 PET. 4:7 - 1 COR. 1:7-8*
4. *The* **RES. OF ALL DEAD** *JNO. 5:20 - JNO. 6:40*
5. *The* **FINAL JUDGMENT** *JNO. 12:48 - MT. 25:31-27th. 1:50*
6. *The* **KINGDOM DELIVERED** *LK. 22:29 - 1 COR. 15:20-28*
7. **HEAVEN** *2. PET. 3:13 - JNO. 14:36 - 1 PET. 1:4 - PHIL. 3:20*

NO PROOF ~~THAT~~ CHRIST ~~WILL~~ EVER SET FOOT ~~ON~~ EARTH ~~AGAIN~~

2. It will be the end of probation. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance"—verse 9. The apostle here explains that probation has been the object of the seeming long delay, so in verse 15, he says: "And account that the long-suffering of our Lord is salvation." This could mean nothing if opportunity to be saved does not end when Jesus comes—"It is appointed unto men once to die, but after this the judgment"—Heb. 9:27. The next thing after death to *men*—all who die—is the judgment.

3. It will be the day of judgment. "Wherefore beloved,

seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless"—verse 14. The scene of this judgment is delineated in Matt. 25:31-46. It shall take place "*when* the Son of man shall come in his glory." It is "*then*" that "all the nations" shall be gathered before him, "and he shall separate them one from the other." It is upon this occasion of his coming and the judgment that the King shall *then* say to those on the right, "Come, ye blessed," and to those on the left he shall also *then* say, "Depart from me, ye cursed." The judgment scene takes place *when the Son of man shall come*.

4. These events, all of which take place *at his coming*, will consummate the reign of Christ, and Paul says in 1 Cor. 15:20-24 that he will deliver the kingdom in which he now reigns to God: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's as his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." The order of the resurrection of verse 23 is, first, the resurrection of Christ, "the firstfruits of them that slept"—his own resurrection from the dead; second, "they that are Christ's at his coming"—all the dead, all that are in the grave. The clause "they that are Christ's" is not limited to "the dead in Christ"—it includes all the dead, they "are Christ's" by resurrection "at his coming." The contrast is in verse 22: "As in Adam all die, even so in Christ shall all be made alive." It is the same "all"—all die, all made alive, or resurrected. It is universal death by Adam and universal resurrection by Christ. So the "they that are Christ's at his coming" are the "all" that died in Adam. The reference is to universal death and universal resurrection and "they that are Christ's" here has no reference to salvation—they are Christ's by resurrection, not by salvation. There are only two resurrections: one past, "Christ the firstfruits"; the other future, all who died in Adam, but by resurrection are Christ's at his coming. Therefore, the general resurrection, the universal resurrection of all the dead, will be "at his coming."

The next thing in order is *the end*—"then cometh the end, when he shall have delivered up the kingdom to God . . . for

he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The making alive of all that died in Adam is the resurrection of all the dead. Therefore, the destruction of death, "the last enemy," will be accomplished at the coming of Christ. So the very passage upon which the millennialists rely actually annihilates their theory of a reign of Christ between two resurrections.

Fourth: The preparation for his coming.

1. A state of readiness makes favorable conditions for the Lord's return. "Looking for and hasting unto the coming of the day of God"—verse 12. The word "hasting" is archaic, obsolete in general use but adapted to special context or biblical language. Though the word is seldom used now it is significant and full of meaning in the context of 2 Peter 3. Hasting does not mean hurrying—it is not a form of the word *hastening*, but a different word altogether. The expression *hasting unto* denotes making circumstances favorable, a readying of conditions. Peter's use of the word *hasting* then is an exhortation to get ourselves ready for the Lord's coming and by so doing the conditions of society will grow favorable for its occurrence. It is an admonition to faith and hope, "looking for," that is, *living for* it. We look for it by living for it. "Wherefore, beloved, seeing that ye look for such things, be diligent"—verse 14.

2. An understanding of the truth taught by the apostles is a means of preparation. "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction"—verses 15-16. Deceivers always take advantage of difficult questions to lead the ignorant astray. There are things in the teaching of Paul and Peter concerning the future that are hard to grasp or understand in our finite limitations, but that does not mean that they should be hard to believe. In spite of slow understanding faith provides ready acceptance of all that inspired men have written on this or any other subject. The knowledge of what the apostles taught is a sure guarantee against being victimized by false teachers whose art is to wrest the difficult scriptures. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall

from your own steadfastness"—verse 17. The knowing of "these things" is in reference to what Paul and Peter taught concerning the return of Christ. The "error of the wicked" is in reference to heresy concerning the coming of Christ. And the safeguard against being "led away" by such advent heretics then was and now is *knowing these things before*, that is, in advance of the false teacher's appearance.

3. An immunity to apostasy in doctrine is developed by growth in grace and in the knowledge of Christ. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"—verse 18. To grow in grace is to advance in the state of grace or favor by the constant doing of the things that are pleasing to God. And "the knowledge of Christ" does not mean what Christ knows, but what Christ has revealed through his apostles for us to know. Paul's exhortation to "increase in the knowledge of God" does not mean to increase in what God knows, but to increase in what God has revealed for us to know. The word of God is the knowledge of God, the revelation of God. So it is with the knowledge of Christ on the subject of his second coming, it is what Paul and Peter taught. Growing in this knowledge is maturing—and that will keep us out of error.

Peter said that he and Paul taught the same things concerning these matters. "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you"—verse 15. Therefore, no construction can be placed on Paul's summary of the events that shall take place "at his coming" in 1 Cor. 15 that contradicts this summary from 2 Pet. 3. In language very similar. Paul says, "Then cometh the end, when he shall have delivered up the kingdom to God." Jesus said in Lk. 22:29-30 that by appointment he reigns. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." His appointment will have expired when he comes. He will then surrender the kingdom, not establish one. And this will be *at his coming*, all passages harmonized. Since Paul and Peter taught the same thing, according to Peter, the events that will take place *when Jesus comes*, therefore, add up as follows: First, the end of the world; second, the end of time; third, the end of probation; fourth, the resurrection of all the dead; fifth, the judgment; sixth, the end of the reign of Christ and the surrender of his kingdom to God; seventh, the "new heavens and a

new earth, wherein dwelleth righteousness"—the eternal state, heaven itself. We can stand together on all that Paul and Peter taught. We can stand united on nothing more nor less.

In conclusion, there is an aspect and emphasis that belong to the supremely grand subject of the coming of the Lord, which transcends the belief of facts that have been herein presented. It is more than faith in a doctrine—it is hope in a promise, which in Col. 1:23 the apostle entitles "the hope of the gospel." It is the firm expectation of all things promised, the fruition of which is eternal salvation and happiness in heaven. This hope is founded on the unchangeable truth of God and is the ground of our confidence which can neither deceive our faith nor disappoint our hope. In earthly and worldly hope there is always that element of uncertainty which renders its attainment doubtful and its allurements deceptive and illusive. Not so with the hope of the gospel—it is put for eternal salvation itself in the exhortation of the apostle in Tit. 2:13: "Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ." In 1 Jno. 3:3, the apostle declares that this hope has an inherent purifying power in the hearts and lives of those who possess it. "And every man that hath this hope in him purifieth himself, even as he is pure." Paul declares in Heb. 6:18-19 that this hope is a refuge to the Christian in life and an anchor to the soul in death—a hope unto which God has begotten us "by the resurrection of Jesus Christ from the dead"—1 Pet. 1:3. It is the sure promise to us that the body may rest in the grave in confident assurance of our own resurrection to blessed immortal life. It therefore behooves us all "to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come"—and thus to lay hold of the hope set before us.

CHAPTER VIII

THE SECOND COMING OF CHRIST—IS IT
PREMILLENNIAL?

The introduction to the Revelation will serve as a text for the continuation of the discourse on the second coming of the Lord, advancing now to the question: Is it premillennial and imminent? The Revelation is introduced by the words of John in chapter 1, verses 1 to 6.

“The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John to the seven churches which are in Asia; grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.”

I. THE BOOK OF REVELATION

Revelation is the book around which the premillennial theories revolve—the twentieth chapter being the pivot on which these theories turn. The misconstruction that has been made of the book in general, and the twentieth chapter in particular, has misled many good people to think that in it the millennial theories are nailed down and proved. It is my purpose to disillusion all of that persuasion who will follow this study.

(1) The principles of interpretation.

The generally accepted principle of Bible study, fundamental to learning even the elementary lessons of God's word, is to always consider “by whom and to whom” the particular language was spoken or written. This principle, generally applied

to all other sections of the scriptures, has apparently not been applied to Revelation.

The book of Revelation was addressed to the seven churches of Asia, and it was evidently written especially for the churches named in the first chapter. The early church was facing immediate persecution and trial, and the book was written for their comfort and encouragement. They were certainly in a better position to know and apply the meanings of the many symbols used than anyone could be today. Due to their position among pagan people and under pagan persecutors the things that were "signified" unto them, or set forth in signs or symbols, could not be put in plain, literal words. To have done so would have created greater opposition and would have precipitated a more immediate persecution.

A similar situation existed in the teaching of Jesus during his earthly ministry. He addressed the Jews in parables because he knew they would not make the right use of the information, and would use the teaching to further their own evil designs. But he explained the teaching to his disciples in plain words, "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"—Matt. 13: 11. That was certainly true of the persecutors of the church. John had lived and labored with the churches to whom the Revelation is addressed and he must have known that they would understand the signs and symbols used, and that they would know the imminent nature and ominous import of his apocalyptic language. Furthermore there were the spiritually gifted teachers in the churches whose function it was to interpret such things. Had John used plain words of literal language in Revelation it would have given the pagan and the Jewish persecutors all the information intended only for the churches. Thus it was "signified" to the churches, but withheld from the persecutors. For example, to have referred to a living emperor by name would have been fatal to the church all over the Roman Empire and would have defeated the purpose of the apocalypse. Therefore, the persecutors were figuratively described, but not named.

There are many indications in the book of Revelation that the things portrayed were fulfilled in the experiences of the churches addressed. John's introduction to the vision is a definite indication that the events to be envisioned belonged to the generation then living, the period of time in which the churches addressed existed. Verse 1 states that it was a vision of things

“shortly” to occur. If the range of fulfillment included the many centuries from then until now, and the probable centuries yet to come, there could be no comparative meaning attached to the word “shortly,” nor any application of it to the ones addressed. In verse 3, John said: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” The fact that John exhorted the members of the churches then living to *read* and *heed* and *keep*, that is, to learn and observe and remember what was being revealed, is rather positive evidence that the things had reference to events pertaining to them and the period of their lives. The purpose was to forewarn them in order to forearm them with the information concerning things involving their lives in the midst of terrible impending happenings. The exhortation further stated “for the time is at hand”—it was near, not remote, and for that reason they should read, heed and keep the information that God would signify to John for him to “show unto his servants.” They were things that concerned “his servants” then addressed, but things that were not for the general public to know. They were things soon to occur, and not reserved for the remote distant future.

The contents of the letter-messages to the seven churches offer further proof that the book of Revelation belongs to the period of the Asian churches addressed. In chapter 2:1-7 Ephesus was warned against deceivers who claimed to be apostles, and against the Judaizers who were symbolized under the name figure of Nicolaitanes. In verses 8 to 11 Smyrna was warned against the pseudo-Jews, the bitter, calumnious and violent persecution of the fanatical Jewish leaders against the early Christians. And Smyrna would have tribulation *ten days*, which was exactly the ten periods of persecution by the ten emperors from Nero, the reigning emperor, to Diocletian, under whose reign of terror the persecutions reached the crescendo of fury with the vow of Diocletian to obliterate the name Christian from the Roman empire. The church at Smyrna was exhorted to be “faithful unto death”—that is, in their martyrdom—which is another indication that the message referred to the life and time of that church.

In verses 12 to 17 Pergamos was warned against certain evil parties under the name symbols of Balaams, Jezebels and Nicolaitanes. Pergamos was the stronghold of Jewish oppositions. The Lord said to them: “I know thy works, and where thou

dwellest, even where Satan's seat is." Already their persecutions had begun because Antipas, a faithful martyr, had been slain in their midst. The name *Antipas* means "against all," and he was a symbolic representative of the persecution soon to come against them all.

In verses 18 to 29 the Lord significantly admonished Thyatira in these words: "But that which ye have already, hold fast till I come." The Lord did not deceive the Thyatira church into believing that he would come again in its lifetime, and the expression "till I come" could not therefore refer to the second coming of Christ, but to his coming in the events of this vision—a further indication of its fulfillment in their time.

In chapter 3, verses 1 to 6, Sardis was told to "watch" lest these ominous things should come upon them "as a thief," when they were unexpectant and unprepared, not knowing "what hour" persecution would strike. Through complacency and indifference they were in danger of having their names "blotted out" of God's book, as the registry of citizens, when the names of the deceased are erased.

In verses 7 to 13 the Philadelphians were accorded divine commendation unmingled with criticism and condemnation, and were given the blessed assurance of being kept from the "hour of temptation," the trial that should "come upon all the world"—the Roman world—"to try them that dwell upon the earth."

In verses 14 to 22 of chapter 3, which closes the series of messages to the churches, Laodicea was delivered a stern ultimatum against a fatal apathy that would result in spiritual decadence and destruction in the midst of these portentous developments. But the severity of the reprimand was tempered with the divine pleading, "behold I stand at the door and knock." He stood on the threshold, "even at the door" of things about to occur, to arouse them with a knock, as of a siren, from their senseless and dangerous lethargy. Thus to those who should have been suppliants, "the faithful witness" himself condescended to seek and save them from impending disaster.

If the things written in Revelation related to the distant future rather than to the time then present, there is no object in addressing and applying them to the churches of that period. It becomes more and more evident that the book of Revelation is the symbolic history of the struggle and triumph of the early church in conflict with existing secular powers—the Jewish and

Roman persecuting governments—and is the apocalyptic delineation of the downfall of both Judaism and heathenism, removing from the path of the church the greatest enemies, thus making possible the expansion of Christianity over the whole world. In that light Revelation has great force, a clear meaning and immediate application. But the attempted explanations of these time allusions to events centuries after date, and even centuries yet to come, renders its language unnatural and its interpretation or understanding impossible. Such an assignment of the events of the visions is anachronistic, taking the events out of the period of time to which they belong and assigning to them dates that do not belong to their chronology. The theories of millennialism in this respect constitute an anachronism—a chronological error—a mistake in dates.

The apocalypse presents two classifications of imagery—namely the persecutors and the persecutions. The persecutors are described under the imagery of beasts with multiple heads and tails and toes and hoofs and horns. The persecutions are set forth in figures of pestilence, scourge and famine; the pouring out of the contents of vials on the land and on the sea; wars, upheavals and disaster—setting forth all the fury of the persecutions that pagan rulers could hurl against the cause of the early Christians.

In the sixth chapter there is the vision of “the souls under the altar”—the souls of the slain, those who had been beheaded for the word of God and for the testimony which they held. Under the altar John saw souls. It was the vision, or scene, of defeat—the souls were under the altar, their cause despised, put down and defeated. The scenes and symbols continue until in the 20th chapter where the same souls—“the souls of them that were beheaded for the witness of Jesus, and for the word of God”—were envisioned on thrones. That was the scene of triumph and victory. Taking the souls out from under the altar, the scene of defeat, and elevating them to thrones, the scene of victory, is described as a resurrection—the resurrection of their cause. And the closing chapters of the book present the glory and ecstasy of the triumphant church, emerging in the garbs of victory out of the experiences of the period described. It is then that the Lord repeated the mission and task of the glorious church of Christ in what may be appropriately called the second great commission and the second great invitation: “The Spirit and the bride say, Come. And let him that

heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." John then closes the Revelation with the words: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." There is no evidence that this refers to the final personal coming of Christ, but rather to his promise to come to them "quickly"—to the churches addressed—in the experiences through which they should "shortly" pass. He did come to them in those experiences.

One of the best proofs that the contents of the book of Revelation have no direct or immediate application to us now, lies in the fact that vital truths, truths essential to salvation, or to a Christian's life and duty, are not wrapped in mystic folds nor reserved for apocalyptic disclosures. There is no plain teaching of any of the apostles in any of the epistles to us along such lines, which is evidence enough that the contents of the book of Revelation were of special significance for the time, and not for general application. As for "prophecies" that have been made in every age and generation since, purporting to be founded on the contents of that book, they have all one by one turned out to be erroneous interpretations. History has ever belied and falsified them, and will continue to do so.

The theory that Jesus Christ will return to the earth, establish an earthly throne and kingdom, and reign in personal presence on the earth for one thousand years certainly has no support in the book of Revelation, which means that it has none anywhere else. The pope of Rome sits on a literal throne and rules the Catholic world. The king of England sits on a literal throne and rules Britain and her dominions. And there are those who *think* that they *believe* that Jesus Christ will come again in the flesh to sit on such a throne in Jerusalem!

(2) The general vision.

The design of the book of Revelation is not merely predictive but descriptive. It predicted certain things, but it also described them, as to the thing to occur and the character of the occurrence, with particular reference to events that were "at hand," about to take place. Hence, Jesus "signified" it to his servant John—things that must "shortly" come to pass. The purpose was to forewarn the churches addressed concerning events vitally connected with the immediate experiences of those churches.

The structure of the book is seen in three statements: Things that he "saw"; things which "are"; things to be "hereafter"—that should shortly come to pass. You will notice the part that should be "hereafter" is qualified, and modified, and limited by the word "shortly." The things "which thou hast seen" were the things John saw in the vision. The things "which are" were conditions known to exist, then present. The things "which shall be hereafter," but shortly, deal with the immediate future experiences of the early churches, the immediate history of which tells the story in a very extensive way. The events of the Neroan, Domitian and Diocletian periods of history, following so closely upon the first century, furnish a complete counterpart to the symbols of Revelation, as fully as any future events could be made to fit them. The events of these periods did "shortly" come to pass and the events from Nero's persecution to Diocletian's reign of terror, ought to satisfy even a literalist in the interpretation of the symbols and signs employed by John. The symbols of Revelation were fulfilled in the experiences of those early churches; and the book, from our viewpoint, should be considered in the light of history rather than as a book of prophecy. It was apocalyptic prophecy when spoken, it is history now.

As we cast a retrospective glance to the experiences of the early churches of Christ, it is seen that the things depicted did "shortly" come to pass, things which fulfilled the symbols of Revelation as fully and finally as future events could be imagined or manufactured to do. Why pass over the corresponding events of history relating to the experiences of the churches addressed and link these events to some future phantom and fantasy which could not fit the symbols more perfectly than the events of the periods named do fit them?

Now the general vision, which the book of Revelation regales, brings before us the conflict of the church with the Jewish and the Roman persecutors. It represents the prophetic and symbolic history of the struggles and triumphs of the early church with the persecuting powers. This advance history was written in symbols because of the necessity of concealing from the persecutors the things that were revealed to the churches. When Jesus Christ taught the Jews in parables, he turned to his disciples and said: to you it is given to know the mysteries of the kingdom of heaven, but unto them it is not given, therefore I speak to them in parables.

There is no obligation to tell, under all circumstances, all that one may know. If there is evidence of the wrong use of the information, why give it? If Jesus had told the Jews in plain, literal words the truth which he clothed in parables, it would have precipitated premature opposition. If Jesus Christ had put in plain, literal words what he clothed in apocalyptic language, and wrapped in the mystic folds of symbolism, in the book of Revelation, it would have put immediate information in the hands of both the Jewish and the pagan rulers which was intended only for the churches, and would have precipitated a premature onslaught against the church.

That is why the contents of Revelation are set forth in symbols and signs, that the information might be withheld from the secular powers, yet placed within the reach of the members of the churches to whom Jesus addressed the language. John was acquainted with these churches. They were acquainted with John. He had lived there and labored with them. They were in a better position to understand and apply the signs and symbols than we are now. The things mentioned were immediate with them, but remote from us. The book of visions was a symbolic prophecy of immediate events. To them it was prophetic, predictive, and descriptive of events soon to come. To us it is historical, as we look back to the events that did occur "shortly," as John said they would.

The persecutors mentioned in Revelation were set forth under the imagery of beasts, with multiple heads, tails and toes, hoofs and horns. There were "composite beasts," a head like one animal, a body like another, a tail and toes like another, indicative of the various forms in which the various rulers would exist in their persecutions of the church. They were described in figures of speech, as beasts and dragons and varied other animals. The persecutions were set forth in the imagery of calamity, catastrophe, disaster, war, pestilence, famine, disease, upheavals in the sea and disturbances on the land. That was John's way of informing the churches of the persecutions that they must soon suffer and be challenged to endure. These were not literal descriptions. John was signifying their persecutions through the medium of metaphors.

The word, "signify" means to set forth in signs, or in symbols. That of itself shows they were not to be taken literally. The symbols of Revelation cannot symbolize themselves. A sign cannot signify itself. Signify means sign-i-fy—to set forth in

signs. A sign cannot signify itself, a symbol cannot symbolize itself, and a type cannot typify itself. It is a violation of all principles of exegesis to make literal application of the figurative imagery of the book of Revelation. So, the persecutors of the church were described in the character of dragons and beasts, and the persecutions were described in terms of trouble and trial, calamity and catastrophe.

These persecutions existed in various militant and malignant forms and then subsided, only to break out as a storm after the calm. So "the beast was, and is not, and yet is." That is, the persecution subsided but was later renewed in all of its former fury. The binding and loosing of Satan are applied to that kind of thing, the alternate triumph of the forces of righteousness and wickedness, of truth and error in that mighty battle between the surging issues of Christianity and paganism. Thus these figures refer to, and must be applied to, the various forms in which Judaism and Romanism existed, and in the various forms of the persecutions waged against the early churches of Christ.

There are three distinct parts. First, the symbols unfolding events dating from Patmos—chapters 4 to 11. Second, the imagery of the beast indicating the vital relation that existed between the Jewish and pagan, political and religious powers—chapters 12 to 18. Third, the picture of the triumph of the church, how the church emerged from the dark days of persecution in triumph—chapters 19 to 22.

In the sixth chapter of Revelation, verse 10, John saw the souls of the slain under the altar. The altar is the scene of the defeat. It is the scene of sacrifice. In the vision John saw the souls of them that were slain for the testimony of Jesus. They were under the altar, defeated and despised, their cause cast down—souls under the altar. They cried: "How long, O Lord, how long until you avenge our blood?" They were calling for judgment against their persecutors.

Continuing the imagery through the chapters that follow, John sees the same souls that were under the altar in chapter 9, on thrones in chapter 20. These souls had been taken from under the altar and elevated to thrones. It is a picture of triumph. They had overcome, and in triumph over the persecution, the church had won the victory. The altar is a scene of defeat, but the throne is a scene of victory. John *heard* the souls under the altar, in chapter 6, calling for judgment against

their persecutors: "How long, O Lord, dost thou not judge and avenge our blood?" John *saw* these same souls, in chapter 20, receiving the judgment against their persecutors for which they had cried: "And judgment was given to them"—their cause had triumphed. There is a contrast between the scene of defeat and the scene of triumph. The taking of the souls from under the altar and elevating them to thrones was called a resurrection—"This is the first resurrection." It was the resurrection of the cause for which they had died. The expression, "This is the first resurrection," shows that the word was being employed in an unusual sense, and therefore did not signify a literal resurrection, not a bodily resurrection. It was a figurative use of the word. The fact that John had to explain that it was a resurrection, proves that he was using the term in an unusual sense, not the regular sense of the word. Thus, he said, "This is the first resurrection." Had it been the usual sense of the word, he would not have had to make such an explanation. It was a figurative resurrection—the triumph of the cause for which the martyrs died.

The binding of Satan had to do with the crushing of the powers of persecution. The loosing of Satan had to do with the revival of the persecutions—the alternate triumph of Christianity and its opposing forces.

(3) The coming of Christ.

The promise of Jesus all along through the book of Revelation to come "quickly" does not refer to his second personal coming. The coming of Christ is mentioned in several senses in the New Testament.

In Matthew 16:28, Jesus said: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." That does not refer to the second coming of Christ, the personal return of the Lord. The persons addressed, standing there, would live to see him "come" in that sense—they would witness the coming mentioned there. Jesus did come "in his kingdom" before they "tasted" death—they lived to "see" it.

In Zech. 14:1, the destruction of Jerusalem was described as the coming of the Lord. Foretelling that event Zechariah the prophet said: "Behold, the day of the Lord cometh . . . I will gather all nations against Jerusalem to battle; and the city shall be taken." That event occurred in the year A.D. 70, and

it was called "the day of the Lord"—the Lord came in the events prophesied and described.

In Matt. 26:64, Jesus said to Caiaphas: "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." This, too, was an allusion to the destruction of Jerusalem, which Caiaphas should live to witness, referring to the events of judgment and desolation attending the destruction of the city in which he sat on a throne of power, passing judgment on the Son of God.

In his letters to the seven churches of Asia John referred repeatedly to his coming to them in certain events and experiences that did not refer to his second coming. To one church the Lord said that he would come "unto thee"—chapter 2:16—showing that the reference was not general but special. To another church he said that he would come "on thee" if they did "not watch"—chapter 3:3—clearly showing that it referred to the events that would come upon them unexpectedly, as it were his own coming, for the next expression says, "in the hour that I shall come upon thee." This coming was not upon all, but "upon thee," a special coming to the church addressed. In another instance the Lord said that he would "come quickly"—chapter 3:11—certainly not a reference to his personal coming but to his presence in their experiences. The Lord would come, not in person, but in acts of judgment.

Finally, to the Laodiceans, after a withering warning, the Lord said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him"—chapter 3:20. The promise that he would "come in to him" reveals the sense in which the Lord had so repeatedly promised to come in the many and varied experiences through which the early churches and Christians were about to pass, the excruciating experiences of persecution.

Through the book of Revelation we go along in similar vein until the closing chapter. Having completed his imagery in various and sundry visions, in an allusion to the "great commission" and to the "great invitation," John sets forth the duty of the triumphant church, and closes with the saying, "even so, come Lord Jesus, come quickly." The "come quickly" of this last chapter should be connected with the "shortly" to occur things of the first chapter. In the first, the pageantry of persecution is introduced, with the portentous statement of things "shortly" to come to pass. John then proceeded to tell them

these things, but assured them all along that in the march of ominous events the Lord Jesus would "come to them." In the last, having concluded the vision, John simply said in substance: Lord, as these events are due to come to pass "shortly" and "he which testifieth these things saith, surely I come quickly," then come, "even so, come Lord Jesus." The context is clearly against the idea that the closing chapters and verses of Revelation refer to the second coming of Christ. The Bible teaches the personal return of the Lord, but the book of Revelation is not a book on the second coming of Christ, nor is the twentieth chapter a chapter on the reign of Christ on the earth. It is a book signifying the experiences of the early churches with persecuting powers, the symbols of which were fulfilled in the experiences of those churches.

The book should be studied in the light of history. Why pass over the events that fulfilled its symbols and manufacture another fulfillment? The symbols of the book of Revelation were fulfilled in the experiences of the early churches. They represent no vital truth to the church today. If matters of the Christian's duty and hope were involved, why should it be reserved for apocalyptic disclosure? Why should it be put in signs and symbols for this day and time? There could be no purpose for such signs and symbols now. As well expect the epistles of the New Testament, or the Acts of the Apostles to be written in signs and symbols as to expect the symbolic contents of Revelation to be applied to us. Why put Revelation in symbols, and Romans, Corinthians and Galatians in plain words? It is because the epistles have to do with the Christian's duty, service, and hope, while the book of Revelation has nothing directly to do with us, but rather with the experiences of the early churches. Therefore, it was disclosed in symbols. And that is the story in a nutshell.

(4) The spiritual application.

Someone may ask, is there no practical application or spiritual meaning in all these things? There is. Every Christian may have the spirit of the early Christians, and therefore possess the soul of a martyr. Paul said to the Philippians, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me"—Phil. 1:29-30. Again he said, "I am crucified with Christ: nevertheless I live;

yet not I, but Christ liveth in me: and the life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20. Again Paul said, "Always bearing about in the body the dying of the Lord Jesus . . . for we which live are alway delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh"—2 Cor. 4:10-11. There is, therefore, the idea of living in the spirit of a martyr, living in the spirit of the dying, for, as Paul says once more in 1 Cor. 4:9, they had been, as it were, "appointed to death," in that they were made "a spectacle unto the world."

This, I believe, is the meaning of Paul's statement in 1 Cor. 15:29 with reference to being "baptized for the dead." Have you ever observed carefully the context of that passage? The very next verse says, "And why stand we in jeopardy every hour?" And in the verse after that the apostle says "I die daily." They were living in "jeopardy" as Christians in the constant liability of death. Some had "fallen asleep"—martyrs who had died for believing and testifying to the resurrection. Those who had not died were baptized, immersed in the sufferings referred to by Paul. They were in the daily peril of death, their lives "in jeopardy every hour." Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Lk. 12:50. And he said to the disciples, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."—Matt. 20:23. This we know was the baptism of suffering. So is the baptism of 1 Cor. 15:29. Why should they, those who had died, be baptized in their sufferings, immersed in sorrow and death, "for the dead"—"for" is *hyper*, not *eis*, and the Greek expression considered "the dead" as the resurrection of the dead. Hence, what shall they do, who like Jesus were baptized in suffering, if there is no resurrection of the dead? And why should we who yet live "stand in jeopardy every hour," live in the daily peril of death, as though "appointed to death," if there is no resurrection of the dead? What is the gain? What is the inducement to be baptized in such sufferings if there is no resurrection? In verse 32 the apostle refers to his own experience in Ephesus when he withstood opposition as though he had "fought with beasts," and he asked, "what advantageth it me, if the dead rise not?" It appears clear to me that the baptism of 1 Cor. 15:29 is not a baptism in water, but a baptism in sufferings, which all endure for the resurrection

of the dead. And in so doing we have the spirit of the "souls under the altar," and possess the soul of a martyr. Thus Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy"—1 Pet. 4:12-13. So we may not only have the spirit of the "souls under the altar" in our attitude toward Christ and the Christian's life, but we may possess the spirit of the "souls on thrones" in the triumph and joy of victory.

There is a practical application and spiritual meaning in all of these things, though the symbols of Revelation referred to the experiences of the early church in persecution, and were fulfilled in those experiences. All Christians should live in the spirit of the early martyrs.

II. THE TWENTIETH CHAPTER

It is a common expression, we hear it on every hand, that "the Bible plainly says Christ will reign on the earth a thousand years." That is something that the Bible nowhere says, plainly or vaguely. Like the "battle of Armageddon" notion, the millennium imagination is not in the Bible. Armageddon is mentioned in the Bible but the "battle of Armageddon" theory is nowhere found in the scriptures. The Bible has something to say about "a thousand years" but nothing about a thousand years reign on the earth. Christ reigns, but the reign of Rev. 20 is not the reign of Christ. It is rather a peculiar and special reign of certain souls *with Christ*. It does not mention or refer to the reign *of Christ*. The ones mentioned were reigning, a special use of the word, applied to a special incident of the Revelation vision. The text says "they" lived and reigned. Where did they live and reign? They lived and reigned with Christ. John saw souls out of the body, not in the body. It was a vision of souls of the martyrs living and reigning with Christ in a particular and peculiar sense.

(1) An inadequate text.

In a conversation with any group of denominational preachers one will invariably be heard to say that the Bible plainly says that we shall reign with Christ on earth a thousand years. When the asserter is asked for the passage that so plainly says

it, he will just as invariably and confidently refer his listeners to Rev. 20, verse 4. It is in order, in time and in place now to dissect this misunderstood and misapplied passage of scripture. This is the way it reads: "And I saw thrones, and they sat upon them, and the judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This passage is almost universally believed to actually say that we shall reign with Christ on earth a thousand years. The text says, "they lived and reigned with Christ a thousand years." The pronoun "we" is a personal pronoun of first person; the verbs "lived" and "reigned" are verbs of past tense. But *shall live* and *reign* are verbs of future tense. No man can claim the right to change the sentence of this text from the third personal pronoun "they" to the first personal pronoun "we," and to change the verbs "lived" and "reigned" of the past tense to "shall live and reign" of future tense. That is too much change for any man to make who has an ounce of respect for the word of God.

John said, "they lived and reigned with Christ a thousand years." The passage says nothing about "the thousand years reign of Christ." There is a great difference in the two expressions. Revelation 20 says, "they lived and reigned with Christ." They who? Lived—lived where? Reigned—reigned how, with whom and where? "Lived and reigned"—with whom, in what place? It is not the reign of Christ but the reign of souls "with Christ," that is mentioned in Revelation 20. There is a difference between living and reigning "with Christ" and a millennial reign "of Christ." So let us be true to the facts in the case. It does not mention "the reign of Christ, but the reign of souls "with" him. They not only "reigned" with him, they "lived" with him. They "lived and reigned" with Christ a thousand years. The two verbs "lived" and "reigned" are both limited by the thousand years. If the expression denotes time, then when the reign is over, and they ceased to reign, the living is over and they cease to live.

This chart will help to emphasize that Revelation 20 lacks the items that the millennial theory requires.

Revelation 20:1-6 does not mention the second coming of Christ. That is not the subject of it. It does not mention a

THINGS *NOT* MENTIONED *IN* REV. 20:1-6

1. IT DOES NOT MENTION *THE* SECOND COMING *OF* CHRIST
2. IT DOES NOT MENTION A BODILY RESURRECTION
3. IT DOES NOT MENTION A REIGN ON EARTH
4. IT DOES NOT MENTION LITERAL THRONE (OF DAVID)
5. IT DOES NOT MENTION JERUSALEM OF PALESTINE
6. IT DOES NOT MENTION US
7. IT DOES NOT MENTION CHRIST ON EARTH

Curse Pronounced On One ^{WHO ADDS TO} Words Of This Book.

bodily resurrection and that is not the subject of it. It does not mention a reign on earth—nor does it mention the “reign of Christ”—and neither is the subject. Is it not possible for souls to live and reign “with Christ” without Christ being on earth? Furthermore, it does not mention the throne of David or any other throne on earth. And it does not mention either Jerusalem or Palestine, nor does it mention Christ on earth.

Jesus said that Jerusalem is not the place where men should worship, but they want to put it there. He said that his kingdom is not of the world, but they want to put it here, and make it of the world. Can millennialists consistently say that though it mentions none of these things, it teaches all of them? But it is altogether possible and consistent for all of the things mentioned to exist without being on the earth.

It reminds me of the young drummer, who was newly wed. Having gone on his usual travel trip to sell his goods, his young bride decided that she could not wait until the week-end to see her husband, so she sent him a telegram, which was worded: “Do come to see me at once. I am dying.” The young husband grabbed his hat and handbag and ran for the train, but when he arrived and rolled off the train, lo! his charming young wife was at the station, full of smiles, to greet him. Completely exasperated, he said: “My dear, why did you send me that telegram? You said you were dying.” She replied: “Oh, I was dying to see you, but I could send only ten words for a quarter!”

Now that is exactly the situation with the millennialists on Revelation 20. The words of millennialism are not there, the ideas of millennialism are not there, and as words are the signs of ideas, there is not enough “stretching” in the whole passage to supply even the idea for their theory. It is the figment of a fantastic imagination.

(2) Things literal and things figurative.

In a book entitled "Unveiling the Future," the author said that everything in this chapter is literal. Take a look at all of that—literal horses, literal swords, literal rods of iron, literal wine press, literal did you say? Then literal buzzards—fowls eating the literal flesh of kings! All of that literal? Then a literal angel coming down with a literal chain to literally bind the literal dragon! And the literal body of the dragon literally filled the whole earth. His literal tail reached to the literal heavens and literally plucked the stars of the heavens out of their literal orbits.

The body of the dragon filled the whole earth, yet he was to be put in a pit, or hole in the ground, tail and all! Where could they dig the hole in the ground, since the text says the body of the dragon literally filled the whole earth? His literal tail reached to the stars? If this literal pit was literally bottomless, after all would it be a "pit"?

LITERAL OR FIGURATIVE—WHICH? *REV. 19-20*

- | | |
|-------------------------------------|--------------------------------|
| 1. A WHITE HORSE AND RIDER | 11. ANGEL COMING DOWN |
| 2. ARMIES - HORSES - WAR | 12. KEY - CHAIN - PIT |
| 3. SWORD - OUT - OF - MOUTH | 13. DRAGON - TAIL - STARS |
| 4. RULE - ROD OF IRON | 14. FROGS OUT OF MOUTH |
| 5. TREAD - THE - WINE - PRESS | 15. BOUND - BOTTOMLESS PIT |
| 6. NAME ON HIS THIGH | 16. SHUT - SEALED |
| 7. FOWLS FLY TO SUPPER | 17. THRONES - BEHEADED |
| 8. EAT FLESH - KINGS - MEN - HORSES | 18. PRISON - LOOSED - BATTLE |
| 9. FOWLS FILLED WITH THEIR FLESH | 19. CAMP OF SAINTS - COMPASSED |
| 10. BEAST - MARK - IMAGE | 20. FIRE AND BRIMSTONE |

"EVERYTHING ^{IN} THIS CHAPTER IS LITERAL" U.T.F.

Now, how many of these things are literal? What about the reference to this dragon plucking the stars of heaven out of their orbits with his tail? That was some tail, if literal. How far is it to the stars? Several million miles. But this dragon drew the stars out of the sky with his tail. A magic tail! If literal, it was either "some tail,"—a phenomenal tail—or it had a powerful magnet on the end of it! Then that dragon had a body that filled the whole earth; yet a hole is dug in the ground in which to seal him up, tail and all! Literal? Since the body of the beast was as big as the whole earth, where did they dig the hole, and where did they throw the dirt? I have heard of the West Texas sand storms that fill the sky so full of sand that prairie dogs dig holes in the air! Is that the way it is here?

(3) The thousand years.

There are twenty figures of speech on this chart taken from Revelation 20. Are they all literal? Are any of them figurative? Are any of them literal? If so, which is which? Now, anyone who has a thinker and is using it, knows that these symbols are not literal. In a series of symbols such as these, is it reasonable to make a literal application of the thousand years and a figurative application of all the rest? Certainly not. The thousand years like the other parts of the vision is a figure of speech—a symbol of something else.

The Bible says that God remembers his covenant unto a thousand generations. Does God count a literal thousand generations, then he quits remembering his covenant? It means God's memory of his covenant is perfect, it is complete. It is a figure of completeness, and does not denote a cycle of time.

Then what about the millennium? Nothing is said of a millennium. The thousand years does not mean a millennium. There is no millennium. There never was a millennium. There never will be a millennium. Revelation 20 does not refer to a millennium. Where will it be? Nowhere. When will it be? It won't. When was it? It wasn't. Then what about the millennium? Nothing about it—all I can say it that "it ain't"! The "thousand years" is not literal, therefore is not a millennium and has no reference to a millennium. The magic word "millennium" is not in the text.

(4) The souls of the martyrs.

In this vision John "saw thrones" and those that "sat on them." And those whom he *saw* were the *souls* of the *beheaded*. They had not "worshipped" the beast. They had not "received" his mark, and *they* "lived" and "reigned" with Christ.

First. "They lived and reigned with Christ a thousand years." It does not mention the second coming of Christ, a bodily resurrection, a reign on the earth, a literal throne—in Jerusalem or elsewhere. It does not mention us, and it does not mention Christ on earth. Revelation 20 mentions none of those things, and a curse is pronounced on the one who adds to the words of the book.

Second. "They" lived and reigned with Christ. It says "they"—the souls of the martyrs, those who were beheaded. The beheaded souls lived and reigned with Christ. Only those

who were beheaded entered that thousand years. If that thousand years is literal, then the beheading is literal, and only those literally beheaded get into the millennium. That would cut us out unless our heads are cut off. If the beheading is figurative, the thousand years is figurative, and that cuts us out, for there would be no literal millennium. If it is a literal thousand years, it is a literal beheading. If it is a figurative beheading, it is a figurative thousand years, and either way there is no millennium for us.

Third. "They lived and reigned." If the term "reigned" is limited by a thousand years, the verb "lived" is also limited by a thousand years. If the reigning ends with the thousand years, the living ends with a thousand years, and the millennium ends with everybody in it ceasing to live. That is quite a hopeless millennium, is it not?

(5) The first resurrection.

The expression "this is the first resurrection" is itself the proof that reference is made to a figurative resurrection. The word was being used in an unusual sense, so unusual that it was necessary for John to explain its use by saying, "this" is the first resurrection—this is what is meant by the symbol, John explained.

On this chart will be seen some parallels in figurative resurrections.

The FIRST RESURRECTION

1. ISRAEL IN BABYLON - *EZEK. 37:1-14*
"I WILL OPEN YOUR GRAVES - YE SHALL COME OUT - LIVE."
2. THE WICKED LORDS - *ISA. 26:13-14*
"THEY ARE DEAD - SHALL NOT LIVE - DECEASED SHALL NOT RISE - THY DEAD MEN SHALL LIVE - THEY SHALL RISE"
3. ISRAEL IN CHRIST - *ROM. 11:15*
"THE RECEIVING OF THEM - LIFE FROM THE DEAD"
4. THE SOULS OF THE MARTYRS - *REV. 6:9 - REV. 10:4-5*
"SOULS OF THE SLAIN - UNDER THE ALTAR" - "SOULS OF THE BEHEADED - ON THE THRONES."
5. EXEMPT FROM SECOND DEATH - *REV. 2:11 - REV. 20:6*
"HE THAT OVERCOMETH - NOT HURT WITH SECOND DEATH" - "MRT IN FIRST RESURRECTION - SECOND DEATH NO POWER."

The RESURRECTION OF A CAUSE

When we suggest that Revelation 20 is a figurative or spiritual resurrection, we are met with a somewhat contemptuous "who ever heard of a figurative resurrection?" Well—if you never heard of one, I will just let you in on several now.

Hear Ezekiel: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in

the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord, thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and I will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to bone, and when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as I was commanded, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”—Ezek. 37:1-14.

Here is the description of a resurrection, extraordinary, indeed. Taking Israel out of the land of their captivity and bringing them back to their own land was called a resurrection. They were in their graves in Babylon, yet they were a living people. God said that he opened their graves and brought them out and caused them to live. Now, that was a figurative resurrection, so do not say again that you never heard of one.

Now hear Isaiah, who prophesied the Babylonian exile one hundred years in advance: “O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make

mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish"—Isa. 26:13-19. The reference here is to the wicked lords of the Old Testament. They were exercising dominion over God's oppressed people. They were "lords" over God's people. Isaiah said, other lords once had "dominion" over them, but they were "dead," and shall not "live"; they were "deceased," and should "not rise." Does that mean that the wicked will not be raised from the dead? Does that mean that the wicked dead will not live again? No future existence for the wicked? If that is what it means, there is no resurrection of the wicked, and a fundamental truth is thereby denied, but that is not the meaning. Here is the meaning: The dominion of the wicked lords over God's people would be put down. While these lords had dominion over God's people they were said to "live"—live in their dominion. When their dominion should be destroyed and the oppression of God's people brought to an end, these lords would be "dead"—they were dead as lords. They shall not live—that is, their dominion would not exist again.

But speaking of the persecuted people of God, it says, "thy dead men shall live." When Israel was in the bondage of the captivity of these lords, they were said to be dead, and the wicked lords were said to live. But when the dominion of the lords ended, they were demised—their power was deceased—they were dead; they should not "live"—in wicked dominion; they should not "rise"—as lords. But God's people who were in captivity were in a state called "dead," though living. But Isaiah said "They shall live," and "they shall rise." Thus coming out of their captivity, represents a resurrection, but not a literal resurrection—it was a figurative resurrection.

Now that is the kind of resurrection pictured in Revelation 20. One is the description of the persecuted Israel in the Old Testament; the other is the description of the persecuted church in the New Testament. The principle is the same.

Another example is in Paul's reference to the spiritual resurrection of Israel: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11:15. When the Jews were converted to Christ under the gospel, it was the receiving of them "as life from the dead." That is another figurative resurrection—a spiritual resurrection.

When John saw the souls of the martyrs, slain for the testimony of Jesus and the word of God, "under the altar," then saw the same souls "on thrones," it was a vision of victory. Taking the souls from beneath the altar and elevating them to the thrones was called a resurrection, in exactly the same sense that bringing the people of Israel out of bondage in Babylon was opening their graves, and restoring them to their land was causing them to "live"—a figurative death and a figurative resurrection.

Now read Rev. 2:11 and compare it with Rev. 20:6.

(1) "He that overcometh shall not be hurt of the second death"—Rev. 2:11.

(2) "He that hath part in the first resurrection: on such the second death hath no power"—Rev. 20:6.

Picturing in advance the persecutions of the early Christians, John told them in Rev. 2:11 that "he that overcometh shall not be hurt of the second death." But in Rev. 20:6 the same apostle speaking to the same persons said, "he that hath part in the first resurrection, on such the second death hath no power." Thus to have part in the first resurrection equaled exemption from the second death. But to overcome these persecutions equaled exemption from the second death.

1. Overcoming the persecutions equaled exemption from the second death.

2. Part in the first resurrection equaled exemption from the second death.

3. Things equal to the same thing are equal to each other.

4. Overcoming the persecutions and part in the first resurrection were equal to the same thing, therefore they were equal to each other.

It is held that Rev. 2:25-28 refers to the second coming of Christ when he shall give the saints "power over the nations" and he shall then "rule them with a rod of iron"—in the millennium. Such an interpretation charges that Jesus deceived the church at Thyatira into believing that he would come during their lifetime. It should be observed that the "coming" of Christ is mentioned in several senses, elsewhere in the New Testament, and in Revelation. To Ephesus, Pergamos, Sardis and Laodicea, Christ said he would "come." He would "come" in the events named, things promised or threatened. To Thyatira he said: 1. To hold fast. 2. To overcome. 3. To keep his works. All of that "till I come," showing that it did not

refer to his second coming. Furthermore, the expressions in verses 26-28 were indicative of things that would occur in the life period of Thyatira: 1. Power over the nations—the influence of the gospel in breaking the power of pagan persecutions and the heathen nations. 2. Rod of iron—the irresistible influence of Christ in the preaching and lives of early Christians—exemplified even in martyrdom. 3. The morning star—the exalted place of those who overcome, next to Christ, in his glorious empire—the church.

It is held that Rev. 3:21-22 makes a distinction between the Father's throne, upon which Christ is sitting now, with the Father "in his throne," and Christ's own throne which he will occupy when he comes, hence, "I will grant to sit with me in my throne." But the kingdom of God and the kingdom of Christ are one kingdom—Eph. 5:5. And the church of God and the church of Christ are one church—1 Thess. 1:1; 1 Thess. 2:14. Why not the throne of God and the throne of Christ one throne? Christians share Christ's kingdom now—Luke 22:29; and they share his throne now—Rev. 3:21-22.

Compare Matt. 19:28 with Luke 22:29. "In the regeneration" Jesus would sit on the throne of his glory. Tit. 3:5 refers to the "washing of regeneration." The gospel dispensation is the regeneration, the dispensation of regeneration and of the new birth, by which we are "new creatures." So we have "regeneration" now, the "new birth" now, and we are "new creatures" now. In denying that this dispensation is the regeneration the premillennial interpretation denies the new birth now.

Christ is on the throne of glory now—Luke 24:26—and the apostles are on thrones of authority now, "twelve thrones, judging the twelve tribes"—the whole church of God. It is the throne of glory and the throne of authority respectively—now.

In Matt. 19:28, Jesus said: "Ye who have followed me," would be given thrones. But in Luke 22:28: "Ye who have continued with me" would be appointed the kingdom. Therefore to have "thrones" in the regeneration was the same as to be "appointed" the kingdom—now.

In this dispensation Christ is on the throne of his glory. It extends from the time that he entered into his glory (Luke 24:26) until he "comes in his glory" (Matt. 25:31). Christians who overcome "sit with him in his throne" just as they share his throne in the same sense and to the same extent, and they share his glory in the same degree—now.

These considerations destroy the millennial interpretation of the Father's throne and the Son's throne, as respects a distinction and a difference between them, and refutes their interpretations of Rev. 2:25-28 and Rev. 3:21-22.

This brings us to the closing scene of Revelation pictured in chapters 20, 21 and 22 in a general summary of the elegant truths of the vision in relation to the obligations of the triumphant church, emerging from persecution and oppression into glorious victory.

III. THE TRIUMPHANT CHURCH AND THE GOSPEL INVITATION.

As a sequel to the vision of victory, the last chapters of Revelation present the church garbed in the robes of victory "as a bride adorned for her husband." The figure does not indicate that the church is not now the bride of Christ, as some have assumed. Rather, the apostle tells us in Romans 7:4 that the church has been married to Christ and is bringing forth fruit unto God in that relationship. The expression "as a bride adorned" is a comparison only—pointing out the grandeur of the triumphant church in the habiliments of victory—in all the glory, beauty, and grandeur of a bride in her adornment. It is then that the victorious church renews her mission to men: "the spirit and the bride say, come."

Let us gather up in brief outline the sweep of subject from Revelation 20 through chapter 22.

(1) A textual analysis.

It has been shown that Rev. 20:4 is altogether too inadequate as a text to sustain the millennial theory—and it is the only text that makes mention of the thousand years. Hence, they have no text. No apostle in any epistle has ever mentioned such a period of time, nor such a dispensation, nor such a millennial age or hope. It must not, therefore, belong to apostolic doctrine, or to the Christian's hope and duty. Revelation 20 is but the climax of an imagery that began with the scene of defeat in chapter 6:9 and ends in a scene of victory in chapter 20:4. The comparison of chapters 6 and 20 reveals the application of the symbols intervening. A running analysis of the final chapters will make an appropriate conclusion to the present study, in displaying the success of the cause of the martyrs and the glory of the victorious church.

1. The angel coming down out of heaven. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit"—20:3.

The angel, simply a gospel messenger. The chain represents the very purpose of the gospel to prevent the devil from deceiving men. Bound—not permitted to deceive—signifies the triumph of the truth over error. A thousand years—as in all other places where the phrase is mentioned, it denotes completeness. Here it has reference to the complete success of the cause over persecutions, and has no reference to a cycle of time. The triumph of Christ over Satan has been fully set forth in such parables at Matt. 12:29 and Lk. 11:21 in the parable of the strong man's house, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth the spoils." So Jesus did in overcoming Satan, and spoiling his goods, and bringing to nought his power. So says Paul both in Col. 2:15 and Heb. 2:14, as fully shown more than once in this series.

2. The souls on the thrones. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years"—20:4.

These souls were not bodies and were not embodied. They were souls. And a resurrection is not necessary for souls to live. These souls *lived*—they did not *begin* to live in Rev. 20. They *lived*. These souls were under the altar in chapter 6, they are on thrones in chapter 20. In one, a cause has suffered in defeat; in the other, a cause has been crowned with victory. They lived and reigned—taking the souls out from under the altar and elevating them to thrones is referred to as a resurrection—the resurrection of a *cause*. They lived in the cause for which they died. They reigned in the persons of their successors, and like characters of like spirit. As John came in the spirit and power of Elijah, as the spirit of Huss lived after his

martyrdom, a cause survives the death of its advocates and they live in the spirit of its torchbearers.

Lived and reigned—if “reigned” is limited by a literal thousand years, “lived” is also thus limited. So if the reigning ends with the thousand years, the living ends with a thousand years, which would not be a very hopeful millennium after all!

Thrones—not literal and earthly, but the exalted state of those who had overcome their persecutions.

Beheaded—John saw the “souls” of the beheaded; they did not live in an earthly state. If literal, only those who are literally beheaded could enter the millennium. If figurative, there is no millennium, which is the fact of the matter.

Thousand years—the vision of victory, complete victory. It stands for infinity; it is not a cycle of time nor a period of time, and has no reference to time. God remembers his covenant to a thousand generations, and one day with the Lord is as a thousand years—that is, God’s memory of his covenant is infinite, and in God’s infinite world days and years are not reckoned. The term denotes completeness, perfection, infinity. Their victory was complete, their triumph full and their reign infinite.

The fundamental principle of exegesis forbids that the thousand years be interpreted literally here, and the word year symbolically in all the book beside. So, if it is literal, the reign of Christ was for one thousand years only, not one day more or less. And, if literal, since both verbs “lived” and “reigned” are modified by the thousand years, when they cease to reign, they cease to live. Furthermore, if literal, only those beheaded, lived and reigned. And, finally, the third personal pronoun, “they” cannot be changed to the first personal “we”; and the verbs of past tense “lived and reigned” cannot be changed to verbs of future tense “shall live and reign.” The conclusion is that there are too many difficulties in the way of the literal application.

3. The rest of the dead. “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection”—20:5.

The rest of the dead lived not—since the only ones who are said to have lived were the souls of the slain martyrs, and the rest of the dead lived not, but judgment was given to them, whom did they judge, and how? And if “lived” means that they were given literal bodies, then when the rest of the dead “lived not” until the thousand years was finished, it would mean

that the rest of the dead would be given literal bodies at the end of the thousand years, which forces the resurrection of the wicked too early, before the little season, and before the time for the resurrection and the judgment in the millennial order of things. So their theory bogs down again. The rest of the dead here simply refers to the persecutors whose oppressions had been overcome, just as Isaiah 26 referred to the wicked lord of the Old Testament, who had dominion over God's people, as being dead and should not live, deceased and should not rise.

This is the first resurrection—just as Israel's deliverance from the bondage of Babylon was referred to in Ezekiel 37 as a resurrection out of their graves; and the broken dominion of the lords was a resurrection from oppression, of Isaiah 26; so overcoming these persecutions, triumphing over death and martyrdom, in a victorious cause of Christ, is called a resurrection in Revelation 20. These comparisons have been made and set forth on charts, a mere reference to them here will serve the present purpose. The fact that they had to be told that it was a resurrection is proof that it is used in the unusual sense of the word; figurative; metaphorical; not a physical employment of the word. The "first resurrection" is spiritual—the resurrection of the cause for which they died. It is the portion of every true believer in any age who shares the life of the risen Lord through obedience to his commands. The passage in Rev. 20 describes no period of blessing to be enjoyed at the close of this dispensation. It will not bear the literal construction and the theorists themselves will not accept the conclusions and consequences of it.

4. Part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years"—20:6.

There is an axiom which decrees that things equal to the same thing are equal to each other. In Rev. 2:11 it is said that overcoming the persecutions exempted them from the second death. But in Rev. 20:6 it is said that part in the first resurrection exempted them from the second death. Things equal to the same things being equal to each other—part in the first resurrection referred to overcoming the persecutions and entering into the triumph of that victory. Again, it is the same kind of a resurrection mentioned in Isaiah 26 and Ezek. 37. Of them it is then said: "they shall be priests of God and Christ, and shall

reign with him a thousand years." This, of course, refers to the "souls" who "lived and reigned" in verse 4, and here "shall reign with him" refers to the continuity of that reign which had begun in the expression "lived and reigned" of verse 4: It refers to the same "souls," the same reign, and same experiences, and simply denoted its continuation.

5. The loosing of Satan. "And when the thousand years are expired, Satan shall be loosed out of his prison"—20:7.

The triumph of the forces of righteousness and wickedness, of truth and error, was an alternate thing. A revival of wickedness occurred, described as Satan being loosed out of his prison, an alternate triumph of the cause of the persecutors and the cause of the martyrs. The actual facts of history in the experiences of the church fulfill these figures and metaphors. Verses 8 to 10 describe a last desperate effort of the persecutor powers to stop the advance of the church and stem the spread of Christianity among all the nations, but the combined opposition of all the opposing influences of the persecutors could not stand against Christ and his church. They all went down in utter defeat and the end of the persecutors was forecast in such highly figurative description as "fire came down from heaven and devoured them," and they were "cast into the lake of fire and brimstone . . . and shall be tormented day and night forever and ever." There is no rule of exegesis or of interpretation that could warrant a literal application of such language. It is the symbolic description of the end and doom of the ruler who oppressed the church of Christ, who would nevermore exist to humiliate the Lord's Bride.

6. The judgment of the dead. "And I saw the dead, small and great, stand before God, and the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works . . . and death and hades delivered up the dead which were in them . . . and death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire"—20:11-15.

The picture in these verses is but the continuation of the contrast between the causes of righteousness and wickedness, truth and error, Christianity and heathenism, and their standing respectively before the great throne of divine judgment. The issues had been joined in the fierce conflict between the church on one hand, and all the forces of Judaism, Romanism and paganism

on the other. Now the participants stood before the bar of divine decision, where the issues were settled. The cause of righteousness was acquitted, and the cause of wickedness was convicted, and forever condemned. These passages have in them no comfort to any extent or degree for the millennialists. Applying the passage to *the dead*, let it be noted that it refers to "the dead, small and great"—all the dead, not a part of the dead. Some of them were found in the book of life and some were not found in the book of life. If this refers only to the wicked at the end of the millennialism, as millennialists assert, then there would be no use to open the book at all, for all would know that the wicked were not in the book of life.

So—in the analysis of Revelation 20—there is certainly no evidence of Christ on earth in a millennium between verse 4 of that chapter and verse 11.

I have given you these suggestions for one reason—namely, to show that there is nothing to fear in a verse by verse reading of Revelation 20. The millennial theory is not in it, and if not there, it is not anywhere else.

(2) The new heavens and the new earth.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband"—21:1-2.

Passing from the twentieth chapter, the twenty-first chapter pictures the new heavens and the new earth. It is not a new expression. It is found in the Old Testament and elsewhere in the New Testament. Turning to Isaiah 66:22-23 the expression is applied to the condition of God's people Israel after their return from Babylon. After being released from captivity, restored to their own land, in their "new heaven and new earth," they would again "from one new moon to another and from one sabbath to another" come "to worship before me, saith the Lord." So in Revelation 21 the deliverance of the persecuted church from their persecutors is described as their "new heaven and new earth." If deliverance from captivity in the old dispensation could be called a new heaven and new earth to Israel, certainly victory over the persecutors of the church in the new dispensation could be appropriately referred to in a like figure. And that is the force of the expression in Rev. 21. But when

this old earth has been destroyed by fire, according to 2 Pet. 3:13, there will be "a new heaven and a new earth" for all eternity. There the contrast is between this transient mundane sphere and that eternal world called heaven. But the new heaven and the new earth, whether in the Old Testament or in the New Testament, never refers to a millennial age on earth.

(3) The bride of Christ and the marriage supper.

"Come hither, I will show thee the bride, the Lamb's wife"—21:9—"For the marriage supper of the Lamb is come, and his wife hath made herself ready"—19:7.

The references to the church as the bride of Christ and the marriage feast are not more unusual in Revelation than in the scriptures elsewhere. The believer's spiritual union with Christ is the premise from which Paul draws his conclusions in Romans 6, that one who has been baptized into Christ should not continue in sin. "Shall we continue in sin? . . . Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we were buried with him by baptism into death. . . For if we have been planted together . . . we should not serve sin"—Rom. 6:1-7. The death of the sinner is the birth of the believer. It is a complete and wonderful view of the Christian's union with Christ by baptism, in which act the believer is "planted together"—united with him—hence, the believer's union with Christ. In the next chapter—Romans 7—the apostle discusses the aspect of the marriage union. The baptized believer's union with Christ is a spiritual marital union.—Rom. 7:4.

Some have considered this passage involved in an apparent difficulty of mixing figures. In the first part, verses 1 to 3, the party under the dominion of the law is personified as dead, yet is supposed to live while the husband is dead. In the second part, verse 4, the party married to the law is dead—so, according to the figure, the law would be the thing that survived. But it is not with these details that the apostle deals. The illustration is not inconsistent as an analogy that extends no further than the point of a dissolution that is necessary to another relationship. It is a parable with a single point of resemblance. A previous relationship is dissolved, having been released by death, and the surviving party is in a new relation. The doctrinal connection is that the baptized believer of chapter 6 has in Christ the full release from the previous bond of legal rela-

tion to the law, and has become the bride of Christ.

The Lamb's bride of Revelation is but a pictorial extension of this same analogy of the spiritual marital union between Christ and the church. The apocalypse does not teach that the church will not become the bride of Christ, or be married to Christ, until his return—it rather portrays the opposite. This spiritual marriage is recurrent in every baptized believer—every time one is baptized into Christ this marriage takes place. So as the marriage is continuous, the marriage supper also is continuous—in the constant and sustained feast of fellowship of all who are in marital union with Christ.

It is this feast of fellowship of the victorious church, no longer restrained by oppressors nor suppressed by the persecutors of the church, that John describes as the marriage supper of the Lamb in chapters 19:7-9 and 21:1-9 of Revelation.

The "new Jerusalem" coming down out of heaven, of verse 2, is a description of the triumphant church in the grandeur of her glory, adorned in robes of victory. If it is thought by some that the "new Jerusalem" here is heaven, then consider that this "new Jerusalem" was coming down "out of heaven"—was heaven coming down out of heaven? The whole vision is that of the victorious, triumphant church having won the laurels of life through suffering, and now in the beauty of a bride adorned in her glitterings robes, she stands forth in the splendor of the Lord's bride, the church. The Statue of Liberty in New York harbor, the sight of which to the eye of a returning patriot of America is a thrill indescribable, can be but a feeble comparison with the strong metaphors of the inspired John in portraying the magnificence of the victorious bride of Christ, the glorious church of Christ, the wife of the Lamb of God. Thus from the scenes of persecution, suffering and sorrow, the imagery of John bursts into the enraptured visions of triumph and victory! "This is the victory that overcomes the world, even our faith," and "thanks be to God who giveth us victory through our Lord Jesus Christ."

(4) The triumphant church and the gospel invitation.

We come now to the twenty-second chapter. The church had been submerged in scenes of sacrifice and suffering, through danger, dungeon and death she had come through unscathed, in fidelity to doctrine and loyalty to Christ. Now in the habiliments of a bride, the obligations of the Great Commission and

the Great Invitation are once more laid upon her. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—22:17. It is the "accentuation of the positive" in the preaching of the gospel by a triumphant church, coming out of persecution, emphasizing henceforth the authority of Jesus Christ in the gospel scheme of redemption.

Verse 14 is a direct reference to the gospel—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." The commandments are those of the gospel; the tree of life is salvation in Christ; the gates into the city denote entrance into the church of the Lord. Foreseeing the gospel dispensation David said: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders rejected is become the head stone of the corner." A thousand years before Christ, David swept the harp and sang of his resurrection, and the gates of salvation into which one enters when he obeys the gospel. So it is, emerging from the dark era of persecution, the victorious bride, the church, again proclaims the gospel—"blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city"—yes, "this gate of the Lord" into which all may enter by obedience to the gospel of Christ, accepting the invitation of the Bride, the church of Christ.

Notice the source of the invitation—"the Spirit and the Bride say, Come." God invites; Christ invites; the Spirit invites; the church invites; and every Christian invites—"let him that heareth say, 'Come.'" The givers of the invitation invest it with dignity and authority; the source of the invitation compels your acceptance. Notice also the scope of the invitation—"whosoever." Wherever man is found, wherever sin has gone, the invitation rings out—whosoever. That grand word "whosoever"—whosoever will may come. Then notice the subjects of the invitation—"whosoever will." All intelligent, responsible, accountable, amenable beings are gospel subjects. Only those who can "will" may come—they only are gospel subjects. It therefore involves the will of man. Who may come? Jesus said, "No man can come to me, except the Father which hath

sent me draw him . . . they shall all be taught of God, every man that hath heard and hath learned of the Father cometh unto me." The order is: Taught, Hear, Learn, Come. "Whosoever will may come." The Lord said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." That is equal to saying, Teach, hear, learn, and come. It is the Lord's "whosoever will." Finally, notice the benefits of the invitation—"Let him take the water of life freely." Life in all of its forms is precious, and we struggle to enjoy it. But eternal life exceeds all in its preciousness. "Unto you therefore which believe, he is precious: but unto them which be disobedient . . . a stone of stumbling and a rock of offense." The dark, grey walls of a prison cannot hold horrors more grim than the words—"a stone of stumbling and a rock of offence." But to all who obey him he is the author of eternal salvation, and to them he offers life. His power to pardon has been proclaimed. It is higher than legislative power; it is higher than judicial power; it is the power to pardon. The Lord Jesus Christ possesses pardoning power and exercises it through the beneficent terms of the gospel. Obeying its conditions, accepting whatever sufferings it may entail, the baptized believer possesses the soul of a martyr, and has his portion in the rewards depicted and described in "the revelation of Jesus Christ . . . unto his servant John."

CHAPTER IX

SEVENTH DAY ADVENTISM—ITS ORIGIN AND ITS ERRORS

The present theme concerns one of the major isms of the day, Seventh Day Adventism. The isms now in circulation in the precincts of religion are schisms, they are schismatic sects. They are all alike in one respect—they are all flarebacks from the New Testament principles to the “beggarly elements” or “rudiments” of Judaism. This is certainly no less true of Seventh Day Adventism than other multiple forms of materialism which have been discussed in this series.

The exact subject for this discussion is “The Origin and Errors of Seventh Day Adventism.” To introduce some gospel truths and principles involved, Galatians the fourth chapter, verses 21-31 is selected for the basic text.

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that is born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.”

In exposing the origin and errors of Seventh Day Adventism the necessity of restraint in the information furnished, or the duty of being reserved in the manner of its presentation, is not felt by me to be an obligation. There are some stern reasons for exposing the teaching and activities of the Adventists under the auspicious circumstances of this occasion. Communi-

ties are besieged by their subversive methods, the strategy of which is to announce meetings in public auditoriums under the disguise of featuring prophecy, astronomy, or Armageddon—anything to get a hearing until a favorable and expedient time to reveal their identity. They make challenges, provoke challenges, and hold one-sided debates in their meetings everywhere they go, but when their hand is called, in the showdown they invariably retreat behind the smoke screen of a persecution complex, criticizing the spirit of others, piously averring that they do not themselves believe in debating.

Their reason for not believing in debates is well founded. I have never known of a debate with the Seventh Day Adventists, where the truth was ably represented in a public discussion, that it did not destroy the influence of the Adventists and virtually exterminate Seventh-dayism in the community where the discussion was held. Many communities have been harangued by their campaigns for weeks at a time, radio programs under the propaganda of prophecy, protracted public auditorium services under guise of "Bible Conferences"—all the time concealing the one thing that would bar initial success—the public knowledge that they are Seventh Day Adventists. Thus their "under cover" work is done before identity is revealed. This method in more recent years has been extended through the College of Medical Evangelists, from which their graduate "M.D.'s," as physicians, propagate their tenets in the sick rooms of private homes and hospitals. It should be made known to all the public in some way that Adventist doctors are actually Adventist preachers using the medical profession as a cloak. In such circumstances my own choice would be to call a doctor!

One of the community sieges to which reference is made has been held in this city, with much of their work having been done in this auditorium. That is why we are here now, to inform the public on the fundamental errors of Seventh-day-ism and Adventist millennialism, and on the present occasion to show what is wrong with their whole system. This purpose will be pursued in the making and the proving of four charges against the Adventist organization. First, its origin is human, not divine; second, its heresies are founded on the visions of a woman and are not the teaching of the Bible; third, its doctrines are Judaistic, and not according to the gospel of Christ; fourth, its asserted proof-texts are perverted, and are not based

upon the proper division of the word of God. These indictments cover the principal points in the theological tenets peculiar to the Adventists, and *apropos* to the discussion is Paul's question to the Judaizers: "Tell me, ye that desire to be under the law, do ye not hear the law?" With that question Paul introduced the greatest argument of all time against Judaism in any form—ancient or modern—the allegory of two women. The two women—Hagar and Sarah—in this allegory, represent two covenants—the two sons, Ishmael and Isaac, represent two nations—fleshly Israel and spiritual Israel. That will form an important argument in this discussion later. It is the embodiment of the difference in principles between the old covenant and the new covenant, which is the basic principle in dealing with the errors of most of the other isms known today, especially so of Seventh Day Adventism, a combination of Judaism and millennialism. This fact is recognized in the term "advent"—Seventh Day Adventist." The term "advent" contains the millennial part of that system. The term "Seventh Day" represents the Mosaic part of the doctrine. After William Miller, the founder of the millennial "Second Adventist" cult, had admitted his mistakes and had stepped off the stage of his prophetic career, Ellen G. White seized the reins of his party, and attempting to repair the breaks in his system, she added the Seventh Day codicil to it, and called it "Seventh Day Adventist." The system is a form of Judaism, a combination of ancient Judaism and modern millennialism, under the cognomen Seventh Day Adventism.

They usually follow a beaten route of travel, with "cut and dried" stereotyped expressions and parrot-like charges that "the pope changed the sabbath" from the seventh day to Sunday, and that Sunday-keeping is the mark of the beast, and other familiar harangues. It has not been very long since their own prophetic speculators were arguing that the NRA of the Roosevelt New Deal was "the mark of the beast." They have a lot of trouble deciding what is the mark of the beast, and what shall be the battle of Armageddon for every time a war erupts the battle of Armageddon must be at hand, and every time any unusual thing takes place in the political arena, something else suddenly becomes the mark of the beast. That beast has had many marks and the battle of Armageddon has "nearly" been fought no telling how many times! It proves that none of them know anything about things of which they talk so much.

They seize upon some speculation, or new interpretation, one after another, for propaganda purposes. They live on it; they thrive on it; and without it they would die.

I. ITS ORIGIN IS HUMAN—NOT DIVINE.

The history of the Adventists dates back to the middle of the nineteenth century, much too late to be scripturally authentic.

(1) Prophet William Miller and his chart.

In the mid-eighteen hundreds William Miller founded a small sect that was called the Second Adventists. The Seventh Day idea had not originated. Miller manufactured a chart of prophecy. His prophetic chart provided for the return of Jesus to the world in 1844. It was in 1843 that he first set the date—one year hence—1844. By his chart of prophecy he claimed to know the time of the second advent of the Lord, to the very day of the month of the year 1844. When 1844 came, and Christ did not come, Mr. Miller changed his chart, said he had made a mistake, revised his figures, and set it up one year, to 1845. But 1845 came and went and Jesus did not come.

As I have mentioned previously, the followers of Mr. Miller trusted him so implicitly that they made themselves “ascension robes,” white garments, believing that when Jesus Christ should descend from heaven, they would in turn ascend to meet him, spend a time with him “in rapture,” after which they would return to the earth with him for the millennium. Anxious to get “a running start” to meet Jesus, robed in white garments, they climbed to the tree-tops, house-tops, hill-tops, and every “top” that they could find—knolls, hills, mountains, trees, houses, barns—and stayed there from dawn to dark, waiting for Jesus to descend, that they might rise as a throng in white to meet him in the air. But Jesus did not descend. Humiliated over his second failure, Mr. Miller stepped off the stage of date setting, and disappeared from the scene.

(2) Ellen White and her visions.

At this turn, a young woman by the name of Ellen G. White, a disciple of Miller, took over. She first tried to repair the broken down places in Miller’s prophetic fences, but that was a somewhat hopeless effort, since the whole fence was out. She

conceived the idea of adding the Seventh Day sabbath to the second advent doctrine, and Seventh Day Adventism emerged from the prophetic debacle of Miller's career, with Ellen's re-organized party.

Originated by an admittedly false prophet, and reorganized by an obviously false prophetess, Seventh Day Adventism is as false as a system as were its founders as prophets. The mendacious claims of Ellen White to be an inspired prophetess deserve no more regard than the fraudulent impositions of the prophet of Mormonism deserve respect.

(3) The testimony of the publishers.

The publisher's preface to the Great Controversy, Ellen White's own work, will serve as evidence to any who may be disposed to deny it, that Adventists believe and teach that Ellen White was an inspired prophetess of God. Later editions of this work deleted some damaging sentences, but here is the statement of the publishers bearing on the inspiration of prophetess Ellen in the original preface: "We believe she has been empowered by a divine illumination to speak of past events which have been brought to her attention with a greater minuteness than is set forth in any existing records, and to read the future with more than human foresight."—Publisher's preface, page (a), Great Controversy, by Ellen G. White.

The official statement of the Adventist publishing house claims, first, that Ellen White had a divine illumination in reference to events of the past greater than authors of any existing records; second, that she had more than human foresight in reference to events of the future. The books of the Old Testament prophets are existing records. The epistles of the New Testament apostles are existing records. But the Adventist publishers of Ellen White's writings claim for her a degree of direct inspiration and a measure of divine illumination greater than that of *any existing record*.

So say the Mormons of Joseph Smith; so say the Christian Scientists of Mary Baker Eddy; so say the Adventists of Ellen White. Their claims are the same and they all fall together.

(4) The testimony of the prophetess.

If the official statements of the Adventist publishers is not sufficient as evidence, then let prophetess Ellen testify. Being both a woman and a prophetess she should be able to speak for

herself. Here are her own words concerning the claim of inspiration in the author's preface to her book:

In a book bearing the title, "The Early Writings of Mrs. White," containing her supposed visions, on page 99 under "Spiritual Gifts," this prophetess of Seventh Day Adventism says that God put a false prophecy in the mouth of his prophet, William Miller. Hear her: "His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment"—page 99, "Early Writings," by Ellen G. White. Now according to prophetess Ellen, God knew it was all wrong, but he put a lie in William Miller's chart, God used Miller as a mouthpiece to lie for him! Such is blasphemy against God, yet that is the way the prophetess Ellen explains the Miller failure.

Why should God "design" that his people "meet with disappointment" in Miller unless it was to dispose of him to make way for Ellen? So there is the "design" for the "disappointment." There is method in her visions. Such unholy "design" did not originate with God. But this is her own testimony—her actual words.

While prophetess Ellen apologizes for Miller and blasphemes God, she makes a fatal admission—namely, that a false prophecy was put in Miller's mouth. If God puts a false prophecy in the mouth of a "male" prophet, who knows that he would not put false prophecies in the mouth of a "female" prophet? Why make a false prophet of Miller and then claim that her own prophecies from the same source were reliable? Sister Ellen talked too much that time.

(5) The test of a true prophet.

If you will turn to Deut. 18:22, you will find where God lays down the test of a true prophet, and the proof of a false prophet in these words: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet has spoken it presumptuously; thou shalt not be afraid of him."

That is what Moses said. Compare it with what Ellen White said. Moses said whenever a prophet speaks a prophecy that does not come to pass, God did not speak it, but that prophet spoke presumptuously. Ellen White said that God caused

Miller to speak a false prophecy because God wanted his people to be disappointed. According to the test that Moses lays down for a false or a true prophet, Miller was a false prophet, and not a true one, and God had nothing to do with his falsehoods. By the same token, Deut. 18:22, Ellen White is a false prophetess, and Seventh Day Adventism conceived by her is a child of her false doctrine.

There is another error Ellen made in commenting on Miller's mistake. She said that "learned men" who opposed Miller's "time" prophecies "failed to see" the mistake. She is dead wrong about that—the gullible followers of Miller may have failed to see it, but there were gospel preachers back in 1843 to 1845 who exposed the Miller fraud. Alexander Campbell wrote a series of twenty-five articles in his paper, the "Millennial Harbinger" exposing Millerism. So God did not do as good a job "covering" the mistake as Ellen thought.

Originated in premillennial prophecies of William Miller, who admitted his failure and quit, repaired and remodeled by his disciple Ellen White, who tried to blame God with Miller's presumptuous prophecies, the system of Seventh Day Adventism was conceived in sin and born in iniquity.

I call your attention to the second phase.

II. IT IS A HERESY FOUNDED ON THE VISIONS OF A WOMAN —NOT ON THE TEACHING OF THE BIBLE.

The vulnerable and extravagant assertions of this so-called and self-styled prophetess concerning herself are the first line of evidence against her palpably false pretensions.

(1) The claim of direct illumination.

"Yet the fact that God has revealed his will to men through his word has not rendered needless the continued presence and guidance of the Holy Spirit. On the contrary, the spirit was promised by our Saviour to open the word to his servants, to illuminate and apply its teachings" (The author's preface to Great Controversy, by Ellen G. White).

Through the inspired apostles God gave us his word, but Ellen White says that it takes the Holy Spirit in her, as a prophetess, to illuminate and apply the word of God. How much more can a Catholic priest claim? Catholics say the priest must interpret the word to the "laity." That is the claim of

the Roman Catholic church. Ellen G. White claims that she must interpret the word of God to his "servants." How much worse is the claim of the Roman Catholic priest than the word of Ellen White? She said that God "revealed his will through his word," but it takes her writings to illuminate, and explain, and apply his word to his servants, and without that illumination the word of God cannot be explained and applied by his (her) servants! Now, that is Ellen White's own claim of inspiration, written by her own hand, in the author's preface, page D, of "The Great Controversy," by Mrs. E. G. White. I am quoting from their own authors and writers, not from some stray source, and I am taking it from the official records of the Seventh Day Adventists. So from the "author's preface" and the "publisher's preface" we have the combined testimony of Adventist authority for the inspiration of Ellen White.

(2) The Canright-Erwin debate.

For twenty-eight years D. M. Canright was an Adventist debater. He learned the errors of Seventh Day Adventism, trying to defend it. Canright debated with Erwin, the President of the General Conference of Seventh Day Adventists, at Healdsburg, California. Here is the proposition they debated: "Resolved, that the visions of Mrs. E. G. White are the revelations of God." Erwin affirmed that proposition. Canright denied the proposition. No one could reasonably say that Erwin was not authorized or qualified to speak for the Adventists, seeing that he was at the time of the debate president of their General Conference.

This same man Erwin in a tract called "The Mark of the Beast," wrote as follows:

"It is from the standpoint of the light that has come through the Spirit of Prophecy (Mrs. White's writings) that the question will be considered, believing as we do, that the Spirit of Prophecy (Mrs. White's writings) is the only infallible interpreter of Bible principles."

The Spirit of Prophecy is Ellen White, according to Erwin. He says: "Believing as we do, that the Spirit of Prophecy (Mrs. White) is the only infallible interpreter of Bible principles." There is the claim on the part of Seventh Day Adventists for Mrs. White's inspiration, and for her infallibility.

Who was this Erwin? He was for years the President of the General Conference of the Seventh Day Adventists. What

did he say? That the writings of Mrs. White are the only infallible interpretations of the Bible. What more could a Catholic priest say or do? The Roman Catholic Church has never been more audacious in their claims of infallibility and the right to interpret the word of God for the laity, than the Adventist church is in its claims for the inspiration and infallibility of Ellen White, the female pope of the Adventist church.

(3) The Ellen White revelation.

Here is the young woman's statement about her visions, from "The Early Writings of Mrs. White," page 26:

"In the holiest I saw an ark . . . in the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them and I saw the ten commandments written on them with the finger of God . . . the holy sabbath looked glorious—a halo of glory was all around it. I saw that the sabbath was not nailed to the cross."

This statement from the book of visions of Adventism's prophetess reveals the source of their sabbath doctrine. Ellen claims that she was caught up into heaven, where she saw that the sabbath was not nailed to the cross! Reading Paul's language in Col. 2:14-16, anyone here on earth, who can read, can "see" that the sabbath was mentioned among the things Paul said were "nailed to the cross"—and Ellen evidently "saw" what Paul said. So she took a trip to heaven and "saw" what she could not see in the Bible. She says that she "saw" the tables of stone "folded together"—the ten commandments—"folded together like a book"—as though they could be folded without being "folded together." Then Jesus came in person, she claims, and opened that thing that "folded together" like a "book"—so she claims to have seen the person of Jesus in heaven!

Borrowing language from the Bible, she saw the "manna"; "Aaron's rod that budded"; and the "tables of stone" with ten commandments "written on them" by the "finger of God." Like imposter Joe Smith, of Mormonism, she borrows Bible language for effect. And she said, "The holy sabbath looked glorious." The rest of the decalogue was faded and dimmed, but the "holy" sabbath looked glorious! A "halo" of glory all around "the holy sabbath" over-shadowed everything else in the decalogue. Only the sabbath was so holy. Here is the all-important part of

it—"The holy sabbath looked glorious and I saw the sabbath was not nailed to the cross." In Col 2.:14-16, Paul said that God abolished the law, "nailing it to the cross," and added, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

The word *days* in this passage is in italics to indicate that it was not in the original text. So the text reads "or of the sabbath day"—the new moon, monthly, the sabbath day weekly. Paul said the sabbath *was* nailed to the cross. Prophetess Ellen took a trip to heaven and saw that the sabbath *was not* nailed to the cross. The visions of Mrs. E. G. White, indeed! The truth of the whole thing is, as a matter of record, Ellen had been hit in the head with a brick. Added Ellen saw stars and thought they were visions! Silly, simple Ellen thought she went to heaven; thought she had a vision; thought she saw Jesus; thought she saw a "halo" around the holy sabbath, and Adventist preachers go all over the country prating about the spirit of prophecy in "Sister Ellen," the "only infallible interpreter of the Bible." It reduces itself to the ridiculous, and I cannot voice the degree of contempt for it that it deserves. Only a scathing exposure of the origin and errors of Adventism in these silly things can reveal to the public the extreme gullibility of the deluded followers of this silly woman, around whose visions this false system of doctrine and practice has been built. Anyone so minded could claim trips to heaven, bring back a doctrine, impose it on gullible people, and become "the spirit of prophecy," and an "infallible" interpreter of the Bible. That is Seventh Day Adventism—as far as the origin of it is concerned.

(4) The apostle Paul versus Ellen White.

If Ellen had been so fortunate as to get a trip to heaven, and had seen things in heaven as she claimed, according to Paul's statement in 2 Cor. 12 concerning visions and revelations, it would have been unlawful for her to tell it. Relating his own experience as an apostle in the paradise realm, Paul said that what he saw and heard, were not lawful to be uttered. Then why mention a thing to the Corinthians that he could not tell them? There could have been no point in mentioning it except for the reason given in verse 1, to inform them that "visions and revelations" of things in the other realm to people living in this realm are not lawful. What made it unlawful for Paul, the apostle, but lawful for Ellen, the prophetess?

Inasmuch as it would serve no purpose for Paul to mention a thing to the Corinthians that he could not tell them, it is plain that the purpose of 2 Cor. 12, as stated in verse 1, was to repudiate the claims of these pseudo-seers, both male and female, concerning "visions and revelations."

Joseph Smith claims that he got his "revelations" out of the ground. Addled Ellen White claims that she got her "visions" out of the air. Imposter Joe and addled Ellen! Neither got it from the Bible. You can put that down. If Mormonism is taught in the Bible, imposter Joe would not have had to dig a hole in the ground to find it. If Seventh Day Adventism is taught in the Bible, addled Ellen would not have had to take a trip into ethereal realms to get it. Neither system is found in the Bible. It takes something in addition to the Bible to bring any of these cults into existence. They do not originate with the Bible, cannot exist by the Bible. It requires more than the Bible. The Book of Mormon is necessary to the existence of Mormonism, and the "Spirit of Prophecy" (Ellen White's writings) is necessary to the existence of Seventh Day Adventism.

Concerning "visions and revelations," it is Ellen, the prophetess, against Paul, the apostle. Paul said in 1 Tim. 2:12-14: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression." It was God's order in creation that the woman should not possess authority over the man. This is not merely the law of the church, for the passage says: "for Adam was first formed, then Eve." The apostle applied the principle to the church because it is the will of God in the world. Evidently for that reason Jesus Christ made no woman an apostle, an evangelist, or an elder in the church. But Ellen is the "inspired prophetess" of the Seventh Day Adventists. Her position in their church is over and above every man in it; she usurps authority over every man in the Seventh Day Adventist Church, even to the extent that her writings are "the only infallible interpretation" of the Bible. She claims an authority and takes a position in the Seventh Day Adventist Church that Paul says no woman can have in the church of the Lord. Ellen White is guilty of all three things Paul condemns—she is not in subjection; she is not silent; and she usurps authority. She is the female Pope of the Seventh Day Adventist Church.

III. ITS DOCTRINES ARE JUDIASM—NOT CHRISTIANITY.

The human origination and presumptuous claims of this seventh day cult having been exposed by documented proof, next in order of discussion is the Judaistic character of this Sinaitic sect.

(1) Their teaching on the law is Judaistic.

First: What they teach is contrary to Paul's allegory of the two women, on the difference between the law and the gospel, and between the two covenants, in Gal. 4.

PAUL'S ALLEGORY GAL. 4:21-31

1. TWO WOMEN - TWO COVENANTS - OLD AND NEW
 2. TWO SONS - TWO NATIONS - FLESHLY *and* SPIRITUAL
 3. HAGAR AND ISHMAEL HAD NOTHING IN COMMON WITH SARAH AND ISAAC.
 4. NATIONAL ISRAEL *HAS* NOTHING *IN* COMMON *WITH* SPIRITUAL ISRAEL.
4. 'CAST OUT *THE* HANDMAID *AND* HER SON.' *The* FINAL VERDICT.

PAUL VERSUS MEN

It was God's promise to Abraham that in his seed all nations should be blessed, but Abraham had no seed. Sarah, his wife, was barren, and they had no children. When God promised them a son, "Abraham believed God," but Sarah wondered how God could fulfill such a promise. Sarah was so amused on one occasion when she was told that she would bear a son that she laughed aloud—it was a ludicrous thing to her when God said that she, old and barren, should have a son. Later, thinking that God could not fulfill his promise through her, Sarah substituted her handmaid, Hagar, to take her place in the deal and Ishmael was born. Afterward God came to Abraham again and told him that he and Sarah should have a son to fulfill the promise that in his seed all nations should be blessed. They were both old and sterile. Sarah was barren and Abraham's body "as good as dead." Abraham said, "O, that Ishmael might live before thee." This was Abraham's plea for Ishmael, that Ishmael be the seed. But God said, "In Isaac shall thy seed be called." That was God's way of telling Abraham and Sarah that they had made a mess of the Hagar deal! He had nothing

to do with it. Ishmael was not the seed, and God repudiated Sarah's handmaid deal; Isaac, not Ishmael, should be the seed.

Paul in the New Testament made an allegory of it and applied it to the two covenants. The two women, Sarah and Hagar, are two covenants, the old and the new. The two sons, Isaac and Ishmael, are two nations, the fleshly and the spiritual. Hagar and Ishmael had nothing in common with Sarah and Isaac. So national Israel has nothing in common with spiritual Israel. The allegory applies to the old covenant and the new covenant. Ishmael represents fleshly Israel, and Isaac spiritual Israel; Hagar represents the covenant given at Sinai; Sarah represents the new covenant, inaugurated at Jerusalem. Sarah, the free-woman, jealous of Hagar and Ishmael, demanded that Abraham cast out Hagar, the handmaid. "Cast out the bondwoman and her son." The handmaid is the old covenant: her son, those who keep it. So, "cast out the bondwoman"—the old covenant—"and her son"—the keepers of it, Seventh Day Adventists! That is what we are doing—casting them out.

Paul continues in Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Romans 7:4 gives another statement of the same character: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

What law is this to which Paul said his "brethren" were dead? Verse 7 says it was the law that said, "Thou shalt not covet." That identifies it as the Decalogue, the Ten Commandments. To be justified by that law, is to be severed from Christ and fallen from grace, and to seek "fruit" from the dead covenant.

Second, their teaching on the law is contrary to Paul's argument on the ministration of death in 2 Cor. 3.

Read the whole context of 2 Cor. 3, verses 6 to 14: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if

the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ."

The thing done away was that instrument "written and engraven on tables of stone," identified by Paul as the law that was given when Moses' face shone so that the children of Israel could not behold the face of Moses for the glory of his countenance, the glory of which covenant was to be done away. Again, that identifies the thing referred to as the Ten Commandments, and the time that the decalogue was given. Read Exodus 34:29-33: "And it came to pass, when Moses came down from mount Sinai, with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a vail on his face."

There can be no mistake about what covenant was meant—"the two tables of stone," or "tables of testimony"—the Ten Commandments. Four times in 2 Cor. 3, after identifying the covenant as the one containing the sabbath commandment, that which "was written and engraven on tables of stone" at the time Moses' face shone—four times Paul said that covenant was done away. His statements are made in four expressions: 1. "Which was done away." 2. "Which is done away." 3. "Which is abolished." 4. "Which is done away in Christ."

To escape the force of 2 Cor. 3 Adventist preachers have argued that the stones to which Paul referred were the memorial stones set up by Joshua when Israel crossed the Jordan

river, recorded in the fourth chapter of Joshua. The attempted argument will not work. First, the stones mentioned in 2 Cor. 3 were engraved—"written and engraven on tables of stone," and there is no record of any writing or engraving on the memorial stones at the Jordan. Second, the stones in 2 Cor. 3 were given when Moses' face shone "so that the children of Israel could not stedfastly behold" his face "for the glory of his countenance." When the memorial stones were set up at the Jordan Moses was not there, the people did not "behold his face"—Moses was dead. Third, the stones mentioned in 2 Cor. 3 are those described in Exodus 34, delivered when Moses' face shone, and they were "two tables of testimony"—but there were *twelve* memorial stones, of Josh. 4, set up at the river.

The effort to evade Paul's argument on the abrogation of the decalogue falls flat. That which was "written and engraven in stones," delivered when Moses put the veil over his face, was the decalogue—and the covenant which it represented was "abolished" and "done away in Christ."

The decalogue and the law it represented having been taken away, the sabbath cannot remain. Its tenure is identified with the duration of the old covenant—without which there can be no seventh day sabbath.

In another futile attempt, the Adventists insist that if the ten commandments have been abrogated, all of us are released from the moral code and may, therefore, practice the things the decalogue prohibited—theft, murder, adultery and all. But the Gentile world was never under the Mosaic law, including the decalogue—yet they were not free from any moral principle it embodied.

The state of Texas was once under the Mexican constitution. But the state of Texas won its freedom from the Mexican government and is therefore no longer under the Mexican constitution. The Mexican constitution has laws which prohibit murder, and other things prohibited in "the moral law." As well say that since we were once under the Mexican constitution, but are under it no longer, we may therefore violate all the moral laws the Mexican constitution prohibits. The answer is that we have a constitution, the constitution of Texas, and there are prohibitions in the constitution under which we now live and are governed, the same prohibitions against all those violations of moral law. The whole thing depends on what is in the constitution under which we live and are governed. Cali-

ifornia was once under the Mexican constitution; California is not now under the Mexican constitution; California has a constitution. The original thirteen colonies of the United States were once under the British constitution. They are not now under it. As well say that we can do everything that the British constitution prohibits, since we are no longer under it. We are to be governed by the constitution under which we live.

When the law, the decalogue, the old covenant was abolished, it was abrogated not in part but in whole. God gave us a new constitution and we are governed by what is in it. We do or “do not” a thing not because it was or was not in the Old Testament but because it is or is not in the New Testament. Every moral principle, every law founded on moral conduct, is in the new constitution. Such things were not right because they were in *the law*. They were in the law because they were right—because they are inherently moral. We do not refrain from doing certain things now because the decalogue prohibited them, but because the New Testament incorporates them. The basic principles of moral conduct are universal moral principles. They were not moral because they were in the law. They were in the law because they were moral. For the same reason they are in the New Testament. But God’s moral nature does not change, therefore morality cannot change. There is no escape from the conclusion that the law—the decalogue and all that it represented—was done away in Christ.

Third, their teaching concerning the law is contrary to Paul’s argument on the new covenant in Heb. 8.

Read verses 6 to 10: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind,

and write them in their hearts; and I will be to them a God, and they shall be to me a people."

This quotation by Paul is made from Jer. 31:31, where the prophet foretold the repeal of the old covenant and the enactment of the new covenant, which he said would not be according to the covenant made with the fathers when he brought them out of Egypt. The covenant made with Israel when God brought them out of Egypt was the covenant made at Sinai—the Ten Commandments. For the proof that this covenant was the decalogue, turn to first Kings, chapter 8, and verse 9: "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Now read the twenty-first verse of the same chapter: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with their fathers when he brought them out of Egypt."

1. There was nothing in the ark save the tables of stone, the Ten Commandments.

2. In the ark was the covenant that God made with Israel when they came out of Egypt.

3. Therefore the covenant that God made with Israel when he brought them out of Egypt was the Ten Commandments.

Again:

1. The covenant that God made with Israel when he brought them out of Egypt was the decalogue—the ten commandments.

2. The covenant which God made with Israel when he brought them out of Egypt was done away.

3. Therefore, the decalogue—the ten commandments—was the covenant which was done away.

The following is therefore the necessary conclusion:

The new covenant is not according to the covenant that God made with Israel when he brought them out of Egypt.

The decalogue is the covenant that God made with Israel when he brought them out of Egypt.

Therefore, the new covenant is not according to the decalogue nor the covenant that the decalogue represents.

No wonder Paul added in Heb. 8:13: "A new covenant, he has made the first old. Now that which decayeth and waxeth old is ready to vanish away." Seventh Day Adventism is based on an abrogated law.

Fourth: Their teaching on the distinction between the law of God and the law of Moses is contrary to plain scriptures.

The argument is made that the law of Moses is the ceremonial law, which Adventists say is the law that was abolished. But the decalogue, they aver, is not the law of Moses but is the law of God, and the decalogue is the law or covenant which was not abrogated. They attempt to make a distinction between the law of Moses and the law of God. Anyone who has ever heard them talk knows their line. The "ceremonial law" they say, was the law of Moses, and the law of Moses was done away, but the decalogue is "the law of God," and the law of God, or the law of the Lord, was not done away. A few scriptures on this point will show that they make a distinction where there is no difference.

In Ezra 7:6 we have this reading: "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given." There we find that God gave the law of Moses. Then what did Moses give? I read from 2 Chron. 34:14: "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest, found the book of the law of the Lord, given by Moses." So God gave the law of Moses, and Moses gave the law of God. Now read 2 Chron. 31:3: "He appointed also the king's portion of his substance for the burnt offering, to wit, for the morning, and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord."

Adventists insist that the Ten Commandments are not the law of Moses, but the law of the Lord. But 2 Chron. 31:3 mentions "burnt offerings," "new moons," and "set feasts" along with "sabbaths" as being in the "law of the Lord." Where does the decalogue mention such? These are things which they say belong to "the ceremonial law" but Chronicles put them in God's law. It proves that Adventists made a false distinction.

Corollary to the claim that the decalogue is the law of the Lord, and not the law of Moses, is the resultant contention that the ceremonial law is the law of Moses, and not the law of the Lord. Hence, the attempted distinction between the law of God (the Lord) and the law of Moses. The passages cited prove that there is no such distinction in reference to the decalogue, and we shall now prove that there is no such distinction in reference to the ceremonial law.

Turn to Mark 7, verse 10: "Moses said, honor thy father and thy mother." That is one of the Ten Commandments. Mark said it was the law of Moses. Now read the second chapter of Luke:

1. Verses 22-23: "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord." That refers to Mary bringing the child Jesus to Jerusalem, "according to the law of Moses." Now note verse 23: "As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord." Where is there anything like that in the Ten Commandments? What is called "the law of Moses" in verse 22, is called "the law of the Lord" in verse 23.

2. Verses 24, 27, 39: "And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons." Which one of the Ten Commandments is that—about doves and pigeons? Now note verse 27: "And when the parents brought in the child Jesus, to do for him after the custom of the law." Then in verse 39, "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." Here the "custom" of the law and the law of the Lord are the same. Hence, "the law of Moses," and "the law of the Lord," and "the law" are used in these five verses interchangeably; they refer to the same thing. The Adventist argument is, therefore, a distinction without a difference.

Fifth, their teaching on the law is contrary to what Jesus called the great commandment.

In Matthew 22, verses 35 to 40 we have this statement: "Then one of them, which was a lawyer, asked him a question, tempting him and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

When asked which was the greatest commandment in the law, Jesus said, "Thou shalt love the Lord thy God with all thy heart," and "love thy neighbor as thyself." Thus Jesus named, as the greatest commandments, two commandments that are

not in the decalogue at all. He named two commandments from what Adventists call the ceremonial law, and said these two are the greatest commandments of all. And on these two, he said, hangs the whole law. But the two commandments named are not in the Ten Commandments. Now the Adventists teach that the ceremonial law was done away. Jesus quoted the two greatest commandments from the ceremonial law which the Adventists say was done away. But Jesus said the whole law hangs on these two commandments. So the two commandments on which "the law" hangs have been done away, according to Adventists, and "the law" is left hanging on nothing. That is the predicament of the Adventists in their efforts to make a distinction that does not exist. The greater was taken away and the lesser remains, according to their argument, leaving their law to hang on nothing!

(2) Their teaching on the observance of the seventh day sabbath is Judaistic.

The Judaic doctrine of the Adventists on the sabbath observance involves their failure to understand and apply basic principles governing the right divisions of the Bible—the failure to "rightly divide the word of God." These misunderstandings exist in the relation of several things fundamental to the new covenant.

First: Concerning the promises, the law and the gospel.

In Gal. 3:8, 16-19, the apostle sets out the relation between the promises, the law and the gospel. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The promise was made to Abraham. "In thee and thy seed

shall all families be blessed.” It was the promise of the gospel to all nations through Christ. The law was “added” because of transgression “until” the seed should come. The word “added” means the law came in besides, additional. It does not mean that the law was added to the promise, to become a part of the promise. The law was a parenthesis. When writing a letter, if something is inserted that does not belong in the main line, it is enclosed in a parenthesis. The law was not added to anything—it was merely parenthetical. That is, something added, not a part of, but in addition to the main thing.

Now God made a promise to Abraham that he would send the Christ into the world, and thus through his seed, he would bless all nations. But between the time that God made that promise, and the time it was fulfilled, something was necessary. to restrain sin, rule man, preserve the name of God in the earth, and get the world ready for Christ. The thing was the law, added until Christ should come.

Verse 8—“And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed”—a promise, a fore-statement of gospel justification for all men through faith. Verse 11—“But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.” The expression, “the just shall live by faith” transposed reads, “the just by faith shall live.” It means that we are all justified by the faith, not by the law. The term “shall live” means that the state of life is in the justification which is received in faith. But what faith?

Turn to Romans 3:27-30: “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” We are all justified by the faith, not by the law. Here it is seen that Paul uses the word faith in the sense of the law of faith—that is, the obedience of faith versus the works of the law.

But he says the “circumcision” (Jews) are justified “by” faith and the “uncircumcision” (Gentiles) “through” faith?

What is the difference between “by faith” and “through” faith? Just this: By faith refers to the gospel as the origin, source and agent of justification. Through faith means that the gospel is sufficient as a means of justification without the subsidiary of circumcision or the law of Moses. These Jews accepted the gospel, but insisted that the Gentiles must be circumcised in addition to it. Paul’s argument was that as the Jew was justified *by faith*, not by the law—as the origin and agent—so the Gentile was justified *through faith*—his justification was completed in faith without circumcision, or any other ceremony of the law, added to it. Hence verse 31, “Do we then make void the law through faith? God forbid: yea, we establish the law”—that is, we establish “law,” the law of faith. Faith does not void law—*it is law*.

The law was a mighty parenthesis in the divine scheme of things, never intended to be permanent. It only served the purpose to govern the nation of Israel, and through them to hold the world in restraint, between the time that God promised to send the Christ and the time that “God sent forth his Son, made of woman, made under the law, that he might redeem them that were under the law.” When Christ came the law had served its purpose and ceased.

But before we pass notice Gal. 3:16: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.” The promise was made, not to “seeds”—all the descendants of Abraham, which would include Ishmael—but “thy seed”—Christ, the spiritual seed. So in verse 17, he says: “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” The argument here is that “the promise” became God’s testament to Abraham and his whole spiritual seed, which something later could not disannul. “Wherefore then serveth the law?” What purpose, then, the law? “It was added”—came in besides—“till the seed should come to whom the promise was made.” It served only as a parenthesis between two dispensations, as shown by the illustration on the board.

THE PROMISES	THE LAW	THE GOSPEL
No Sabbath Command	The Sabbath Command	No Sabbath Command
No Sabbath Example	The Sabbath Example	No Sabbath Example
No Sabbath Penalty	The Sabbath Penalty	No Sabbath Penalty
2500 Years	1500 Years	2000 Years

There are three periods in Bible history. The patriarchal age, which Paul calls the Promises, extended through the days of Abraham until Moses. Abraham is the representative character of the patriarchal period. During the patriarchal period, 2500 years of world history, there was no sabbath command and no sabbath example—not one. I will put it over here on the board—no command, no example. Keeping the sabbath was not enjoined during all that period of time. There was no sabbath command, nor sabbath example.

Next is the law period, the Jewish age—the period of the law of Moses, a period of fifteen hundred years, during which time the sabbath was commanded, and there were many examples of its observance. The people of Israel were commanded to keep the sabbath holy, and punishment for sabbath violation was inexorably rigid, and the penalty was death.

The present and final period is the Gospel Dispensation. It extends from the beginning of the gospel on Pentecost to the end of time. In this dispensation of the gospel there is no command and example for keeping the sabbath, and no penalties for failure to keep it.

From this it can be seen that the sabbath belonged to that particular period of history known as the Jewish age, or dispensation. The only mention made of the sabbath was in the Gospels, the Acts and the Epistles, in a historical connection. Jesus was born under the law, and kept it, therefore, he observed the sabbath, but he also kept the law of the passover, and all the other things that characterized the law under which he was born and lived. In the book of Acts and in the epistles of the apostles to the churches there is no command or example for sabbath observance. The only reference to the sabbath was in connection with Jewish custom, a purely historical mention,

to teach the Jews the difference between the law of Moses and the gospel of Christ.

From their complete misconceptions of the right divisions of the word of God in regard to the dispensations, the Semitic character of the Adventist observance of the sabbath becomes apparent in another basic error.

Second: Concerning the sign-covenant between God and Israel.

In Exodus 31:13-17, God had Moses to explain the reason why the sabbath was given to them. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." The sabbath was a "sign" and a "covenant" between God and Israel. What is a sign? A sign stands for a thing in particular—not general, but special. A young man is in love with a young woman. He proposes to her—and out of sheer ignorance, or innocence, she accepts his proposal! He places a ring on her finger. That is a sign between one young man and one young woman. A sign of what? Perhaps, a sign of where cupidity greets stupidity!—but no matter, it is a sign. Suppose that young man should pass a ring out to every girl who would accept it. It would cease to be a sign of anything. But the point is, that ring is a sign between one young man and one young woman. When the wedding nuptials are solemnized, and the two become one, vowing to each other to love and to cherish in prosperity or in adversity, in sickness or in health, and to keep themselves wholly unto each other (no side affairs) until death shall part, another ring—the wedding ring—is placed on the finger—a sign between one man and one woman.

The sabbath was a sign between God and Israel. I submit to you that if all nations were ever commanded to keep the sabbath—how could it have been a sign between God and one nation? It would have been a thing in general and not a thing in particular. It stood between God and Israel only. It stood in commemoration of Israel's deliverance from the bondage of Egypt, her emancipation from the serfdom and servitude of another nation. Let me repeat it: the sabbath is declared to be a sign between God and Israel, but a sign stands for a thing in particular, a thing special, not general. In the premises of the declaration this important question is posed: If all nations were ever commanded to keep the sabbath, how could it have been a sign between God and one nation?

It was further said by Moses in the same passage that the sabbath is "a covenant" between God and Israel. Now, a covenant is a contract between two parties. The lawyers write it, you know—"John Doe and Jim Blank, hereinafter designated the party of the first part and the party of the second part." I am not a lawyer, but I know that phraseology—I have always been the party of the second part! But in this covenant, the sabbath, God was the party of the first part, and Israel the party of the second part—no one else—just God and Israel. Thus was the sabbath a sign-covenant between God and Israel alone. It was never observed by man until Israel came out of Egypt. It was then that Moses simply chronicled the fact—that is, *then*, when he gave it to Israel—"because in it *he* had rested"—that is, when God gave Israel a day in which to commemorate their rest from the labor of Egypt, he gave them the same day in which *he* had rested 2500 years before. But it had never been "hallowed" or "blessed" to them until the exodus from Egypt. It holds no meaning for us. It has no gospel significance. It is of the law, not of the gospel, and for its keeping, there is not one gospel command, precept or example. These inevitable conclusions from the scriptural premises bring the discussion to the next specification in the multiple aspects of the Judaistic elements in Adventist doctrine.

Third: Concerning the law of Moses and the gospel of Christ.

In Rom. 1:9, Paul said: "For God is my witness, whom I serve with my spirit in the gospel of his Son." Here is something many have not yet learned—that we serve God "in the

gospel” and “with the spirit”—the inner man. When people go back to the Old Testament for any religious practice, it results in a religious off-shoot—like Seventh Day Adventism.

In 2 Cor. 3:6 Paul said: “Who also hath made us able ministers of the new testament, not of the letter, but of the spirit.” The word *able* means *sufficient*. The word *letter* refers to the legal code, the decalogue. The word *spirit* means the inner man, a contrast between the inward and the outward, the spiritual and the fleshly ordinances. The text says that the ministry of the apostles is a new covenant ministry, and that it is sufficient. If the ministry is sufficient, the covenant is sufficient. The new covenant, therefore, being sufficient, we do not go back to the old covenant, the letter or the old legal code of Moses, for any religious practice. We serve God with “the spirit”—the inner man; “in the gospel”—in the sufficiency of the new covenant.

In Heb. 10:9-10 Paul said: “Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” It is said here that God took away the first, to establish the second—by the which—what which? “By the which”—by the second covenant “we are sanctified”—set apart to the service of God. There is nothing in the old testament that *is sanctified* for service to God now. There is nothing in the old testament that *sanctifies* us for the service of God now. When Adventists want a service which they cannot find “in the gospel of his Son” they go back to the old testament and “bring it over.” Therein is the offshoot of Judaism.

The proper division of the word of God is based absolutely on the principle of service to God “in the gospel of his Son.” The sabbath commandment was a part of the old covenant; it was done away; and there is no command, no example, not even a mention of its observance in the epistles of the New Testament, where the apostles of Christ taught Christians how to worship and serve God. That is an unaccountable thing if sabbath-keeping is a Christian’s duty.

Fourth: Concerning the seventh day sabbath and the first day of the week.

With the three numbered examples of the Judaism of Adventist doctrines, it is time to take note of the Jewish “dayism” that belongs to their teaching and practice.

A side by side arrangement in opposite columns, in an equal number of items, will show conclusively the Bible teaching in contrast with seventh-day-ism.

WHAT THE BIBLE SAYS ABOUT THE
SEVENTH DAY SABBATH

1. That the covenant which included the sabbath commandment was made with Israel only—Exodus 20:2; Deut. 5:15.
 2. That Israel was commanded to keep the sabbath because they had been delivered from the serfdom of Egypt—Deut. 5:15.
 3. That in giving them the sabbath, God used the same day upon which he had rested, or ceased the work of creation—Gen. 2:3; Ex. 20:8-11; Ex. 31:17.
 4. That the sabbath was not given, or made known, until the giving of the law at Mount Sinai—Neh. 9:13, 14; Ezek. 20:10-12.
 5. That the sabbath was a sign between God and the children of Israel—Ex. 31:17; Ezek. 20:12, 20. If all nations were commanded to keep the sabbath, how could it have been a sign between God and one nation?
 6. That the old covenant made with Israel when they came out of Egypt, which included the Ten Commandments—1 Kings 8:9, 21—would be abrogated—Jer. 31:31—and superseded by the new covenant—Heb. 8:6-13; 10:9.
 7. That the law which was “written and engraven on tables of stone” was done away in Christ—2 Cor. 3:6-14.
 8. That the law of “the handwriting of ordinances” was “nailed to the cross,” and the sabbath, therefore, was no longer binding upon even the Jews themselves—Col. 2:14-16.
 9. That Hosea, the prophet, declared the sabbath, with all other Jewish observances, would cease when the Gentiles should become the people of God—Hos. 2:11, 23.
 10. That the apostle Paul declared the sabbath, with all other Jewish observances, did cease at the cross, and that we should let no man judge us respecting them—Col. 2:14-16.
 11. That Christians are expressly said to be delivered from the law containing the Ten Commandments—Rom. 7:4, 6, 7.
 12. That those who would be justified by the law given at Sinai are severed from Christ and fallen from grace—Gal. 4:21-31; Gal. 5:1-4.
- That is what the Bible says about the law containing the

sabbath commandment—the seventh day sabbath. I will now show you what it says about the first day of the week.

WHAT THE BIBLE SAYS ABOUT THE
FIRST DAY OF THE WEEK

1. That Jesus Christ arose from the dead on the first day of the week—Mark 16:1-9; Lk. 24:1, 13, 21, 46.

2. That on the first day of the week he was thus declared to be the Son of God—Rom. 1:4.

3. That he met with his disciples repeatedly on the first day of the week between his resurrection and his ascension—John 20:1, 19, 26.

4. That Pentecost came on the first day of the week—Lev. 23:15. Hence, all the events of the second chapter of Acts, the birthday of the church, took place on the first day of the week—Acts 2:1.

5. That the Holy Spirit imbued the apostles on the first day of the week and began his mission of conversion—Acts 2:1-4.

6. That the first gospel sermon proclaiming Jesus as the Son of God was preached on the first day of the week—Acts 2:22-36.

7. That three thousand souls, the firstfruits of the gospel harvest—Lev. 23:17—were added to the church which began on that Pentecost, the first day of the week—Acts 2:41, 47.

8. That the church assembled on the first day of the week to break bread, to observe the Lord's Supper, and other elements of New Testament worship—Acts 20:7; Acts 2:42; 1 Cor. 16:2; 1 Cor. 11:23, 33; Heb. 10:25.

9. That in the New Testament we have the following new things: (1) A new covenant—Heb. 8:13; Heb. 10:9-10; (2) a new institution—the church—Eph. 1:20-23; Col. 1:18; 2:10; (3) a new set of ordinances—commandments—1 Cor. 11:2; (4) a new day—the first day of the week—Acts 20:7; 1 Cor. 16:1-2; (6) a new word to express the new day—Kuriakos, "Lord's day," and "Lord's table," Rev. 1:10 and 1 Cor. 10:21.

Yet in the face of all these scriptural facts Adventists cling to the sabbath. If anybody is confused about the terms Saturday and Sunday, just remember that these are purely calendar terms and do not affect the principles involved at all.

Having specified four examples of the Jewish character of sabbath observance, we advance to the next category of their doctrines.

(3) Their teaching, practice and discipline on the eating of meats is Judaistic.

I will read what Adventists themselves say on the subject, and then what the Bible says:

First: What Ellen White says:

“You have used the fat of animals, which God in his word expressly forbids”—Testimonies to the Church, Vol. 2, page 61. “Cheese should never be introduced into the stomach”—page 68. “It is just as much sin to violate the laws of our being as to break one of the Ten Commandments”—page 70. “The use of swine’s flesh is contrary to his express commandments”—page 96.

Ellen says that “cheese should never be introduced into the stomach.” And in her “Testimonies to the Church,” she also says, “it is just as much a sin to violate the laws of our being as to break one of the Ten Commandments.” And this is what she means: “The use of swine’s flesh is contrary to his express command.” Thus the prophetess of the Advent church says it is just as great a sin to eat a piece of pork or breakfast bacon as it is to commit adultery or to violate any of the Ten Commandments. If you eat bacon for breakfast you are guilty of as great a sin in the sight of God as if you had run off with another man’s wife! After reading that from her own writings, could anyone doubt that Ellen was addled?

Second: What the apostle Paul says:

Let us take a look into Romans 14, verses 1 to 17.

Verses 1-3: “Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.” God has definitely proved to all that both Gentiles and Jews had been accepted, and Paul told them not to judge or reject each other over such questions as eating of meats. Whether weak or strong in faith—does not refer to doctrine, but to conviction on eating of meats—receive both without decision of scruples, or passing judgment. No gospel principle was involved.

Verse 6: “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth

God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." There was no sanctity attaching to one day that was not attached to all, but some Jewish Christians thought that one day was holier than another. For example, the new moon and the sabbath, respectively. The more enlightened knew they had been abolished. But there was no obedience or disobedience involved in the matter of meats.

Verse 14: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Paul "knew" by reason and was "persuaded" by the Lord—by revelation—that there is nothing unclean of itself, by nature, but to him that "esteemeth," believeth, anything to be unclean, he would be insincere to eat it, and would sin by doing what he believed to be wrong. But no kind of food is "common" or "unclean" by nature, apart from scruples.

Verse 17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." The kingdom of God does not consist in abstaining from or indulging in meats, external food; but in righteousness, inward principles; and peace, reconciliation to God; and joy in the Holy Spirit, which is the essence of the gospel in the practice of the active principles of the Christian's life. That is what Paul said on the eating of meats. How different from Adventist preachers who think that the kingdom of God consists in meats!

Now take Paul's advice to the Corinthians:

1 Cor. 10:25-27: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." Here Paul plainly says that whatsoever is sold in the public market, eat, and ask no questions "for conscience sake." That settles in a final word the meat question. Adventists attempt to bind upon us a law from which Paul expressly released us. It is Paul the apostle versus Ellen the prophetess. Paul says eat what is set before you, asking no questions for conscience sake. Ellen says, it is as sinful to eat a piece of pork as it is to steal the pig—or to commit adultery. That is Ellen White, the "inspired prophetess" of the Seventh Day Adventists—it is Judaism gone to seed!

There is yet another specific example of Judaism in the Jewish classification of Adventist teaching and practice:

(4) The law of the Adventist church on the tithing system is Judaistic.

The usual argument on tithing is made on Heb. 7, where it is said that Abraham paid tithes to Melchizedek; therefore we should pay tithes to Christ. Every member in the Adventist church is under "the yoke of bondage," called "the tithing system." Tithing is a condition of membership in the Adventist church, as binding as baptism for the remission of sins.

We believe in liberal giving, but giving is one thing and tithing is something else. Tithing was an income tax levied on the Jew in the theocracy of their civil-religious government. The civil and the religious blended in the Old Testament, and tithing was the maintenance tax. The New Testament commands giving, but it does not say tithe. In the Corinthian letter Paul devoted two whole chapters to the subject of giving—telling the Corinthian church how to give. If tithing were the system he could have settled it in the one word. He could have just said "tithe." Anybody knows what tithing is. He could have settled the whole thing with that word, but instead he wrote two whole chapters, explaining the principles of New Testament giving. A few of our preachers have not learned any better than to teach that tithing is the law of God to the church. Any gospel preacher who has such little knowledge of the difference between the legal system of Judaism and the principles of Christianity in the matter of the Christian's liberality needs a course of instruction in the first principles of rightly dividing the word.

Let us look at the argument on Abraham and Melchizedek in Heb. 7:4-7: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham and blessed him that had the promises. And without all contradiction the less is blessed of the better."

Adventist reasoning on this passage is, of course, fallacious. The point of emphasis is that Melchizedek was so great a per-

sonage that even Abraham paid him tithes. The sole purpose of the reference was to emphasize how great Melchizedek was; greater than Abraham—so great that even Abraham paid him tithes—the less blessed of the greater. It was not an argument on tithes, but a comparison of the greatness of Melchizedek as priest and king of Salem. He was typical of Christ only in respect of priesthood and kingship—king and priest at the same time.

It is argued that tithing was practiced before the law of Moses. The same can be said of burnt offerings and incense, sweet odors, and circumcision. It is no argument for tithing. The Methodists make this same argument for infant membership, and the Christian Church for mechanical music. They are all wrong, in that they base their contention not on the gospel, but on an Old Testament abrogated system, abolished and done away, with all the carnal ceremonies and legal ordinances of Judaism.

IV. ITS BIBLE PROOF-TEXTS ARE PERVERTED, NOT BASED ON THE PROPER DIVISION OF THE WORD OF GOD.

In all these asserted proof texts used by Adventists, the interpretations are forced. The effort to read the sabbath commandment into every New Testament passage where the word “commandment” occurs, and to make “the law” yet binding, are misapplications of the scriptures used. To examine every scripture text which the Adventists pervert is not possible within the scope of the present discussion, but to expose their perversions in part will serve to show the character of the whole. It is not necessary to consume all of the melon to decide that it is spoiled, nor to eat a whole ham to know that it is rotten. A few instances will suffice.

(1) The law and the sabbath.

Matt. 5:17: “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill, for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” On this passage Adventists skip the main point. The passage says Jesus came to fulfill the law. He did fulfill it. The passage does not say the law would not pass away. It says the law would not pass away *until* “*all be fulfilled.*” Jesus did fulfill

it—all of it—and it has passed away. Let Adventists name any “jot” or “tittle” of the law that Jesus did not fulfill.

(2) A perpetual sabbath.

Exodus 31:16: “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.”

The Adventist preachers habitually ask what “perpetual” means. Moses said the sabbath was perpetual. Adventists ask: “What is perpetual motion? Can perpetual motion cease?” If not, then “can a perpetual sabbath cease?” If it could, “would it be perpetual?” The sabbath is perpetual, and a thing perpetual cannot cease—they think the answer to these questions is final and settles the argument in their favor—the sabbath is perpetual, and a thing that is perpetual cannot cease—that is their perpetual song.

Beside their questions it is in order to put a few other questions on the agenda for the Adventists to answer. “Do you offer incense on the sabbath day?” They will say, no. “Do you burn animal sacrifices on the sabbath day?” They will say, no. “Why don’t you?” They will say, “that belongs to ceremonial law, and it is done away.” All right, read with me from Exodus 30:8: “And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord, throughout your generations.” Adventists say that incense ceased, yet this scripture says it was “a perpetual incense.” How can a perpetual incense cease? Whenever a Seventh Day Adventist answers, and tells how a perpetual incense ceases, he will have answered his question on how a perpetual sabbath can cease. A perpetual sabbath and a perpetual incense can cease in the same way, at the same time. Let the Adventist explain how they can annul perpetual incense! The text also says, “perpetual burnt offering.” But they do not burn animal sacrifices on the sabbath—yet the offerings were as perpetual as the sabbath. In what sense were they perpetual? Throughout their generations. There is the limitation on the word. “Throughout your generations.” When the nation of Israel ended, their law ended, their ordinances ended, the sabbath ended.

(3) Christ and the sabbath.

Luke 13:10. “And he was teaching in one of the synagogues on the sabbath.” So Adventists think that Jesus kept the

sabbath. Well, he lived under the law; he was born under it and lived under it until he died. If that is proof that we should keep the sabbath, what about this: "I will keep the passover at thy house with my disciples." Matt. 26:18. Therefore, every Adventist should keep the passover. Jesus kept the passover. Do Adventists keep the passover? No. But if we should keep the sabbath because Jesus did, then they should keep the passover because Jesus did. Gal. 4:4 tells why Jesus kept the sabbath. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Born under the law and living under the law—Jesus kept the law perfectly. We were not born under it and do not live under it—then why should we keep it?

(4) Man and the sabbath.

Mark 2:27-28. "And he said unto them, the sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." The sabbath was made for man and not man for the sabbath. The statement of Mark is against the Adventists. They have man made for the sabbath, even Christ himself could not release man from it or suspend it for him. In Matt. 12:11, 12, Jesus said, "What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." If the sabbath yielded to the life of a sheep, should it not yield to man?

Compare it with another command. "Thou shalt have no other gods before me." Did that command yield to man? No. But the sabbath commandment did yield to the life of a sheep—therefore there was no moral principle involved in the keeping of the sabbath. It was a positive command given to Israel for a special purpose. The sabbath yielded to the life of the sheep; therefore, the life of the sheep was more important than keeping the sabbath. The sabbath clashed with the life of the sheep—one must yield, the lesser to the greater. The sabbath yielded, therefore it was less important than the life of a sheep.

1. The life of a sheep is greater than the fourth commandment—the sabbath.

2. The life of a man is less than the first commandment to worship God only.

3. Therefore, the fourth commandment is less than the first

commandment, and the first commandment is as much superior to the fourth commandment as the life of a man is superior to the life of a sheep.

1. Man is superior to the fourth commandment—the sabbath.

2. Man is inferior to the first commandment—to worship God.

3. Therefore, the first commandment is superior to the fourth commandment.

But again:

1. The life of a sheep was greater than the sabbath.

2. The life of a man is greater than a sheep.

3. Therefore, the needs of man are as much greater than the sabbath as man is greater than the sheep.

Thus Jesus taught the Jews that the rigid observance of the sabbath was passing—yielding to man for whom it was made. And the Son of man being Lord of the sabbath had the power to take it away.

(5) The flight on the sabbath.

Matt. 24:19-20: “And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, nor on the sabbath day.” Adventists say this passage teaches the rigid observance of the sabbath, that the disciples could not flee for their lives, should the destruction of Jerusalem come on the sabbath, because of sabbath restrictions. But Jesus had already said that the life of a sheep could be saved on the sabbath. Still, they turn around and tell us that Jesus taught that they could not save their own lives in such a case on the sabbath. When Jesus told them to pray that the flight from Jerusalem be not on the sabbath day, he referred to hindrances to the flight, not to an obligation to keep the sabbath.

Compare other hindrances mentioned in Matt. 24.

1. Verse 19: “And woe to them that are with child, and to them that give suck in those days.” In case of women with child, their flight would be impeded by heaviness. Mothers with nursing babes would be at an obvious disadvantage in making the flight in haste, with the temporal privations, hardships and troubles greatly increased, and all the difficulties of securing necessities for subsistence.

2. Verse 20: "But pray ye that your flight be not in the winter, neither on the sabbath day."

Does the warning to "pray that your flight be not in the winter" make the winter a holy season? Then "neither on the sabbath day" does not refer to keeping the sabbath holy. The meaning is clear that women with infants, or the cold of winter weather, or the closed gates of the city on the sabbath, would all be hindrances in the flight of the disciples to the mountains.

3. "Neither on the sabbath day." This was not because the Jewish Christians were observing the sabbath and that it would be in violation of the sabbath law to flee, but because the Jewish authorities would still be enforcing the law. The law had been abolished, but the Jewish state was maintained by the Jews, who did not accept the gospel. The authorities were still enforcing the sabbath, and the gates of the city would be locked, the exits closed, and their flight would be delayed, if not thwarted. Jesus was discussing the safety of the disciples and the hindrances to their flight, not the observance of the sabbath. If that is not true, then Adventists are faced with the inconsistency of making a sheep's life more valuable than their own.

(6) Paul and the sabbath.

Acts 18:4: "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." They count how long he stayed in Ephesus. Since he reasoned every sabbath, they add up eighty-four sabbaths. So they have Paul keeping eighty-four sabbaths. Well, we will just take away eighty-one at the start. After the third time Paul "reasoned with them on the sabbath," the Jews threw him out. He must have preached something against their Judaism with which they evidently did not agree, and they ousted him. Then Paul said, "I will go to the Gentiles." So the eighty-four is cut down to three. Quite a reduction. Paul was not such a good sabbatarian, after all!

The purpose of Paul in going into the temple was not to keep the sabbath, nor to worship with infidel Jews, who did not even believe that Jesus was Christ, but to teach them the gospel. To get their pet sabbath, Adventists would have Paul engaging in worship with a lot of infidels—just to bind the sabbath on us. That is a sample of their perversion.

(7) The sabbath in the new heaven and the new earth.

Isaiah 66:22: "For as the new heavens and the new earth,

which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." If this passage teaches the observance of the sabbath in the new dispensation, it also teaches the observance of the "new moon," thus binding the ceremonial law, which Adventists say was done away. It proves too much for an Adventist. The passage referred to the return of the Jews from Babylon, and compared it to a "new heaven and a new earth" for them in their own land again, with their temple worship restored. That passage cannot serve an Adventist.

(8) The pope and the sabbath.

The one thing that Adventists repeat in concert is the factory made, stereotyped sing-song chorus that "the pope changed the sabbath." What are the facts both of history and scripture?

First: What do Adventists say?

I read from the "Early Writings of Mrs. White," page 26, from the "vision" in heaven: "I saw that God had not changed the sabbath, for he never changes. But the pope had changed it from the seventh to the first day of the week, for he was to change times and laws." Again, under "Mark of the Beast" in "Early Writings," page 55, Mrs. White says, "The pope has changed the day of rest from the seventh day to the first day. . . . He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above God. The whole nation has followed after the beast and every week they rob God of his holy time."

In the "Great Controversy," page 574, Mrs. White says: "The first public measure enforcing Sunday observance was the law enacted by Constantine . . . as the papacy became firmly established the work of Sunday exaltation was continued . . . Eusebius, a bishop, advanced the claim that Christ had transferred the sabbath to Sunday."

First, Ellen undertakes to prove her claim by an imaginary trip to heaven—then she resorts to history. God's testimony was not sufficient, so she decided to prove it by history. God's proof did not convince, so she tries the word of the pope, who said he changed the sabbath—they know he did, because the pope says that he did.

Second: What does the pope say?

1. That the Roman Catholic church is the only true church. Do Adventists believe it? No.

2. That Peter was the first pope of the "holy" Catholic church. Do Adventists believe it? No.

3. That the pope today is the lineal divine successor to the apostle Peter. Do Adventists believe it? No.

4. That the pope is infallible. Do Adventists believe it? No.

5. That the Catholic church holds the keys to heaven. Do Adventists believe it? No.

6. That all who are outside the Roman Catholic church are heretics. Do Adventists believe it? No.

7. That Protestants are indebted to the Catholics for the Bible. Do Adventists believe it? No.

8. That Roman Catholic priests have authority to absolve sins. Do Adventists believe it? No.

9. That the pope changed the sabbath to Sunday—and do the Adventists believe that? Why, yes, they say, that's just what he did, and it's the mark of the beast! Adventists deny everything the pope claims except one. And they take his word for that. They want to believe that one. They will not believe anything else the pope says, but they will take this one and swallow it whole.

The pope had not even come into existence at the time of that "Constantine Sunday Law." Ellen says the pope changed it—but she was just addled. The first man ever to have the title of pope conferred on him was in 606 A.D. when emperor Phocas placed the crown of papal infallibility, so-called, on Boniface III. Wicked old Phocas and reprobate old Boniface traded out—the emperor conferred the title of pope on Boniface, who then conferred papal blessings on Phocas. But the pope changed the sabbath! It shows how little Adventists know of history—and the Bible.

Third: What does history say?

In submitting these facts of history, let me say that I have in my possession all the books from which I quote—I own them.

1. Barnabas—120 A.D., two hundred years before the time Constantine is said to have changed the sabbath, in chapter 15 of the "Epistle of Barnabas," he says:

"Incense is a vain abomination unto me, and your new moons

and sabbaths I cannot endure." Of the first day of the week he says: "Wherefore we keep the eighth day with joyfulness, the day also on which Jesus arose from the dead."

2. Justin Martyr—born 114 A.D.—wrote A.D. 140. In his book "First Apology," Vol. 2, page 116, he says: "But Sunday is the day on which we hold our common assembly, because it is the first day . . . and Jesus our Saviour, on the same day arose from the dead."

That was written by Justin Martyr one hundred and eighty years before the time Constantine is asserted to have changed the sabbath.

3. Eusebius—324 A.D. In his Ecclesiastical History, pages 112-113, this historian speaks of some Judaizers of his time as follows:

"With them the observance of the law was altogether necessary. . . They also observe the sabbath and other discipline of the Jews just like them, but on the other hand they also celebrate the Lord's Day very much like us in the commemoration of his resurrection."

What does all this prove? It proves that Adventists do not know what they are talking about when they say that either Constantine or the pope changed the sabbath. Here is a man living 120 A.D., nearly two hundred years before the time of Constantine, who said that Sunday was the day on which Christians held their assembly, because it was the day on which Jesus arose from the dead. Then the very one whom Mrs. White undertook to quote, Eusebius, in his ecclesiastical history, says, concerning the Judaizers of his time, "with them the observance of the law was altogether necessary. They also observed the sabbath. Some of them who knew better were celebrating the Lord's day in commemoration of the resurrection of Christ."

Thus believers in Christ were commemorating the death and resurrection of Jesus Christ in the second century, long before the "Constantine Sunday Law." Neander, Mosheim, Fisher, Schaff, all combine their testimony in the voice of history.

Fourth: What does the Bible say?

One passage is enough—Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Seventh Day Adventists to the contrary notwithstanding.

But lest someone think that Acts 20:7 is the sole text, a single example, but not a command, a summation of other passages will be in order.

1. Christians were *commanded* to eat the Lord's Supper. Matt. 26:26-28; 1 Cor. 11:17-29, 33, 34.
2. They were commanded to *assemble*. Heb. 10:25.
3. They ate the Lord's Supper *when assembled*. 1 Cor. 11:17-21, 28, 33.
4. They assembled *to eat* the Lord's Supper. 1 Cor. 11:33.
5. They assembled *on the first day of the week*. 1 Cor. 16:1-2.
6. The commands of Paul were *the commandments* of the Lord. 1 Cor. 14:37.
7. Therefore, the example of the assembly on the first day of the week in Acts 20:7 was due to the command of Christ.

If this conclusion is not true, and the observance of the Lord's Supper on the first day of the week is not a command, then one who observes it does not obey anything; and one who does not observe it does not disobey anything; and both the assembly and the supper are rendered non-essential.

This summary of scriptural facts, based on the proper arrangement of passages, not only refutes Adventist objections to the memorial observance of the first day of the week, but it also takes care of some preachers and teachers in the church who have argued that the first day of the week observance of the Lord's Supper is not a command.

The four indictments against the Adventist cult, with the accompanying charges, have been sustained. It is the same form of Judaism in a modern phase, prescribed in a nineteenth century formula, that existed in Paul's day. Therefore, like Paul, we should give place to them, "no, not for an hour"—Gal. 2:5—but rather should we teach them to serve God "in the gospel of his Son"—Rom. 1:9. In a final effort to do this, a category of facts is here submitted for sincere Adventists to ponder, the candid consideration of which will turn honest Adventists from Sinai to Jerusalem, from Judaism to Christianity, and from the law of Moses to the gospel of Christ.

1. There is no proof that any man ever kept the seventh day prior to the exodus from Egypt—Exodus 16, 19, 20.
2. If the sabbath is binding on Christians, it is unlawful for

them to leave their places of abode, since those to whom the law was given were commanded not to depart from their places—Exodus 16.

3. If the seventh day sabbath is binding on Christians, the same law that binds it also requires the seventh year sabbath, the jubilee sabbath and all the sabbaths that the Israelites observed. There is no scriptural warrant to make a distinction in favor of the seventh day sabbath—Leviticus 25.

4. If the seventh day sabbath is in force its laws and penalties are in force also. The law required capital punishment—the penalty for violation of the sabbath was death. Therefore, if the sabbath law is obeyed today, the violator must be publicly executed. If it is argued that the penalty has been abolished, the same passages that so teach will prove that the sabbath day was abolished with the abolition of its law. But if the law is in force so are the penalties of the law and none could escape death as the penalty for a broken sabbath—Exodus 35.

5. If the seventh day sabbath is binding on Christians, the apostles at Jerusalem handed down a writ of error by omitting it from the “decrees of the apostles” to the churches, when they “gave no such commandment”—Acts 15.

6. If seventh day observance was to continue there is no way to account for the attitude of Jesus toward relaxing observance of the sabbath except that the power that makes a law can take it away, and he was teaching by example that he would do so—Matthew 12.

7. If it is argued (though without proof) that the sabbath was commanded and kept before the Mosaic law, and was therefore not abolished, since circumcision, incense and animal offerings also existed before the Mosaic law it would prove (?) by the same logic that these ceremonies also belong to the gospel age—Genesis 17.

8. According to the apostle Paul, that which was written and engraven on tables of stone at mount Sinai (when Moses' face shone) was the ministration of death, and was done away in Christ, and it cannot be brought into force without the same power to re-enact it that first enacted it and later abrogated it—2 Cor. 3.

9. If the sabbath is binding on Christians and on churches of Christ, there is no way to account for the fact that the apostles of Christ preached the gospel in Jerusalem, all over Judea and Samaria, and to Cornelius the Gentile, without once com-

manding the sabbath to any person to whom they preached—Acts 2, Acts 8, Acts 10, Acts 16, and all of Acts.

10. If the sabbath is or ever was binding on all mankind there is no explanation for the fact that no prophet of God or apostle of Christ ever commanded a Gentile in any age of the world to keep the law of Moses or to observe the seventh day sabbath, as they were national institutions and given only to one nation—Deuteronomy 5.

Finally, it is a geographical impossibility for all men in all countries to keep the same sabbath. In traveling around the earth, the traveler going one direction would lose one hour every one thousand miles, but the traveler going the other direction would gain the same number of hours. Before circling the earth the count would be lost, and the traveler, by reason of that fact, would be either behind or in advance of the sabbath observance. Moreover, in some parts of the earth's extremities there are periods of six months day and six months night. Since the sabbath was "from sunset to sunset"—and according to Adventist doctrine observance of the sabbath is necessary to salvation—how and what would Adventist preachers preach to people who inhabit such parts of the earth?

The geographical impossibility of all men keeping the sabbath in a succession of the same seventh day from creation until now in all parts of the earth, adds calendar and geographical evidence to the scriptural proof that the sabbath law was intended for one people, in one country and in one age.

The well known and widely read author of the book entitled "Seventh Day Adventism Renounced," D. M. Canright, was for many years a representative preacher and debater among the Seventh Day Adventists. Concerning the system he had so long and so vainly sought to defend, shortly before his decease he delivered the following statement: "After keeping it, the seventh day, twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized to the best of my ability every text, line and word in the whole Bible having the remotest bearing upon the sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having

written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God, and of the judgment day, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh day."

The system of Seventh Day Adventism in origin is human, not divine; in authority, it is founded on the visions of a woman, not on the teaching of the Bible; in doctrine, it is Judaism, not Christianity; in attempted proofs, it is a perversion of scriptural texts, their applications of which are not based on the right division of the Word of God.

In a concluding word to those who have had their credulity imposed upon and, as victims of this subversive school, have yielded to the plausibilities and persuasions couched in the specious arguments characteristic of this semi-mosaic system—in respect and reverence for the new testament of the Lord Jesus Christ, we urge you to become one of the many who have renounced this modern sect or Judaizers, henceforth to "stand fast in the liberty wherewith Christ hath made us free;" and to "be not entangled again with the yoke of bondage." God being your helper, may you resolve so to do.

CHAPTER X

THE CONSEQUENCES OF PREMILLENNIALISM

The recent generation has contributed to the twentieth century vocabulary two vernacular words—fundamentalism and premillennialism. The current impression is that these two words are virtually synonymous in application if not in definition—that is, to be a fundamentalist, one must be a premillennialist. The opposite is the truth—the two words are more nearly antonymous than synonymous. They are antipodal one to the other, not even analagous in what the terms connote. The premillennialist is not a fundamentalist, he is a modernist. It becomes my present duty to prove this allegation and in so doing to expose the heresies of the system, and to show the tenets of premillennialism to be contrary to the fundamental facts of the gospel embodied in the divine constitution, therefore antagonistic to the principles of Christianity inherent in the constitution—the Great Commission.

It is relevant then to this exposition to introduce the Lord's commission to his apostles:

“And Jesus came and spake unto them, saying, All power is is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.”

The *authority* of this constitution is absolute—“all authority is given unto me in heaven and in earth.” This is an authority unlimited and underived from any predecessor, independent of human origin, entitled and inherent in his own right. “He taught as one having authority”—Matt. 7:29. It was not Mosaic, it was not representative of another, it was supreme. The *scope* of the constitution is universal, not limited by national boundary, earthly domain, or human dominion—“go ye therefore, and teach all nations.” The *baptism* of the constitution is patrimonial—“baptizing them into the name”—into the estate, into the relation—“of the Father, and of the Son, and of the Holy Spirit. The *commandments* of the constitution are statutory—the enacted statutes of the Lawgiver himself—“teaching

them to observe all things that I have commanded you." They are not, therefore, Sinaitic or Mosaic but the sole precepts of the Master preceptor of all men. The *tenure* of the constitution is definitive, full and final, not tentative, not provisional—"lo, I am with you alway, even unto the end of the world." It is not an intermediate law, to be discarded when the final or definitive form is established, and the provisional arrangement no longer needed. Contrary to this ultimate character of the Great Commission, premillennialism teaches that it is tentative, adopted only for a time, a contingent mandate *ad interim* to yield to its permanent successor in the form of the future millennial covenant. It denies the finality of the Great Commission in authority and precepts, assigning to it the intermediate status of an interlocutory decree. Herein lies one of the most vitiating errors of millennialism, a subtle heresy that strikes at the basic principles of Christianity, the law of Christ as legislated by the Great Commission. Premillennialists are, therefore, not fundamentalists but modernists.

The Bible does not teach any historical procedure or train of events that culminates in a millennium either before or after the coming of Christ, with or without his personal presence in the world. The word *millennium* is not in the Bible, neither is the idea. It is a notion apparently inherited from various schools of theology. The Bible does not set forth such a scheme of things.

It is in order now to inquire into the consequences of the premillennial system.

The word *millennium* means thousand years, and as it pertains to the second coming of Christ the word *premillennial* means *before* the millennium. To those who hold the theory it means that the second coming of the Lord will occur before the millennium begins—that at, upon, his return Christ will inaugurate the earthly kingdom referred to as the millennial reign. Oppositely, the prefix "post" means *after*, and postmillennialism is the theory that there will be a millennial period on earth; but the coming of Christ being "postmillennial," the return of Christ will not occur until after the millennium is over—whatever that period of time may be theorized to be. It is insisted that one must be either a "pre" or a "post" millennialist, but the exact opposite is the truth—that as a plain Christian, holding only to that which the Scriptures teach,

nothing more, one will be neither a premillennialist nor a post-millennialist.

Inspiration does not teach any kind of millennium. There is no millennium idea in the Bible. The thousand years of Revelation 20 was a figure of speech denoting complete victory over Jewish persecution and pagan oppression, and the reign mentioned was not the "reign of Christ" at all, as commonly quoted and represented to be, but a particular reign of martyred saints "with Christ." The word millennium is not in the Bible and the idea of the millennium is not in the Bible. The expression "a thousand years" does not refer to a millennium, and has no reference to an earthly period or length of time. From the Bible standpoint there is no millennium, no earthly procedure, or train of events that can be named a millennium. That there will be some kind of a millennium on earth, before or after the coming of Christ, with or without his personal presence on earth, at the end of which will be a series of events involving the final judgment and the end of time, is a notion that has been inherited from various schools of theology, but the idea is not in the Bible. It does not set forth that scheme of things at all.

What are the consequences of millennialism? What does premillennialism propose?

First, that the kingdom of Old Testament prophecy, the kingdom of Dan. 2:44 in particular, the kingdom of God, has not yet come into existence.

Second, that this kingdom, though announced by John and Jesus has never yet appeared; it was postponed because national Israel rejected Jesus Christ.

Third, that in consequence of the rejection of Jesus Christ by the Jews, Jesus pigeon-holed the divine plan, introduced what is called the "church age," meaning the present dispensation, and went back to heaven to stay until the Jews decide to allow him to set up his kingdom in Palestine.

Fourth, that in the meantime, while Jesus is waiting in heaven, the kingdom prophecy having been defaulted—not fulfilled—Jesus is king by right only, but not in act or in fact; that he only has the right to be king, but is not actually king—not in fact or in act.

Fifth, that also in the meantime, while Jesus remains in heaven, pagan Rome must come back into existence to fulfill "the days of these kings" of Dan. 2:44. Notwithstanding the fact that the Roman Caesars were ruling when Jesus came, and

it was "in the days" of the kings prophesied, nevertheless because the Jews rejected Jesus, the kingdom announced at hand was deferred—we are told that it was *postponed*.

Sixth, that the Jews must be converted and restored as a nation, and returned to Palestine, in order that Christ may be king in fact and in act instead of a mere "crown prince" waiting at God's right hand to become king.

Seventh, that the temple of Solomon will be rebuilt, their system reconstituted, and national ordinances reinstated.

Eighth, that the Lord will then leave the throne of his Majesty in heaven, reoccupy the old Davidic throne on earth, in Jerusalem, and be a king on earth.

Ninth, that the resurrected saints will meet the Lord in the air, accompany him somewhere in the heavens for a time to attend certain affairs, and then return with him to the earth for the millennium. Russell and Rutherford called this the "rapture," but Boll, the leader of premillennialists in the church, calls it "the first and the second stages" of his coming. Thus they create "two comings," with an interval between the "first stage" and the "real second coming." The millennialists call this interval the tribulation, the "saints" having ascended to meet the Lord in the air, they will escape the tribulation. After seven years in the air, he will regroup them for rulers and return "with his saints" to earth. Having vanquished the wicked nations, he will start the millennium.

Tenth, that all of these events will accompany the return of Christ and are therefore imminent.

Inasmuch as all these things mentioned belong to the theory, and must take place either before or with the coming of Christ, if the coming of Christ is imminent, all of the things mentioned might have to happen momentarily, which would necessitate a series of miraculous interventions that completely upset the gospel order of things, and do away with the Great Commission entirely as a means of conversion, and the preaching of the gospel as the plan of salvation. Since the Jews must be converted in order to enter into that millennium, and since Jesus may come momentarily, they tell us, that would call for the momentary conversion of the Jewish race, the spontaneous regeneration of the Jewish people and the phenomenal transportation of the nation of Israel across the sea to occupy the land of Palestine, in order to form and establish the millennial kingdom.

If the coming of Christ is imminent, everything that precedes it must be imminent also. If the conversion of Israel and the return of the Jews to Palestine are essential to the millennium, and they are; and if the coming of Christ and the inauguration of the millennium are imminent; then the re-establishment and conversion of the Jewish nation, and their return to Palestine, are also necessarily imminent. So if Jesus should come momentarily, that is now, the contingency would call for the mass conversion of the Jewish race, and the mass transportation of the nation of Israel across the sea to the land of Palestine—all by miraculous means. What becomes of the Great Commission and the gospel as the power of God to save?

If the return of Christ is imminent, everything essential to it, that precedes it, or immediately follows it, is also imminent, which forces the possible eventuality of requiring all of these things to occur in a second of time. This existing consequence reveals that the millennial system is contrary to the gospel scheme of things.

Eleventh, that in the order of these events Jesus Christ will then reign in bodily presence on this mundane sphere in a corporeal kingdom for a literal one thousand years.

Twelfth, that after the thousand years Satan will muster his forces once more for a final battle, Satan's last stand, that he will be defeated in physical war with Christ and the saints, and the victorious Christ will then take his saints to heaven to stay. That is premillennialism for you, summed up fairly and squarely without misrepresentation, exaggeration, or perversion of any point of the theory.

I propose now to prove that one cannot believe the theories of premillennialism and at the same time believe the gospel of Christ. If he knows what premillennialism is, and believes it,

CONSEQUENCES OF MILLENNIALISM

1. DENIES THAT CHRIST IS REIGNING NOW. *REV. 1:56; 5-8*
2. ANNULS ^{THE} DISPENSATION AS LAST DAYS. *HEB. 1:1*
3. MAKES GOD FALSE TO HIS PROMISES. *MK. 1:14-15*
4. ALTERNATES JUDAISM AND CHRISTIANITY. *HEB. 8:5-7; 9:9-10*
5. MINIMIZES GOSPEL - BELITTLES CHURCH. *EPH. 3:9-11*
6. REVOKES THE GREAT COMMISSION. *MATT. 28:19-20*
7. NULLIFIES SALVATION TO GENTILES NOW. *ACTS 15:14-18*
8. DEMOTE CHRIST ^{FROM} THRONE IN HEAVEN ^{TO} EARTH HIS FOOTSTOOL *HEB. 1:3-13*
9. MAKES FIRST COMING OF CHRIST A FAILURE. *GAL. 4:4-5 - JNO. 17:1-14*

A MERE THEORY ^{BASED} ON ^{ON} SCHOOL OF SPECULATIVE INTERPRETATIONS

he does not believe the gospel of Christ. The consequences of premillennialism are just that.

The first chart enumerates in sequence the evils of premillennialism.

There are nine points for discussion here, the careful analysis of which will show in detail the necessary inferences and consequences of premillennialism.

I. PREMILLENNIALISM DENIES THAT CHRIST IS REIGNING NOW

Premillennialists teach that the rejection of the kingdom announcement by the Jews automatically deferred the kingdom, in consequence of which Jesus returned to heaven, took a seat at the right hand of God, not as king, but as a rejected claimant to the throne, "expecting" to be king. They teach that he is on the Father's throne now, not his own throne; and until he takes his own throne, he shall not reign in his own right. So according to the premillennial pattern Jesus is merely a "crown prince," not a king at all in "act or in fact." It is therefore a virtual denial that Jesus Christ is reigning now. Contrary to this theoretical fiction, that Christ is not now king in his own right, on his throne, I submit a few scriptures.

(1) We are now a kingdom of priests—Rev. 1:5-6.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

Here Christ is represented as prince of all kings—the King of kings, his dominion affirmed, and all Christian kings and priests in "a kingdom of priests."

(2) We are now reigning on the earth—Rev. 5:9-10.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

You will observe the declaration that he "has made" us a

kingdom—past tense—and from the time we were made a kingdom we “shall reign on the earth.” That reign with Christ is in process now, and is continuous from the time that he became “the first begotten from the dead” and “the prince of the kings of the earth,” until time and earth are no more. These passages harmonize with 1 Cor. 15:20-25; Acts 2:34-35; Heb. 1:3, 13, showing the reign of Christ to be continuous from the time of his ascension to heaven until the end.

(3) The reign of Christ is present and continuous till the end—1 Cor. 15:24-25.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.”

Death will not be destroyed till the last dead person is raised. The millennial theory provides for the resurrection of the righteous dead at the beginning of the millennium and of the wicked at the end of the millennium. But these passages teach that Jesus will stay in heaven until the last dead person is raised. If the last dead person will not be raised until the end of the millennium, and if Jesus stays in heaven until the last dead person is raised, then Christ stays in heaven during the millennium on earth—and that knocks their theory out. So if he is not on his throne now, he will never have a throne at all.

In the third chapter of Acts, the apostle Peter told the Jews of Jerusalem that the heavens will retain Christ until all that the prophets have spoken, from Moses and Samuel and them that follow after, yea “since the world began,” has been accomplished. All that the prophets have spoken since the world began, must be fulfilled before Jesus leaves heaven. And he specifies the prophets, first Moses, then “Samuel, and them that follow after.”

Did the Old Testament prophets prophesy the end of death? Read Isa. 25:8: “He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.” Now read Hos. 13:14: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.” Both of these prophecies foretell the destruction of death and the abolition of the grave. Now turn to 1 Cor. 15:

54-55 and hear Paul quote one of these prophecies: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Thus Paul quoted these two Old Testaments prophecies and applied them to the resurrection of the dead. But Peter said in Acts 3, that the heavens will retain Christ until all that the prophets have spoken "since the world began" has been accomplished. Since the prophets prophesied of the resurrection of the dead, the abolition of death, and end of the grave, according to Peter and the prophets, Jesus Christ must stay in heaven until the resurrection of all the dead and the end of all things. If there is a millennium on earth, Christ will not be in it.

II. PREMILLENNIALISM ANNULS THE GOSPEL DISPENSATION.

The word "dispensation" carries several meanings, such as the act of distribution; a provision such as a happy dispensation of nature; sometimes used in the sense of release, exemption or remission, as to grant dispensation; and in the sense of a system of principles and institutions that belong to an age of time. This latter sense is the New Testament use of the word in such passages as Eph. 1:10, "That in the dispensation of the fulness of times he might gather together in one all things in Christ," showing that the gospel age is the final age in which all things of all other ages are summed up in Jesus Christ. We have long known and recognized the general divisions of the Bible into three dispensations—the Promises, the Law and the Gospel—but the premillennialists have recast and rearranged the scriptures from Genesis to Revelation to make place for their seven dispensational theory, the seventh and last dispensation of the theory to be the millennium—a thousand years reign of Christ on the earth.

(1) The New Testament teaches that the present age is "the last days" and is the last dispensation of time.

In Hebrews 1:1-2 the apostle said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The expression, "the last days," denotes the gospel dispensation. It is called the last days because it is

the last dispensation of time. The term "the last days" occurs in the New Testament several times, and wherever it is found, it is descriptive of the last dispensation of time. In Joel 2:28, the prophet Joel said: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." In Acts 2:16-17, the apostle Peter said: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Here is the "this is that" again, identifying the last days. Peter said the descent of the Holy Spirit upon the apostles on Pentecost was the fulfillment of the prophecy of Joel and marked the beginning of the last days. The common notion that "the last days" refers to the approaching end of time is erroneous. True, Peter said in 2 Pet. 3:2 that "there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming?" But that does not designate the approaching end of time. It simply means that notwithstanding the fact that the inspired apostles had spoken and by inspiration had delivered the word, nevertheless, all during the gospel age there would be mockers who would scoff at the teaching.

In 1 Tim. 4:1 the apostle further says: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." That is, all along during the gospel age men would depart from the faith delivered, seducing and being seduced. The last days simply means the last dispensation of time.

If there is to be a thousand years reign of Christ on earth after this dispensation, another period of time would follow the last days. Therefore, premillennialism denies the New Testament teaching that this dispensation is the last days.

There is a difference between the expressions, "the last day" and "the last days." Millennialists teach that the righteous shall be raised at the beginning of the millennium, and the wicked raised at the end of the millennium. But in several passages in one chapter, the 39th to 54th verses of John 6, Jesus said that the believers who shall have "everlasting life," will be raised at the last day. There is a difference in the expressions "at the last day," and "the last days." The last days means the gospel age or dispensation. But when the text mentions the resurrection of those who receive eternal life "at the last day," it means at the end of the gospel dispensation—at the end of time. Since the

resurrection of the righteous will be at the last day, how could there be a thousand years after the last day? How could there be a millennium after the last day? That would be three hundred and sixty-five thousand days after the last day!

(2) The New Testament teaches the simultaneous resurrection of the righteous and the wicked at the end of the present dispensation.

There is no period of time separating the resurrection of the righteous and the resurrection of the wicked. In John 5:28-29, Jesus said: "For the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Here is a plain declaration that the good and the bad will come from the grave upon the same occasion—some to everlasting life and some to everlasting damnation. Jesus said, "the hour cometh"—the same hour. But it is said that this is a dispensational hour. If it is a dispensational hour, then it is a resurrectional hour, and the resurrection must characterize that whole period—the resurrection of the dead must be continuous through "the hour," the dispensation. Paul speaks of "the day of salvation," a dispensational day, but salvation is continuous through that dispensational day.

If Jno. 5:28-29 is a dispensational hour, it is a "resurrection dispensation," and the resurrection of the dead will be continuous all the way through it. Will the dead be raised all through the millennium?

If Jno. 5:28-29 is a dispensational hour, it involves a part of three dispensations. The righteous dead, they say, will be raised before the millennium begins and the wicked will be raised after the millennium ends. So there is a part of this dispensation, before it begins; then the millennium itself, which is another period, or dispensation, and then the hour when the wicked dead will be raised after the millennium; all of which adds up to three dispensational hours instead of one. That is entirely too many hours and dispensations.

The millennial interpretation makes the hour as long as the day. They insist that "at the last day" is a dispensational day when it refers to the resurrection of the righteous, then they say "the hour" is a dispensational hour when it refers to the resurrection of both classes. This is done so as to get the righteous

raised at the beginning of the hour and the wicked at the end of it, with the millennium between. But their theorizing becomes too involved in that they have made the hour as long as the day, and have tangled up parts of three dispensations in "the hour" of Jno. 5:28-29. Finally, "the dispensational hour" argument clashes with their literal interpretation of the thousand years of Rev. 20. They make the thousand years literal, but "the hour" in Jno. 5, and "the day" in Jno. 6, figurative. Great interpretation that is! Just anything they want it to be!

(3) The New Testament teaches the general resurrection and judgment at the end of this dispensation.

For the proof of this statement read 2 Thess. 1:4-10: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day."

First—"to you who are troubled rest with us." The word "rest" is not a verb in this passage. It is a noun, and is the object of the verb "recompense" understood. Read the passage carefully. Paul said, when Jesus Christ comes he will "recompense." He will recompense what to whom? Here it is: he will recompense tribulation "to them that trouble you." It is rendered tribulation in the old version; affliction in the new. He will recompense affliction to them that trouble you, and to you who are troubled or afflicted, "rest." The early Christians were being persecuted. Paul exhorted them to be patient—God will recompense tribulation to them that were the troublers, and to the troubled, he will recompense rest "with us," that is, with the apostles. Here, we have the two nouns—"tribulation" and "rest"—objects of one verb "recompense." God will recom-

pense two things to two classes. He will recompense tribulation to the wicked; he will recompense rest to the righteous.

Second, "when he shall come." Both the wicked and the righteous must be raised up at that time, if he will recompense tribulation to one and rest to the other—"when he shall come." To make the illustration real and personal—take two characters, Nero, the emperor, and Paul the apostle. Nero beheaded Paul, so Nero was the troubler and Paul was the troubled. Now, applying Paul's argument, when Christ comes, God will recompense "tribulation" to Nero and "rest" to Paul. That brings Nero and Paul up in the same resurrection—no thousand years between.

Third, "who shall be punished." Continuing the argument Paul plainly states who shall be punished, how they shall be punished, and when they shall be punished. 1. Who—"taking vengeance on them that know not God, and that obey not the gospel." 2. How—"who shall be punished with everlasting destruction (banishment) from the presence of God." 3. When—"when he shall come to be glorified in his saints." That certainly could not refer to the end of the millennium. It says "*when*" he shall come—and when means then.

There are multiplied passages of like import. Take Matt. 25—the parable of the judgment—"when the Son of man shall come in his glory," and shall sit on his judgment throne, "before him shall be gathered all nations," and he shall separate them "as a shepherd divideth the sheep from the goats." To the sheep on the right, he will say, "Come, ye blessed of my father"; to the goats on the left, "Depart from me, ye cursed." Here is the scene of judgment. The goats are the wicked; the sheep are the righteous. The sheep and the goats are in the same judgment at the same time, therefore, they will be in the same resurrection.

(4) The New Testament teaches that the righteous shall ascend to heaven, after the resurrection, at the end of this dispensation.

The proof of this point is 1 Thess. 4:13-18, in which the apostle says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming

of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." This passage declares that "the dead in Christ shall rise first." But the question is, before what or whom? Does that mean the dead in Christ will be raised before the wicked are raised? No. The resurrection of the wicked is not the subject of 1 Thess. 4. Paul was comforting the Thessalonian Christians concerning those who were "asleep in Jesus," that they "sorrow not," even as those who "have no hope"; for when Jesus comes, God will bring with him all who are asleep in him—the dead in Christ. To assure them that these dead loved ones will not be left in the grave, Paul said: those who are alive and remain till Jesus comes will not ascend to heaven before or ahead of those who are "asleep in Jesus"—the living ones shall in no wise precede them that are fallen asleep. But the dead in Christ shall rise first—before the living in Christ ascend—and they shall together ascend to "meet the Lord in the air"—evidently to stay, for it says, "and so shall we ever be with the Lord." The wicked are not mentioned in these verses. Two classes of Christians—the dead in Christ and the living in Christ—are the subjects of that passage. When the Lord shall descend, the saved shall ascend to meet him in the heavens—but in this ascension the living in Christ shall not precede the dead in Christ, who shall rise first, before the living in Christ ascend—and they shall in one company ascend to meet the Lord. Whether the wicked dead will be raised on the same occasion is not stated in 1 Thess. 4, but in the same opening of my New Testament, in the first chapter of second Thessalonians, the same writer Paul, writing to the same people, said that "when Christ comes," God will recompense "tribulation" to the wicked and "rest" to the righteous, which shows clearly that Paul was not teaching the resurrection of "the dead in Christ" before the resurrection of the wicked. Premillennialism annuls the gospel dispensation by denying what the New Testament repeatedly affirms, that we are living in the last dispensation of time.

III. PREMILLENNIALISM MAKES GOD FALSE TO HIS PROMISE.

(1) The kingdom was promised at a certain time and was so announced and preached by John and Jesus.

In Mark 1:14-15 the record says: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Premillennialism asserts that this kingdom was postponed. But Jesus Christ said that the time for it to be established had come, and it was at hand. God had promised the kingdom, not only in the prophecies of the Old Testament, but in the preaching of John and Jesus, at that time—if it did not come, where does that put John and Jesus, and what does it do to the reliability of their preaching?

(2) The people believed the preaching of John and Jesus and complied with the things commanded.

The condition upon which each one should receive the promised kingdom was "the baptism of repentance." Multitudes of the people of Jerusalem, Judea and all the regions around the Jordan believed this "gospel of the kingdom" and obeyed the preaching of John and Jesus. They were baptized believing the promise. Then after having believed it, accepted it and met the conditions, the millennialists say that they did not get the kingdom. They make God false to his promise.

Jesus Christ said the kingdom was at hand, and he offered the kingdom to all who believed what he said, and obeyed the conditions. Multitudes did that. But because all did not accept it, we are told that God withdrew his offer. They acted in good faith. But God cancelled his promise. Did that cancel their obedience to God's command, made as a condition of receiving the promise? If not, then the party of the first part in a contract may void it and the party of the second part continue to be held subject to its terms and conditions.

(3) The integrity of God and the veracity of John and Jesus were involved in the preaching of the kingdom.

This is an illustration: a man wants some work done. He offers a dozen men wages to do his work. Half of the number accept the offer, meet all of the conditions and do the work, but

because all of them did not come, he cancelled his contract, and did not give any of them the wages he had promised. Jesus Christ announced the kingdom, and offered it on stated conditions. Multitudes accepted the offer in good faith and obeyed the conditions. But the millennialists tell us that because all of the Jews did not accept it, God cancelled the deal and did not fulfill the promise to the many who had accepted the offer and had fulfilled its terms. Nevertheless, it is said God withdrew his promise and did not give them the kingdom. What about the multitudes who believed and obeyed the preaching of John and Jesus, but did not get what was offered? If God cancelled his promise did it also cancel their obedience? Millennialists make false prophets out of all the Old Testament prophets from Moses to Malachi, and they make false preachers out of John and Jesus, and they make God himself falsify his promise.

If God did not know that the kingdom was going to be postponed it denies the omniscience of God. If he did know it—yet had it announced anyhow, it destroys the integrity of God, and impeaches the veracity of Jesus Christ. That is premillennialism. Is such a theory harmless?

IV. PREMILLENNIALISM ALTERNATES CHRISTIANITY AND JUDAISM.

The Hebrew letter is one long argument of Paul's against modern millennialism under the ancient cognomen of Judaism. The letter is introduced with the declaration that God had changed the order of things. The agencies of the gospel were not the mediums of the law and the prophets; the ordinances of the gospel were not the ceremonies of the law; the ministry of the New Testament was not the offices of the old covenant; the functions of Christianity did not surround the altars of Judaism, and the spirit of the new institution did not consist in the letter of the old ministration. The doctrine of premillennialism on the restoration of national Israel demands the reinstatement of the things that characterized their whole national system. It thus denies the entire argument of the Hebrew epistle.

(1) It alternates type and antitype of the old and new covenants—Heb. 8:4-10.

“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who

serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

The Mosaic system was typical of the "heavenly things" and the "better promises" of the new covenant. Premillennialism ignores the relation between the type and the antitype, the shadow and substance, and in violation of principles of the right division or the word it reverses the antitype and alternates Judaism with Christianity. It is a reversion to the types and shadows of the law. It is a reinstatement of things that consisted in carnal ordinances—it is a flareback to the "beggarly elements" of Judaism.

Suppose we should return to the type, shall all the shadows be all fulfilled again? Shall the typical and the antitypical be re-enacted all over again? Hear Paul again on the shadows of the Mosaic system—Heb. 10:1-4: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

That old carnal order of nationalism embosomed only the shadows of the new spiritual system. The national covenant, with all of its shadows, was fulfilled and abrogated, and the new

covenant in the substance of the shadows was established instead. Heb. 10:9-10: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Premillennialism proposes the re-establishment of the national system of the old covenant, with its types and shadows, the reconstitution of the nation of Israel and the reinstatement of the ordinances and ceremonies of Judaism, thus alternating Judaism and Christianity, type and antitype. If the typical is revived will not antitype be repeated? If we return to the shadow, shall we not again return to the substance? Premillennialism requires an alternating of Christianity and Judaism.

(2) It is a return to the carnal ordinances of the Judaic dispensation—Heb. 9:6-10.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

In verses 1 to 5, of Hebrews 9, Paul refers to the "ordinances of divine service" and the "worldly sanctuary" of "the first tabernacle," all "of which," he said he could not "speak particularly" at the time. His purpose being to establish the superiority of the spiritual system—he added verses 6-10. The "time of reformation" was the institution of the present dispensation—the gospel age. The things "imposed on them" before and "until the time of the reformation" were the "carnal ordinances" of national Israel, which things were "a figure for the time present." Premillennialism would turn from "the greater and more perfect tabernacle" and return to the "worldly sanctuary" of "the first tabernacle." It mixes the law of Moses with the gospel of Christ and confuses Christianity with Judaism.

(3) It ignores the change of priesthood with the resultant necessary change of law—Heb. 7:12-19.

“For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou are a priest for ever after the order of Melchizedek. For there is verily a disannulling of the commandment going before . . . For the law made nothing perfect . . .”

It is plain enough that the change in priesthood required a change of law. Then if that priesthood is to be restored in the nation of Israel, it will require that the law be restored. “For the priesthood being changed, there is made of necessity a change also of the law.” Then, if that priesthood is revived, would not the same “necessity” exist for the law “also” to be revived? If it worked one way in the past with reference to the present, would it not work that way in the present with reference to the future? If not, why not? But the priesthood of Christ cannot be patterned after the national system of Israel, and if Israel should be nationally restored, Jesus Christ could not be the priest at all. This is true for two reasons:

First, Paul says, “for he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.” If such an altar of old Israel is re-established, Jesus Christ could not officiate as priest at that altar. So Christ would be a priest without an altar. But the priesthood that Christ now has is “not after the law of a carnal commandment, but after the power of an endless life.” Shall we return to the law of a carnal commandment in an earthly priesthood?

Second, Paul further says, in Heb. 8:1-4: “Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer:

for if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Nothing could be more plainly declared than the apostle here declares that Jesus Christ cannot be a priest on earth—"a priest" means no kind of a priest on earth. The reason is that his priesthood "is made, not after the law of a carnal commandment, but after the power of an endless life"—an endless priestly life, a continuous priesthood, without succession, for "thou art a priest forever after the order of Melchizedek,"—and because "there is verily a disannulling of the commandment going before" and of the law which "made nothing perfect" for the "bringing in of a better hope," which it did, and "by which we draw nigh unto God."

After thus pleading the superiority of the present priesthood of Christ over the system of national Israel, in Hebrews seven, Paul adds the final touch: "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated forevermore"—verse 28. But premillennialism, ignoring the continuous priesthood of Christ, would return to the carnal priesthood of the law after the infirmity of men.

(4) It is a repudiation of the spiritual altar of the new covenant and rejects its services—Heb. 13:10-13.

In the thirteenth chapter of the Hebrew epistle, the apostle concludes his long argument against Judaism, alias premillennialism, in verses 10 to 13: "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go therefore unto him without the camp, bearing his reproach."

The old Israel had an altar. But the apostle says, "we have an altar"—"we" who? Ah, not the old Israel, but the new. Just as when Paul said in Philippians 3 that "we are the circumcision," it meant "they were" but are no more. So when he says in Hebrews 13 that "we have an altar," he meant "they had" an altar once, but their carnal altar is no more. It means there can never again be an earthly altar. Furthermore, the apostle continues, of this altar which "we" have now, "they have no right to eat which serve the tabernacle." Our altar is

a spiritual altar of which old Israel cannot partake. They had an altar—we have an altar. The bodies of those beasts, whose blood was brought into the old sanctuary by the high priest for sin, were burned without the camp. It was a type of the blood of Christ, of his heavenly sanctuary and of his spiritual altar, so Paul says, almost with an exclamation, “let us go forth therefore unto him without the camp, bearing his reproach.” Premillennialism would return to the old sanctuary, coming away from Christ without the gate, repudiating his reproach, and his altar, they seek to restore the altar of Judaism in the old camp of national Israel. When Paul said, “we have an altar” and “let us go forth therefore unto him without the camp,” it was his plea for the rejection of old Israel and all that belonged to it. The old altar stood for old Israel and its priesthood; the new altar stands for spiritual Israel and its priesthood—verily, “we have an altar.” Premillennialism repudiates the altar of the new covenant, and in so doing rejects the priesthood of Jesus Christ. It is rank materialism, a reversion from the antitype back to the type, an alternation of Judaism and Christianity.

V. PREMILLENNIALISM MINIMIZES THE GOSPEL AND BELITTLES THE CHURCH.

What the Hebrew letter does for the superiority of the priesthood of Christ, the Ephesian letter does for the pre-eminence of the church of Christ. The Hebrew epistle is the death-knell to premillennialism on the priesthood, and the Ephesian epistle finishes them off on their “church age” theory.

(1) Premillennialism belittles the church of Christ.

Millennialists insist that the church was not prophesied in the Old Testament; that the kingdom was prophesied; that the church was not in the original plan; that when the Jews rejected him Jesus changed his program and shifted to an unexpected procedure to meet an emergency. At this turn of events he began to speak in parables, an unexpected aspect of his teaching, and introduced the substitute for the kingdom, the church age, which in their own phraseology was an unexpected phase of the kingdom. The “Scofield’s Bible” is the chief promoter of that theology. It is named right, Scofield’s Bible—it is not God’s. The “Scofield Bible” is a text-book on premillennialism, disguised as a Bible, arranged to accommodate the theory of seven dispensational periods, culminating in the millennial age. Noth-

ing could belittle the church more than to make it a substitute for a kingdom that failed to arrive, or a vestibule to the kingdom yet to come, or, "an unexpected phase of the kingdom," as the Scofield Bible features it.

As a blanket statement to counteract all such millennial propaganda, read and digest Eph. 3:1-11: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

One of the chief tenets of premillennialism is that the church was not in the mind of God; that the church is "a spiritual contingent" an "unexpected aspect" of, a "substitute" for, and the vestibule to the kingdom. Compare that phraseology with Paul's sublime declaration that the church is "according to the eternal purpose of God." The evident intent of Paul's argument on "the mystery of Christ" in Ephesians is to establish the fact that the church was from the beginning a part of that divine mystery. The "mystery" was simply the divine plan. The use of the word does not imply a thing that cannot be understood, but rather a thing that could not be known until it was made known—revealed. The church is not merely a part of the divine plan of the ages—the church is that plan, according to Paul in Ephesians.

The aim of the apostle in the Ephesian letter was to show that the church is the divine purpose, the embodiment of the

“mystery of Christ,” which in the former dispensation “was not made known” but is “now revealed unto his holy apostles and prophets by the Spirit.” The apostle declares that his ministry as an apostle to the Gentiles was “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”

In this defense of the church as being the original plan of God “from the beginning of the world,” the apostle declares that by the church is made known the wisdom of God. That is, as a building shows the skill of its architect, the church makes known, manifests, the wisdom of God who from the beginning devised it as the culmination of the whole scheme of redemption in Christ. And the church thus manifesting the wisdom of God from the beginning is “according to the eternal purpose which he purposed in Christ Jesus our Lord.” Finally, in verse 21, the apostle adds, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” The church was in the mind of God from the beginning; it was according to his eternal purpose; he established it in Christ; it manifests his wisdom both past and present—and it will be here as long as the ages last, as long as time endures, as long as the earth shall stand. It was the church then—in the mind of God; it is the church now—in the revelation of God; and it will be the church, only the church, “throughout all ages, world without end”—and “amen,” it is final.

The Ephesian epistle is not the phraseology of premillennialism. Such expressions as the “church age,” the “kingdom age,” “a new and unexpected phase of the kingdom,” and a “new spiritual contingency,” introduced and instituted to serve only in the “interval of the king’s absence from the world,” of millennial parlance, are not found in it.

In chapter 5, verse 5, the apostle makes a dual reference to “the kingdom of Christ and of God” as a present existing kingdom, showing that neither is future. Premillennialism belittles the church of Jesus Christ by making it the result of a disappointment in the announcement of the kingdom, a default in God’s prophetic plan, and a substitute for a postponed promise of the kingdom.

(2) Premillennialism minimizes the gospel of Christ.

It is impossible to separate the purpose of the church in the plan of God, and the place of the gospel in the divine "mystery" of the Ephesian letter. If one is belittled, the other is minimized. The ministry of Paul to the Gentiles according to verses 5-6 of Ephesians 3, was to make them see that the church was the mystery which God had kept hidden from the beginning but which now is made known by the gospel.

In Rom. 16:25-26, Paul put the final touch on the argument of the church and the gospel as the final development in the scheme of redemption—nothing more, now or in the future. Read this passage with me: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In the Ephesian letter Paul tells us that this mystery is the church, the plan which God devised to save man, and which makes known or manifests his wisdom. Here in Romans 16, the apostle tells us that the gospel is "the revelation of the mystery which was kept secret since the world began." What does the gospel reveal, if it does not reveal the salvation of men in the church? But this mystery which is "now made manifest," is "by the scriptures of the prophets" and "according to the commandment of the everlasting God" "made known to all nations for the obedience of faith."

Premillennialism is not the gospel system of things at all. It is not consistent with Christianity, it is not in harmony with the new covenant, it has no use for the plan of salvation. Premillennialism minimizes the gospel, belittles the church, and it denies the entire New Testament scheme of things. It is a pernicious system in all of its aspects.

VI. PREMILLENNIALISM REVOKES THE GREAT COMMISSION.

I base this charge on a comparison of the record of the Commission in Matt. 28 with the known major tenets of millennialism.

(1) All authority—verse 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and

in earth." There are only three branches of authority: legislative, executive, and judicial. For an illustration, the United States has three branches of government. The legislative authority of our government is vested in the Congress; executive authority is vested in the President; and judicial authority is vested in the Supreme Court. In the spiritual realm Jesus Christ has all authority. He has legislative power—he is Law-giver. He has executive power—he is King. He has judicial power—he is Judge. All authority in heaven and in earth is vested in Jesus Christ. Premillennialism robs him of that authority, makes him a mere crown prince, sitting at the right hand of God, not in the exercise of authority, only "expecting" to be king, when the Jews decide to accept him!

Premillennialism revokes the authority of Jesus Christ, affirmed in the Great Commission to be complete in heaven and in earth.

(2) All nations—verse 19. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

To refute the teaching of premillennialists concerning the expression "all nations" as used so often in the New Testament, let me refer again to the parable of the judgment, in Matthew 25. Jesus said in verses 31-32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all the nations." This has been a hard passage on premillennialism because it represents the judgment of "all nations" as being staged "when the Son of man shall come," whereas premillennialists teach that only the righteous will be raised when Jesus comes, then the millennium, and after the millennium, the general judgment. But Matthew 25 puts the judgment of "all nations" at the coming of Christ—"when" he comes, "then" he shall "separate them one from another." For a long time premillennialists did not know what to do with this passage, but they finally devised a "solution" in the "conclusion" that the word "nations" does not refer to the Jews but is always used in reference to Gentiles—that is, "nations" (plural) simply means Gentiles. And they became bold enough to assert that the word never refers to the Jews. But the solution becomes a dissolution—they have simply nullified the gospel commission to the Jewish world. The same word "nations"

in Matthew 25 is the word "nations" in Matthew 28. Not only so, it is the same identical word that is used in Luke 24:47 and in Acts 17:26. It is the Greek word *ethnos* in all of these passages. And it is the word which the premillennialists now say refers only to the Gentile nations. Now read the passages:

In Luke 24:47, Jesus said "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here is the same word nations—*ethnos*. So it does not mean Jews at all—did they say? Only the Gentiles can have remission of sins preached to them now, according to that, and when Peter preached remission of sins "beginning at Jerusalem," he just made a mistake! Well—take Matt. 28:19: "Go ye therefore, and teach all nations, baptizing them." There is the word *ethnos*—nations, the same as in Matthew 25 when it is referring to the judgment. The premillennialists claim that the word never refers to the Jews, always means the Gentiles—so the Great Commission does not include Jews.

Next take Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth." So according to millennialists God did not make the Jews to dwell on the face of the earth, so I suppose that is the reason they want to get them back over into Palestine! Are the Jews a part of the all nations made "of one blood" to inhabit the earth, in Acts 17:26? Were the Jews of the "all nations" to whom Peter preached "repentance and remission of sins, beginning at Jerusalem" according to Luke 24:47? Are the Jews included in the Great Commission, according to Matthew, "teach all nations, baptizing them"? According to premillennialism, they are not. The truth is, the deep-down-in-the-heart doctrine of millennialism is that this is not the time for the Jews anyway, their time is yet future. The consequences of their doctrine clearly bar the Jews from the Great Commission, and therefore from the gospel. Later, when we come to Acts 15, we will show that their argument on the "tabernacle of David" also bars the Gentiles from salvation now, so there are no gospel subjects today per premillennialism—the word "nations" in Matthew 28 bars the Jews, and their argument on the tabernacle of David bars the Gentiles! Premillennialism, indeed! And they seem to have the idea that super-intellects are millennialists, or that millennialists are extra-intellectuals. Their whole system is one of mental monstrosities, intellectual inconsistencies, and prophetic perversions.

So—remember it—if “nations” in Matthew 25 means only the Gentiles, then “nations” in Matthew 28 means only Gentile nations, in which case we cannot now preach the gospel to the Jews. Premillennialism bars the Jews from Matthew 28, which says “teach all nations” and by so doing revokes the world-wide commission, limiting it to Gentile nations only. So in Rom. 1:16 when Paul said, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek”—it was just another one of his mistakes! Or could it be that Paul was not a premillennialist?

(3) All things, always—verse 20: “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Here again the Great Commission runs counter to premillennialism. If there is to be an age or dispensation on this earth, called the millennium, it will of necessity be a dispensation of time. Then, what will be the law of the millennium?

It could not be the Great Commission, for the ordinances of the Great Commission are the ordinances of the church—“teach them to observe all things whatsoever I have commanded you.” The “all things” commanded include such things as the Lord’s supper in his kingdom here. These things will not be in the millennium, for the church itself, into which men are baptized, will not be in it—and baptism will not be in the millennium.

It could not be the new covenant, for millennialists teach that the present testament will not be the law of the millennium. They assert that the New Testament belongs to the church age only. But the Lord Jesus Christ said that the Great Commission would continue in operation until the end of time—“even unto the end of the world.” As long as the world shall stand the Great Commission will be in operation as the law of the church. What will be the law of the millennium? Shall we have two laws, two systems, running concurrently—or, a third covenant alone—which?

The Ephesian letter, as we have already shown, teaches that the church will be with us “throughout all ages, world without end,” and God has ordained that “unto him be glory in the church” as long as the world stands. Will the church exist in the millennium? They tell us, no—that will be the kingdom age—this is the church age. But the commission of Matthew 28

and the church of Ephesians 3 are here to stay as long as the world stands. The Great Commission is not a provisional intermediate document, and the church is not a contingent substitute for something else. Premillennialism cannot be harmonized with these gospel facts. Premillennialism minimizes the church, belittles the gospel, nullifies the Great Commission, and destroys the hope of the world. The hope of Israel, indeed! Premillennialism is not the hope of anything.

VII. PREMILLENNIALISM NULLIFIES SALVATION TO THE GENTILES NOW.

This ponderous system of millennialism not only revokes the Great Commission, it nullifies salvation to the Gentiles. I will prove it. Turn to Acts 15:13-17: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The constant application of the many prophetic texts by the apostles confirms the fact with which all of us must now be impressed—that everything in the Old Testament points to a New Testament fulfillment. Here the prophecy of Amos is used by the apostles at Jerusalem to prove that the Judaizers were wrong in what they were teaching and in their opposition to Paul and Barnabas at Antioch.

(1) Paul and the Judaizers.

The occasion of the controversy between Paul and the Judaizers was the effort to bind Judaism on the Gentiles in the church of Antioch. This was the first Gentile church. They were the firstfruits of Paul's labors among the Gentiles. When the Judaizers were determined to take Antioch, as premillennialists have very often been known to do even in this day, Paul stood in their way. Referring to them in Gal. 2:5, Paul said, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." It was over questions of the Mosaic law, therefore, as they affected the

“truth of the gospel” among the Gentiles and in the church as a whole, that the Judaizers challenged Paul’s authority in the matter and demanded “that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.” As they were settling other questions pertaining to Judaism and Christianity, it was then that Peter and James settled a modern controversy over one of the chief tenets of premillennialism—the question of David’s throne and tabernacle.

(2) The tabernacle of David.

The speech of James on the tabernacle of David followed an address made by Simon Peter, to whom James refers here as Simeon. The words of Peter are recorded in verses 7 to 11. He called attention to the conversion of the Gentiles, that the Lord had ordained that the Gentiles by Peter’s mouth should hear the word of the gospel and believe. This was, of course, a reference to the conversion of Cornelius, in Acts 10. Later the Gentile church was established at Antioch. With these facts before them all, James was ready to settle an important question—the fulfillment of the prophecy of Amos concerning the tabernacle of David. When God visited the Gentiles “to take out of them a people for his name,” the inspired apostle James said it was the proof that the prophecy of Amos had been fulfilled.

“The prophecy is found in Amos 9:11: “In that day will I raise up the tabernacle of David that is fallen, and close the breaches thereof; and I will raise up his ruins, and I will build it as in days of old.” When James quoted this prophecy in Acts 15, he said it had been fulfilled. “And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.” The expression “after this I will return” does not refer to the second coming of Christ. James includes it in the quotation from Amos—it was a part of the words of Amos. Millennialists have urged that the words “after this I will return” are not found in Amos 9:11. James attributed those words to him, and if Amos did not use them, it is an error of the Holy Spirit in James, who said that he did. The fact is, James was quoting the Septuagint version of the old scriptures, which was used by Christ and the apostles—which was the Greek translation of the Hebrew scriptures—and it is a fact that the words “after this I

will return" are in the Septuagint text—so that settles that. So, after certain things should occur that Amos had mentioned, God would rebuild the tabernacle of David, that the "residue" of men might seek the Lord, and "all the Gentiles" upon whom God had called his name. Inasmuch as the residue of men, even "all the Gentiles," had done that, James cited it as proof that the tabernacle of David had been restored.

Now, the tabernacle of David refers to David's royal line, or house. This royal line was not to be re-established in the flesh, but in Christ, the royal seed of David. There is no difference between the "tabernacle" of David, the "throne" of David, the "mercies" of David, and the "key" of David—all of which are mentioned by the inspired writers of the New Testament as having been received in Christ. But premillennialists say that the tabernacle of David will not be rebuilt until Christ returns to re-establish and set it up on earth, but the apostle James understood by the Holy Spirit in him that it had already been fulfilled when God "did visit the Gentiles to take them out of them a people for his name." So here is another "this is that" on prophecy fulfillment.

(3) The residue of men—and all the Gentiles.

The thing that clinches the argument on the fulfillment of the prophecy of Amos on David's tabernacle is the statement "that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The "residue of men" means the rest of men, the remainder, the remnant, who had not been before included. It simply means that the Gentiles were the residuum of men. The literal tabernacle of David had fallen down, decayed, and was no longer with the fleshly nation of Israel, but God had set it up again in Jesus Christ, "that the residue of men," including all the Gentiles, might seek after the Lord. The word "that" is the fatal word of premillennialism. They tell us that the tabernacle of David is yet future, that it will not be rebuilt until national Israel is restored in the millennium. But in Acts 15 James quoted God as saying through Amos the prophet that he would "build again" the tabernacle of David and "set it up" *that the Gentiles might seek after the Lord*. Now, if that prophecy has not been fulfilled—if the tabernacle of David has not been rebuilt—*then the Gentiles cannot seek after the Lord now*. Premillennialism asserts that it has not, therefore premillennialism denies salvation to the Gentiles now.

But the apostle James quoted the prophecy of Amos as a fulfilled prophecy and gave the fact that the Gentiles did at that time seek the Lord as proof of its fulfillment. Two things must therefore follow: first, if the tabernacle of David has not been rebuilt in Jesus Christ, who was of the royal seed and house of David, then the Gentiles cannot now seek the Lord and have no salvation in Christ; or second, if the tabernacle of David has been rebuilt, and does exist in the royal line of David in Christ, then there can be no future restoration of the fleshly line of David in restored national Israel. Since James, by the Holy Spirit, tells us that the residuum of men consists of those who accept Christ wherever and whoever they are, including all the Gentiles, and that this was the meaning of the prophecy—the only conclusion that can be reached, by one who believes James was inspired by the Holy Spirit in what he declared, is that the tabernacle of David was rebuilt when the church was established, and exists in Jesus Christ, who is the royal seed of David and the righteous heir to his throne.

Now, that was the defense of Paul and James before all the church, of the right and title of the Gentiles to the gospel and to membership in the church. It is the inspired argument that the tabernacle of David is spiritual. It exists in the church, with Christ as king on David's throne, which throne is in heaven, not on earth; and is spiritual, not temporal. Every Jew and Gentile on earth alike can seek after the Lord and receive the "sure mercies of David."

One thing more on this point: The millennial notion that the word "nations" refers only to the Gentiles, as we have seen, bars the Jews from the Great Commission. But their doctrine that the tabernacle of David is yet future bars the Gentiles from seeking the Lord. To whom shall we preach? Not to the Jews, because they are not included in the "nations" of the gospel commission. Not to the Gentiles because, if the tabernacle of David is not in existence they they cannot seek the Lord. A collateral tenet of millennialism is the claim that the gospel is not competent for the conversion of the world, and that God's purpose in the present dispensation is not conversion, but rather the gathering of "the little flock" for rulers in the next age—the millennium. It consequently destroys the redeeming purpose and power of the gospel, thereby losing its appeal to Jews and Gentiles alike.

VIII. PREMILLENNIALISM DEMOTES JESUS CHRIST FROM HIS
THRONE IN HEAVEN AND PUTS HIM ON THE
EARTH HIS FOOTSTOOL.

The first chapter of Hebrews states the whole policy of divine revelation in the development and fulfillment of the scheme of redemption. Verse 1 contrasts the agents and methods of revelation: in time past God spake unto the fathers by the prophets at "sundry times"—many portions and parts; and in "divers manners"—many ways and methods. But in this dispensation of "the last days" Jesus Christ is the heir of all things spoken by the prophets.

(1) The throne of his kingdom—verse 8:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Here we have the words "throne," "sceptre" and "kingdom," all in one passage, in reference to the coronation of Jesus Christ in heaven. When he ascended to heaven and acceded to the throne of his Majesty, Paul said it was *his* throne. "Unto the Son, he saith, thy throne"—that is, the *Son's* throne—"is for ever and ever." Then, "a sceptre of righteousness is the sceptre of thy kingdom." Whose throne? "Unto the son, he saith, thy throne"—the Son's throne. Whose sceptre, and kingdom? "a sceptre of righteousness is the sceptre of thy kingdom"—the Son's sceptre and the Son's kingdom. But premillennialists assert that Christ is on the Father's throne, not his own—that he is not exercising authority now—only sitting in expectancy until he comes, at which time he will take his own throne and exercise authority in his own right. But in Hebrews 1:8 the words of David are addressed to the Son himself—when David said "Thy throne" and "the sceptre of thy kingdom," Paul by the Holy Spirit said it was fulfilled when Jesus "sat down on the right hand of the Majesty on high." So in heaven Jesus Christ is on his throne, in his kingdom, having his sceptre, therefore exercising all authority now in his own right.

(2) The Majesty on high—verse 3:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on

the right hand of the Majesty on high." With repeated emphasis the apostle refers to Jesus Christ as on the throne of his Majesty in heaven. In his summary of these things in Heb. 8:1, Paul says: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." In Heb. 1:3 Paul says the throne of the Majesty is "on high." In Heb. 8:1 he says the throne of the Majesty is "in the heavens." Premillennialists are not satisfied with its location—they insist that His Majesty should be lowered to a literal, carnal, temporal, dilapidated, local Judaistic throne, of a tribal king of earth. And they seem to have the impression that they are spiritually minded.

(3) The earth his footstool—verse 13:

"Sit on my right hand until I make thine enemies thy footstool." In Isaiah 66:1, the prophet said, "thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?" In Acts 7:49 Stephen quoted this prophecy to the Jews. Stephen found it as difficult to convince the Jews of the spiritual nature of the tabernacle, house and the throne of David, as to convince the premillennialists now. Hear him argue the question with them: "Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" Here Stephen made several references to the temporal tabernacle and throne of the Old Testament to show that they were typical of the spiritual house and throne of Christ. He reached the climax in quoting the prophecy of Isa. 66 in verse 49: "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" Stephen, who spake by the Spirit, said the throne is in heaven, and applied the references to the tabernacle, house, temple, and throne to "the coming of the Just One" of whom they were "the betrayers and murderers." Although all the inspired writers of the New Testament point out

the spiritual fulfillment of all these types and shadows, premillennialists to the contrary, notwithstanding, persist in the temporal application and will not desist in their demand for an earthly king and a carnal kingdom. It was the same spirit in the Jews that caused Stephen in Acts 7:51 to say: "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." There have been times when these words appeared appropriate in application to some modern Jews of Gentile ancestry.

Premillennialism would demote Jesus Christ from the throne of the Majesty "on high" and "in the heavens," and put him on the earth, his footstool. It is a Christ-demoting, Christ-dishonoring doctrine, which carnalizes the Christian's hope, and destroys every spiritual aspect of Christ's kingdom. It is a carnalistic theory and is not conducive to spirituality in any respect.

IX. PREMILLENNIALISM MAKES THE FIRST COMING OF CHRIST A FAILURE.

In Gal. 4 as in Eph. 1 Paul plainly declared that Jesus Christ came in the fulness of time for the purpose of redeeming the race, but if millennialism is true the whole thing was a false alarm and the first coming of Christ fulfilled nothing—all of the prophecies being automatically deferred and postponed.

(1) The time appointed was complete.—verse 1.

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."—Gal. 4:1-5.

The first verses of Gal. 4 follow immediately the argument of the third chapter on the fulfillment of the Abrahamic promises. The conclusion in the last verse of chapter 3 that all "in Christ" are the seed of Abraham and are heirs according to the promise connects with the first verse of the fourth chapter, with the "heir," the "promise," and "the time appointed," and Paul says the first coming of Christ was the "fulness" of that time. Millennialism either denies Gal. 4, that the first coming of Christ was the fulness of time, or else charges that after ap-

pointing the time, God failed to keep the appointment, backed by the word of his oath.

(2) His mission was complete—verse 5.

The expression “that he might redeem” indicates the purpose of the coming of Christ into the world. Galatians 4 tells us that he came at the appointed time for the appointed purpose, and in the fulness of the time he completed his appointment. Why bring Christ back to earth? Since the first debate on millennialism, there has been a standing challenge for any man to produce the scripture that says Christ will ever set his foot on this earth again. This challenge has stood for more than a score of years. It has been repeated in six public discussions. The passage has not been produced—and we know why.

WHY BRING CHRIST BACK TO EARTH? JHM 7:1-10

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| 1. HIS MISSION OF REDEMPTION IS COMPLETE | <i>EPH. 1:7-10; COL. 1:13-14</i> |
| 2. HIS REVELATION IS COMPLETE | <i>EPH. 3:1-10 - JUDE 3</i> |
| 3. HIS AUTHORITY IS COMPLETE | <i>MATT. 28: 18 - EPH 1:20-23</i> |
| 4. HIS KINGDOM IS COMPLETE | <i>COL. 1:13 - HEB. 12:28</i> |
| 5. HIS THRONE IS COMPLETE | <i>HEB. 9:14 - REV. 3:21</i> |
| 6. HIS NAME IS COMPLETE | <i>EPH. 1:22 - COL. 3:17</i> |
| 7. HIS GLORY IS COMPLETE | <i>1 K. 24:25 - 1 PET. 1:20-21</i> |

HIS WORK ON EARTH IS FINISHED

1. His means of redemption is complete—Eph. 1:7-10: “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.” As this dispensation is the “fulness of times” God has gathered “together in one all things”—he has summed up all the parts and the portions of all previous times, and by putting the parts together he has made the one plan of redemption. This he did “in Christ” when he came into the world.

2. His revelation is complete—Jude 3: “Beloved, when I gave all diligence to write unto you of the common salvation,

it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The faith exists in an organized body of truth which is so final and complete as to admit of no addition, diminution or repetition in the present or in the future.

3. His authority is complete—Matt. 28:18-19: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." When Christ charged his apostles to preach the gospel to every creature and teach all nations, that command was predicated upon the exercise of his "all authority." This authority was exercised in full in the first act of the new king on Pentecost. It was the exercise of the power to pardon. It represents the highest power of earth or of heaven. On the day of Pentecost King Jesus exercised the power to pardon, on the terms of the gospel, three thousand guilty souls who had cast themselves at the feet of the king's ambassador and sued for mercy. "Brethren what shall we do?" was the anguished question, which came from their harrowed hearts. On the throne of His Majesty, the sceptre of the kingdom in his hand, he administered the act of "all power in heaven and in earth."

4. His kingdom is complete—2 Tim. 4:1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." At the appearing of Christ he shall judge us by his kingdom. But if millennialism is true, we are not in the kingdom and will thus be judged by the laws of a kingdom in which we have never lived. This judgment by the kingdom will be "at" his appearing. According to premillennialism the judgment is either too early or the kingdom is too late. But according to Paul in 2 Tim. 4:1, we are in the kingdom now, and at the appearing of Christ we shall be judged by its laws.

5. His name is complete—Phil 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father." The term "name" here designates position, rank and title. A position calls for both title and rank. His is "the name above every name"—he occupies

a position, holds a rank and bears a title above any that can be bestowed and above any with which any personage in the world now or the world to come could be entitled. It is impossible for promotion to be granted to him, seeing that his name is now the greatest and his position the highest. Therefore, to bring Christ back to the world to occupy an earthly throne could only be a demotion in position, rank and title.

6. His glory is complete—1 Pet. 1:20-21: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Also Jno. 17:5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." As his name is above "every name that is named," so the glory that surrounds it must be complete also. Jno. 17:5 declares that he ascended back to the full glory that he had with God. Nothing can be added to his glory now. Therefore, to bring Christ back to the world would only diminish his glory.

7. His throne is complete—Col. 1:16: "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." It has been previously proved that the throne of God and the throne of Christ are one throne. To argue that in order for the throne of Christ to be complete he must return to the world and occupy a throne on the earth would mean that God's throne in heaven is not perfect, and that the throne of Jesus Christ is now in the wrong location.

8. His work on earth is complete—John 17:4: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." In addition to the Lord's statement in this prayer, in Jno. 4:34, he says: "My meat is to do the will of him that sent me, and to finish his work." Again, in Jno. 5:36 he says: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Thus all during his ministry, he plainly said that he came to finish the plan for God, and in his prayer to the Father, at the end of his ministry he plainly said he had done so—pre-millennialists to the contrary, notwithstanding.

9. Finally—in Christ we are complete—Col. 2:10: “And ye are complete in him, which is the head of all principality and power.” Completing his work on earth, he returned to heaven, completed his institution, the church, and has made us complete in it. Yet some think it will take a future millennium to make it complete.

(3) No more in the world—Jno. 17:11.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” In verse 5 of this prayer to the Father Jesus very plainly said that he had glorified the Father on earth, and had finished the work that God had given him to do. Because he had thus completed the divine purpose, and had finished his Father’s work, he said “I am no more in the world.” If “no more” means *no more*, then Jesus will be no more in this world. This harmonizes with Paul’s “henceforth, no more” in 2 Cor. 5:16: “Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” Jesus was once known of men in the flesh, but “henceforth, no more” shall he be known in the flesh. So also “in the fulness of time” Jesus came into the world to fulfill the mission of the Son of God, and having finished his mission, he said, “I am no more in the world.” Henceforth means from then on—and “no more” means never again. That ought to settle it—and does with all who regard God’s word above man’s theory. There is nothing more for him to do on earth—why bring him back? Do you ask why he should come again at all? Let us answer this final question.

X. THE SECOND COMING OF CHRIST AND THE END OF THE WORLD.

In the third chapter of second Peter, the apostle answers the question of the scoffer “where is the promise of his coming?” and gives account of what will occur when Jesus comes: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in

the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The third chapter of second Peter is the inspired category of the occurrences which will accompany the second coming of Christ.

(1) It will be the end of probation—verse 9.

Peter declares that God is not willing that any should perish but that all should come to repentance. He had just said that with the Lord a thousand years is as one day. The time element does not enter the promise of his coming. His coming is certain—"the day of the Lord will come"—but no time was set, hence no appointment broken. "The Lord is not slack concerning his promise as men count slackness"—he has not missed an appointment. But according to Miller, Russell, and Rutherford, and all those men who have set the dates for Christ to come, he has missed several appointments. Why then has his coming been seemingly delayed? God wants men to repent; the gospel age is the period of probation. To meet the purposes of redemption this dispensation is extended. 2 Pet. 3:9 shows that there will be no repentance after the coming of Christ. This dispensation is the end of probation. That turns the second chance theory into a tailspin.

(2) It will be the end of the world—verse 10.

"The earth and the works that are therein shall be burned up," and that is on the occasion of his coming. It will be the end of this mundane sphere and every material work of man.

(3) It will be the end of time—1 Pet. 4:7—1 Jno. 2:18.

"The end of all things is at hand" and "it is the last time" are references to the impending destruction of Jerusalem, but the connotations are necessary inferences of the last dispensation—"the ends of the world (ages)"—1 Cor. 10:11. That could not be true if there is to be a millennium on earth at the end of this dispensation.

(4) It will be the time for the resurrection of all the dead—John 5:28-29:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damna-

tion." The good and the bad "come forth" in the same hour—the same resurrection. They that have "done evil" will be raised on the same occasion upon which they that have "done good" shall come forth to life.

The resurrection of those who shall receive eternal life will be at the last day. But 1 Cor. 15:52 says that this resurrection of the dead will be at the "last trump," and at the time when the living are "changed." This locates it at the coming mentioned in 1 Thess. 4 where Paul says the dead in Christ shall rise before the living are changed and ascend. Comparing these passages, it proves beyond the possibility of contradiction that there can be no thousand years period between two resurrections, but rather that the resurrection of the saved and the unsaved will be in the same hour at the last trump, at the last day.

(5) It will be the final judgment—Matthew 25:31.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The time of this occasion is "when the Son of man shall come." The scene of the occasion is the judgment—"before him shall be gathered all the nations." The "nations" here are the same "nations" mentioned in Matthew 28—"Go teach all nations." They are the same nations mentioned in Luke 24:47—"Repentance and remission of sins should be preached in his name among all nations." It is therefore the judgment of all nations on earth to which the Lord commanded the gospel to be preached. It is therefore the day of Acts 17:31 "in which he will judge the world." It will be the time when he shall separate and divide men "as the shepherd divideth the sheep from the goats," when he shall say to one "come ye blessed," and to the other "depart ye cursed." It will be the end when time merges with eternity.

(6) It will be the time for the kingdom to be delivered to God—1 Cor. 15:24.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Jesus Christ the Son, received the kingdom by appointment from God the Father, who "appointed" it to him. By appointment from Jesus we also received the kingdom and we share it with him. So says Jesus in Lk. 22:29-30: "And I appoint unto you a kingdom, as my

Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." But when this age is over—at the end of time, when Jesus comes—he will surrender his appointment and deliver the kingdom to God the Father. In other words, his commission expires and he delivers the kingdom back to the Father, that God may be all in all.

Jesus said, "I go to prepare a place for you" and "will come again and receive you." He is not coming again to prepare it. He went away to prepare the place for us, and our next promotion is heaven. Peter says there is a place in heaven reserved for us. 1 Pet. 1:4: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

There is no evidence that Jesus Christ will ever set his foot on this earth again. The man does not live who can prove it. Heaven is our hope. Jesus said to his disciples in Matt. 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Paul said, in Phil. 3:20-21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Again Paul said, in Col. 3:2: "Set your affections on things above, not on things on the earth." And Peter said, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." In all of these passages, and dozens more, the Lord has lured our hearts away from this world. We have believed these promises, and our minds are on things above, our treasures and our citizenship are in heaven, and we wait to go there. But after awhile we die and go over to the other side, only to be turned around and marched back to this world for a thousand years more of waiting! It is an anti-climax. That does not mean that we are in a hurry to leave earth and go to heaven. To some extent we are by a dual nature earthbound. Someone said, "Heaven can wait." That is true. We possess an earth-bound nature that binds us here. But once those ties have been severed, there will be nothing here to which to return.

Premillennialism is an anti-climax. Premillennialism is materialism. It is a flare-back to the beggarly elements. There is nothing in it conducive to spirituality. It is contrary to the character of Christianity and contradictory to the gospel of Christ. No man can believe premillennialism and believe the gospel.

In a closing word, let us all acknowledge the sovereign authority of Jesus Christ the King of kings and Lord of lords, enthrone him in the heart, dethrone all things else, render to him faithful service to the fulness of years, and the reward will not be a material millennium, but an endless heaven in the eternal home of the soul.

CHAPTER XI

ANGLO-ISRAELISM — DOES HISTORY SUPPORT THE CLAIM THAT THE ANGLO-SAXON RACES ARE THE TEN TRIBES OF ISRAEL? DOES THE BIBLE TEACH THAT THEY ARE GOD'S MODERN COVENANT PEOPLE?

As we continue the study—the consequences of premillennialism—the new subject of British Israelism, or Anglo-Israelism, an Anglican phase of millennialism, is now before us. The subject matter here presented represents my part of the public discussion of this subject with the reputed “Shepherd of the Air,” the Doctor John Matthews, of the Pacific coast, in Los Angeles, January, 1944. The first part of the discussion was held in the Ambassador Auditorium and the latter part in the Philharmonic Auditorium, both of which are in downtown Los Angeles. The discussions were attended by several thousand people.

The fantasy of an Anglican Israel in a tribal descendancy from the lost tribes of Israel existing today in the English speaking peoples of Europe and America is a phase of modern millennialism which had its emergence in England in the latter part of the eighteenth century, making its appearance in North America after the turn of the century, first in Canada, later in the New England states, and more recently in the regions of the Pacific coast from British Columbia to California. In the 1930-1940 decade Southern California was subjected to an accentuated radio propaganda campaign under the leadership of the Doctor John Matthews, an ex-Presbyterian clergyman, whose challenges were accepted by the elders of the Central Church of Christ, in Los Angeles, resulting in the discussion to which reference has been made. The speeches were not stenographically recorded, hence, there are no transcriptions of the discussion, but a full and complete summary of the material arguments is here presented.

I. THE ORIGIN OF BRITISH ISRAELISM.

An obscure person named Richard Brothers who lived in England between 1757 to 1824 is credited with the origination of this far-fetched fantasy. He was true to the form of reli-

gious fanatics and his movement was strikingly parallel with Joseph Smith and the Mormons. Richards was as eccentric as Smith was ignorant. There is a distinct similarity in the origin of these episodes, a resemblance in the characters of the men, and in the cues to their religious fictions, particularly in the purported saga of the ten tribes of Israel upon which the respective movements were founded. The religious lunacy of these men was about identical in degree, the difference being in the circumstances of Richard Brothers' commitment to an asylum and Joseph Smith to a jail. The dignity which the movement lost by this circumstance in connection with its originator was later regained by one Piazzzi Smyth, a Scot astronomer, who evolved the British Israel theory by complicated mathematical calculations in some remote connection with the Great Pyramids upon which he based the claim that the throne of England is the throne of David, and the kings and queens of England—Queen Victoria in 1800 and George VI in 1944—are of the royal lineage of David, and the British people, therefore, the real Israel today, which they claim descends not through Judah or the Jews but from the ten tribes. The true Israel, they claim, does not include Jews but are the Anglo-Saxons. There are numerous adherents of this theory, in the main Britishers of the Anglican church. In America it was confined to the parts of the country named, Canada and the New England states, until its recent infiltration into the Pacific coast region, which is due to the fact that California in particular is a sort of rallying ground for all of the fanatical sects from everywhere. The Anglo-Israelists have made a significant showing along the coast from Vancouver, B. C., to San Diego, Calif., if their claims are true that they had upwards of fifty thousand adherents in these coast sections.

Their theoretical views are completely contrary to ethnological history bearing on the origin of the British people and the Anglo-Saxon race, the facts of which the Anglo-Israel authors have the bold audacity to dispute and deny. But their unhistorical claims are no more pretentious than their unscriptural interpretations are presumptuous.

Now—what is Anglo-Israelism? It is the doctrine that the Jews are not Israel. That is all a mistake, we are told. Jews are one thing and Israel quite another. It is a doctrine that originated in England, largely surrounding the British people. The doctrine asserts that the Anglo-Saxon peoples are the ten

tribes—the true Israel. And it is Israel, not the Jews, who will be restored in the millennium. This restored Israel, the Anglo-Saxon people, with Jesus Christ seated on the re-established earthly throne of David as king, will rule the whole world. Anglo-Israelism teaches that the literal throne of David exists today in the throne of the English kings, and when Jesus Christ returns he will simply occupy the throne which the British kings now hold, and have been holding for centuries, for him until he comes, until the millennium commences. That millennium will surround the Anglo-Saxon peoples, not the Jews at all. The Anglo-Saxon peoples of the earth will be gathered together in the millennium, and with Jesus Christ on the throne now held by England's House of Hanover, they will rule the world. Fantastic, do you say? That is not half of it—it is utterly false.

The bibliography of this movement is not as prolific as of some other cults, yet there are numerous books and publications devoted to its promotion. The leading magazine publication advocating the Anglo-Israel theory bears the name of *DESTINY*, and because of its rather suspicious political character, it was listed as a subversive influence in the book entitled *UNDER COVER*, by a well known American writer. The author of *UNDER COVER* appears to have good ground for his belief that Anglo-Israelism is seditious in character. It is, without doubt, a system of national religion, based on the general idea of nationalism, and politically it could hardly be consistent with American principles. The indictment against the system on political grounds appears to be justifiable.

There have been some books written against the Anglo-Israel doctrine, but all such books, so far as I know, were written by religionists who are themselves of the millennial school of thought—premillennialists of one form or another. Doctor Rimmer, for instance, has contributed ably to the exposure of the fallacies of the ethnological and philological contentions of Anglo-Israelism, and he debated the issues with the Doctor John Matthews, of Los Angeles; but Doctor Rimmer being a premillennialist also, his Biblical argument was rendered somewhat impotent because of the fact that it was merely one millennial theory pitted against another. No premillennialist can successfully oppose Anglo-Israelism. The one who defeats in debate an Anglo-Israelist must be one who knows how to expose

the entire superstructure of premillennialism with all of its latent errors, and in all of its forms.

A ranking authority on Anglo-Israelism is Professor E. Odlum, M.A., B.Sc., F.R.C., Inst., etc. He is author of an unusual book in defense of the Anglo-Israel theory. The book bears the title, "God's Covenant Man: British Israel." The following statements, gleaned from the pages of this book, will show the character of this theory. Let me read them to you:

"England is eating up the earth," as Israel was told he would do. "I am a father to Israel, and Ephraim is my firstborn son."—p. 30.

"We must rule all nations, for he who has so decreed says:—'For the nation and the kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted'."—p. 30.

"Henceforth there are no nations, no people—but one and indivisible will be the world, and the world will be one *Britain*."—p. 32.

"The sun in its diurnal journey never ceases to look down on some portion of the British empire. We cannot but discern the hand of God, which has grown until now she looms up with a power that will soon fill and control the human family."—p. 48.

"Look at these Britons all over the world. They keep gaining territory and establishing permanent and benign rule."—p. 48.

"If Britain be Israel, a descendant of David is on the throne of England. This, to a believer in the Bible, needs no argument. The scriptures are very explicit on this point. Where the house of Israel is, there is a Davidic sovereign."—p. 58.

"These promises prove that Britain shall never fall or be conquered by any nation or other power, not even by bloody Babylon, the scarlet woman."—p. 59.

"And while Joseph owns the stone it is the throne stone of the seed royal from David of the tribe of Judah, and king George V. is the Judaic representative."—p. 62.

"Brittany, Britain, Britannia, Bretagne, are all variants of the one word variously compounded. Britannia is the naval covenant, and no wonder that Britons the world over sing 'Rule Britannia.' . . . This was and is the covenant of the deep."—p. 75.

"Therefore Britain is Israel officially and in a national capacity. Therefore no other nation is or can be Israel."—p. 83.

"When any kingdom fills the whole earth there is no room for any other kingdom. This is the coming future. All the kingdoms must serve Israel-Britain."—p. 111.

"Thus while Israel must be at the head of the nations of the earth, he must also carry spiritual and material blessings

to all nations. Only one nation in the history of the world has been doing this as fully as is Great Britain today and for past centuries."—p. 120.

"Britain is that gate-holder. And Britons are Saxons, the sons of Isaac, according to divine promise. Further, Britons are the Brit-ish, and the word 'Brit-ish' is a compound of two Hebrew words—Brit, a covenant, and Ish, a man, the covenant man."—p. 120.

"Even now Britain has full possession of Egypt, most of Arabia, nearly all ancient Mesopotamia, and is the present holder of the Sudan and the head-waters of the Nile. Already she is moving steadily towards Jerusalem. Her ships and men are battering down the forts and Turks at the Dardanelles and at Smyrna, and at the Gulf of Akabah, and at Bozrah, and on and on to the finale, which means the whole of the promised land of Canaan."—p. 123.

"Those who have cursed Britain will be cursed until they confess and pray for forgiveness. This applies to the cursing Germans today."—p. 124.

"No wonder the whole world for long years have called Britain 'Great.' This is her special name on earth among the sons of earth-born men."—p. 126.

"If Britain has not become a multitude of nations, she is on a fair way to make good. She is now a confederation of nations such as the world has never known, and she is *in crescendo* in this respect, and promises to swallow, 'to eat up the nations' of the world, as the Scriptures long since foretold."—p. 126.

"Who does not know how in Britain the overlordship in any given estate, particularly the realty, was passed on from father to elder son? This is quite an Israelitish trait of character and custom. The people who are called in the name of Israel and after their father Abraham are also marked by the custom of the firstborn transfer of property."—p. 132.

"These promises are fulfilled in Britain. They were not fulfilled in Israel in the land of Palestine. Do not forget this. These promises had to be kept, or the Book had to fall, and the name and word of God go into disrepute."—p. 134.

"However, we do find a large proportion of these promises made good to Britain. Hence Britain is Israel. Surely God moves in a way mysterious."—p. 135.

"Do you believe them (the prophecies)? If so, then you must believe that Israel is now a nation, and under a king from the royal line of David."—p. 137.

"His chosen people are Israel, and no other; and Israel is Britain, and no other."—p. 138.

"And all the blessings indicated here have come upon Britain and her people. Ergo, Britain is Joseph."—p. 139.

"Yes, the 'scarlet thread' has never been forgotten in Israel,

and the scarlet is Britain's official colour through the ages."—p. 139.

"This is quoted to show that in olden days the Lord used nature as his servant to defeat the enemies of Israel; hence it is not unreasonable to believe that the same Lord used this same nature to save the same people during the invasion of Britain by the Spanish armada."—p. 140.

"Here we find, as had been promised to Joseph, he was *great*—a 'great people.' Moreover, although Manasseh and Ephraim had already received three portions of land, they now ask for more and receive it. Thus we see they had a double portion at this early age. No wonder John Bull is land-hungry and 'is eating up the earth'."—p. 141.

"Great Joseph! Great Ephraim! Great Britain!"—p. 142.

"Therefore, wherever the kingdom of Israel is at present, there is a Sovereign descended from David, Solomon, and Judah. Britain is Israel, and therefore king George is of the royal house of Judah. I lay emphasis on this phase of the question, for this reason:—There are many who believe that Britain is Israel, but they seem to doubt the possibility of tracing our Sovereign from king Zedekiah. It is not important whether our king George comes from Zedekiah or not; but he does come from David."—p. 149.

"I affirm that when we once grant that Britain is Israel, we do not require to be able to trace the royal descent from Zedekiah, Solomon, or David, for we know from the above promise of the Almighty that over Israel, and therefore over Britain, is a royal Davidic king. This is final and irresistible with all who believe that Britain is Israel, and who at the same time believe in the truth of the scripture prophecy."—pp. 149, 150.

"Already the Israelites were water-hungry. They had good reason, for the 'blessings of the deep' had been given their official head hundreds of years before, not only when they were in Egypt, but when they were in sight of the holy land—just before Moses died on mount Nebo. From then until now Israel-Britain has had a growing control of the 'deep' more than any other nation in human history. God's word has been made good in this case."—p. 150.

"Right here we see an index to the future name of these very people when a nation—an empire in the isles of the sea—and this name is John Bull. It is a part of the divine plan of the ages. The Almighty takes interest in the names of people and nations. He named Isaac and Solomon and Jesus before they were born. He had good reasons."—p. 152.

"Hence, Britain will yet rule over Germany and all her Huns, if any remain after the awful slaughter close at hand for these murderers. I now write these words May 30, 1915. Show me Assyria, and I shall show you a country yet to be ruled by Israel, and therefore by Britain. Be assured God's Word stands sure. Furthermore, Israel is to *possess his* 'place,' and to have

plenty of servants and handmaids from among the '*strangers*.' No wonder that a great host of foreign people from Europe gather in large numbers to all Anglo-Saxondom with pick and shovel, as servants. This is God's plan too."—p. 160.

"Britain will remain at the head of the human family as long as mankind peoples this earth. Let this reach your head and heart, my dear reader. These strong statements are not mine. They are God's own plans, and the announcements of those plans. If Britain be Israel, and it is, then Britain will endure for ever. Further scriptures will make this fact very plain before our quotations are finished."—p. 170.

"Britain has been, and is today, the one great national light for all nations. This is one reason why she is so intensely hated. In the days of Jesus the world hated him because he was the *light*. And they killed him through that very hate. In like manner they would kill Britain, the covenant man, the son of Isaac, the Sax-son."—p. 172.

"No weapon formed by man can overcome Israel—the covenant man. With this belief, Britons should possess their souls in peace."—p. 178.

"For the nation and kingdom that *will not serve thee shall perish*: yea, those nations shall be *utterly wasted*. There is no escape. All must serve Israel. All are serving Britain. Ergo, Britain is Israel."—p. 180.

"Hence the only nation or empire on earth answering to these two houses will be there. That nation is Britain. Then Ephraim, the bull, and Judah, the lion, will be heard roaring and bellowing in fiercest and most deadly conflict. Let all who read these words know that Edom is Turkey."—p. 209.

"England will crush Turkey." Let U. N. O. take notice!

"Therefore I will *save my flock*.' This is Israel, and not the sinners of Turkey, Russia, and Germany. In the above words the Lord is not even thinking of the heathen sinners of other nations. He has other plans and thinkings."—p. 221.

"Lastly, the only kingdom visible on earth having all the marks of Israel is Britain, and the Anglo-Saxon family of nations; therefore the descendants of England and her federated nations will rule the earth, and of their sway 'there will be no end'."—p. 235.

"And in that day God's holy chosen people, his Israel, his covenant, or Brit-ish nation shall flourish, expand, increase, and 'possess their possessions,' and rule the whole world."—p. 238.

"And other scriptures show clearly that not only will this take place in Palestine, but the king will be from the loins of David. And when he ascends the throne at Jerusalem, the world will know that he is descended from the present British king, the sailor king of Britain."—p. 241.

"In his early days of rule he ruled over Israel and Egypt; but now Joseph as the British empire will rule the whole world."—p. 248.

Thus deposes one of the highest authorities of the Anglo-Israel politico-religio cult. The statements of this author are nothing short of amazing. They reveal the racial and political propaganda of this sect. If the nation of England held to this doctrine, if king George believed it, if her representatives in Parliament subscribed to it, and if British people in large percent embraced it, then Great Britain would thereby assume the same character as Nazi Germany before a civilized world, and would not only deserve to be subdued but for the sake of world security and freedom would, of necessity, have to be overthrown and divested of power as completely as Nazi Germany, or any other aggressor nation holding to the delusive doctrine of "the master race."

Let it here be definitely stated that neither the British government nor the British people, not even the Church of England, make any claim that Great Britain is Israel. No more so than the United States government lends indorsement or encouragement to the Mormon claim that the original Americans are the ten tribes of Israel. Like Mormonism, therefore, Anglo-Israelism is just another "ism" that needs to be exposed. It is a false theory of late origin, the fallacies of which are manifest when compared with the facts of history and scripture. It is similar in origin to all other late isms and rests on much the same claims.

About a hundred years ago imposter Joseph Smith made the false claim of having special divine revelations, published a bogus book and Mormonism was born. A few years later Ellen White fell victim to some delusions which she called visions. Her followers thought her revelations were divine, named her their inspired prophetess, published her visions, and Seventh Day Adventism was born. Near the same time ecstatic Mary Baker Eddy found it profitable to dream dreams and to see visions, so she brought forth her system of so-called science in the form of a creed called "Science and Health with a Key to the Scriptures," and "Christian Science," falsely so called, was born.

In this same era of "visions" and "revelations," Richard Brothers, in England, just another misguided soul, made himself believe that he was the subject of special revelations, too; and he conjured up the notion that the Anglo-Saxon peoples, not the hated Jews, are the real Israelites—and Anglo-Israelism is here. Being a Britisher himself, and fond of the Anglo-

Saxon idea anyway, it was not hard for Brothers to believe that they are Israel—in other words, we are it. Thus Anglo-Israelism was born. That is precisely the way it came into existence, and like Mormonism, Adventism, Eddyism and all other humanisms, it has nothing in history, scripture, or common ordinary sense upon which to stand.

II. THE HISTORICAL ARGUMENT.

Let us break this proposition down.

(1) The Bible and history.

A full discussion of Anglo-Israelism will require a detailed examination of their historical, ethnological, philological and Biblical arguments, followed by an exposure of the political character of this British system of teaching.

If you have read the literature of these speculators you cannot have failed to observe an oft-repeated phrase—"the Bible and history." The Bible and history teach it, they say. If the Bible teaches it that settles the history of it. The Bible does not conflict with history nor history contradict the Bible. Their over-use of this phrase reveals that they are afraid of their ground. If the Bible proof is positive, why do they not take the Bible and prove their proposition? They are conscious of their inability to do so, hence the need of keeping their followers confused and bewildered by reams of papers on centuries and millenniums of history.

The Bible Teaches:

But no sooner do they use that expression than they cant about "scriptural intimations," and "strong historical proof." These two expressions occur repeatedly in their writings and addresses—"scriptural intimations" and "strong historical proof." How much must the Bible "intimate" a thing to teach it? And how "strong" must the "proof" of a thing be to prove it? The Roman Catholic church claims that the "Bible and history" teach that Peter was the first pope—the Bible "intimates" it, they think, and history contains "strong proof" of it, according to them.

But the Anglo-Israel "scriptural intimation" consists in interpretations of prophecy that are purely arbitrary. For instance, they apply certain prophecies to the cities of the Axis Powers today that definitely referred to Babylon, Nineveh, Tyre,

and other cities of antiquity. They cannot cite one single passage and say, here it is, read it; this is my proof. Scriptural "intimations" indeed! Their theory bogs down in the meshes of history, ethnology and philology in the utter absence of Bible proof.

They know, we all know, that the origin of races is a speculative field. There is no certain way to determine definitely some questions that pertain wholly to ethnology. Their own meandering is one of the best proofs of that fact. But Anglo-Israel teachers rely on that very fact, the uncertainties and difficulties of the ethnological and philological realms, to impress their curious-minded members with their claim to hold the key to an understanding of a very "deep" and "intricate" discovery. Their use of history is but a smattering of historical references; their use of the prophecies is but a smearing of the prophetic word; and their Bible "intimations" are but a garbling of biblical texts. A mere intimation, with no actual proof, is all that the theory promises at its best, even in the eyes of those who espouse it, and the most that can be claimed for it by those who teach it is that it is a doubt, and to one who actually knows the "Bible and history" it is a delusion.

History and the Bible:

It is very interesting to observe how the Anglo-Israelist connects the two. For instance, one of their chief texts for a "scriptural intimation" and "strong historical proof" is Gen. 48:18-20: "And Joseph said unto his father, not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

And here is the "intimation"—Ephraim should be called "great" and Great Britain is called *Great*, therefore Great Britain is Ephraim! On the other hand Manasseh must have a place in the picture, so the United States is Manasseh. That is the very hub of their British-Anglo-Saxon-Israel claim—that Great Britain is Ephraim and the United States is Manasseh. But the whole argument is based upon misquotation. The passage does not say that "Ephraim shall be called great"—it says that

“his younger brother shall be greater than he”—that is, Ephraim should be “greater” than Manasseh,” which could only mean, according to this theory that England is greater than the United States! Does lend-lease furnish “strong historical proof” on this point? How do Americans like that slant? Really, what might have happened to great Ephraim if little Manasseh had not come to the rescue? He would have been sunk! The theory furnishes very good British propaganda but, without reflecting on the imperial greatness of Britain or the national pride of America, if the glory of either is the hope of Israel it is a mighty poor affair.

A Great Nation:

Another “intimation” which is substituted for an argument is found in the expression “a great nation” or a “multitude” of nations, which Israel should become. But that is surely far-fetched, especially since the same thing is said of Ishmael in Gen. 17:20 and Gen. 21:18. Since Ishmael should also become “a great nation” and a “multitude” also, it could be that Englishmen are Ishmaelites instead of Israelites!

It is asserted that Isaiah was prophesying of Great Britain in Isa. 60:12: “For the nation and kingdom that shall not serve thee shall perish, yea, those nations shall be utterly wasted.” An Anglo-Israel authority, Odlum, page 180, says: “There is no escape. All must serve Israel. All are serving Britain. Britain is Israel.” All that I have to say to that statement is that if what the British-Israel authority asserted represents the British government and the people of the British isles, England would be as bad as Nazi Germany and would deserve destruction. Fortunately Britain and her dominions espouse no such doctrine.

(2) The Anglo-Saxon descendants.

The British-Israelists assert that “multitude” of people means a “company of nations,” and Great Britain is a “company” of nations—therefore Great Britain is Ephraim. But why pick on Britain? Babylonia, Persia, Grecia and Rome were all a company of nations. Cyrus the Great said that God had given to him *all* the kingdoms of the earth—2 Chron. 36:23. Allowing that interpretation any company of nations *could* be selected to be Ephraim and thereby become Israel.

The Seed of Ephraim:

But if the expression “his seed” should become “a multi-

tude" of peoples or nations, means Britain, it would of necessity embrace her dominions, for Britain alone is not a "company" of nations. Here the Anglo-Israelist objects—for his theory calls for Anglo-Saxons only. And it is a known fact that Britain's "company" of nations are not Saxons. And those who are England's Saxons are a mixture of Celts, Normans, Picts, Gauls, and even the German Teutons. They all once occupied the whole of Great Britain and amalgamated with the Scots with Germans at the head of it. What a mongrel Israel!

The actual truth of that matter is that there is more Teutonic blood in king George of England than there is Saxon blood. The house of Este, one of the oldest houses in Italy, married into the houses of Brunswick and Hanover, from which descended the English kings and their line of sovereigns. The house of Hanover is German. It was during the World War I that England changed the house of Hanover into the house of Brunswick, but it remains a fact nevertheless that their line of sovereigns is mixed with Italian and German to a predominating extent. It follows as an irresistible conclusion that the throne of England is in the family of king George and not in the ten tribes of Israel.

If the British-Israel argument on the "company" of nations is correct, we have British Israel with black and yellow Ephraim; for if they deny that Britain's dominions are the ten tribes also, they have no point on Great Britain's "company of nations" as the "multitude" from Ephraim's seed.

The Proposition:

The proposition affirmed by Dr. John Matthews in the Los Angeles debate was worded as follows: "The Bible and history teach that the Anglo-Saxon peoples have descended in large part from the ten tribes of Israel and are therefore God's modern covenant people." It will be noted that the gentleman does not know who the Anglo-Saxons really are, for he says they "in large part descended" from the ten tribes. He dare not say that they are the ten tribes! How "large part" did they descend? If they are not one hundred per cent Israel, then what percent?

The very phraseology "in large part descended" becomes an admission of a fatal fact—namely, that they do not have a pure Israel, do not know exactly or in what percent Israel exists in the Anglo-Saxons, not knowing precisely who the Anglo-Saxons are, and therefore the theory offers to the whole world

a mongrel Israel composed and consisting of Celts, Normans, Picts, Scandinavians, Danes, Norwegians, Scots, Russians and Germans. Furthermore, since there is a decided similarity of sound in the names Japheth and Japan, Manasseh and Manchuria, the African tribe of Mossi and Moses, it could be possible, according to the way an Anglo-Israelist argues, that the Japs descended from Japheth, the Manchurians from Manasseh, and the tribe of Mossi from Moses, so British Israel may be all mixed up with black Ephraim, and yellow Manasseh, all melted into a mongrel Israel, indeed!

If it should be countered that only the Anglo-Saxons are Israel—then a question arises: Are the Anglo-Saxons “a company of nations” belonging to Great Britain? If not, in order for the theory to be true Great Britain must some future time rule over all the Anglo-Saxon world. And that is precisely what this system proposes as shown from the quotation from Odlum, page 180: “There is no escape. All must serve Israel. All are serving Britain. Britain is Israel.” There is no doubt about it—this overall theory of Anglo-Israelism provides that Great Britain shall rule over all Anglo-Saxons. No wonder it has been under the surveillance of the FBI and is listed in UNDER COVER as a politically seditious movement.

According to British Israelism the only difference between Israelism and Nazi-ism is the question, *who is the master race?* The lyric of Walt Disney, of California, might be recommended at this point as a fitting chorus: “When der Fuehrer say ‘Ve iss der master race,’ we say ‘pew-ew-ew’ right in der Fuehrer’s face!”

This talk of the Anglo-Saxons being descendants of the ten tribes “in large part” reminds one of the theory of the origin of species. By the evolution theory they try to make a monkey out of a man, and by this British theory they are trying to make an Israelite out of an Englishman! But look at his line of descent. Even his Davidic throne has Hamitic links. Wilhelm of Germany is alleged to be Hamite, while George V. of England, his cousin, is alleged to be an Israelite. King George is known to have more Teutonic than Anglo-Saxon blood. His throne inheres in a family, not in a tribe.

Like the theory of evolution, Anglo-Israelism is at best a guess, born in doubt and exists in doubt. In one hundred years of its existence it still has nothing but doubt to offer. It consists of biological impossibilities, with centuries of mixed mar-

riages, and brings forth a mongrel Israel. Their argument is not complimentary to the Anglo-Saxon people.

(3) The ten tribes.

It is insisted that the ten tribes are the real Israel, not the Jews of the tribes of Judah and Benjamin—but the ten tribes—and the Anglo-Saxons (us) are descendants of the ten tribes, therefore we are Israel. Now, using your thinker, ask yourself the question: When and how did the ten tribes originate? Read 1 Kings 12 and 13. They originated in the rending of the kingdom and went off in apostasy. God's throne and kingdom remained in Judah. God repudiated the kingdom of the ten tribes and sent a prophet out of Judah to denounce their altars. How does it happen now that the apostate ten tribes have the advantage over Judah? Just how and when did the ten tribes fall heir to the throne from Judah?

Now let these Anglo-Israelists quit careering all over creation and get down to the task of answering these questions—not mere “scriptural intimations,” but direct scriptural answers—and they will be getting somewhere, at least we will. In order for the Anglo-Israelists to prove their theory there are a few things they must of necessity prove:

First: They must prove that the ten tribes were once lost. If so, how do they know it?

Second: They must prove that they have found these lost tribes. If so, how can they identify them?

Third: They must prove that the British and American people are these lost ten tribes. If so, how shall they prove it? It will not be enough to say they “descended in large part”—that will not fill the order—they must identify them.

Fourth: They must prove that Great Britain is Ephraim and the United States is Manasseh. And having done that they will have only proved that England is greater than the U. S. A., which should throw lend-lease in reverse, start it working the other way, and let our armies come home.

Fifth: They must prove that the ten tribes alone constitute the house of Israel, in which there are no Jews.

In the magazine *DESTINY*, page 347, this statement is made: “Jews are only a small part of Israelites. They are not the house of Israel, for in that house there are no Jews.” Now compare that statement with the facts set forth in a few passages of scripture.

1. The house of Israel was in Babylon with Ezekiel—Ezek. 3:1-15.

In verse 1 God told Ezekiel to "go speak unto the house of Israel." In verse 5 God said that he should speak "to the house of Israel" only. In verse 11 he was told to speak "to them of the captivity, unto the children of thy people." In verse 15 it identifies them as those who were in Babylon with Ezekiel "that dwelt by the river Chebar"—in Babylon. But everybody knows that the Jews were in the captivity of Babylon, not the ten tribes. So the Jews in Babylon, according to Ezekiel, were the "house of Israel." Ezekiel was commanded to speak to them, but he was told to speak only to the house of Israel, those in Babylon, dwelling by the river Chebar. So it seems that there were quite a number of Jews in the house of Israel, after all, and DESTINY must be wrong about it. Moreover, Ezekiel 37 pictures the "whole house of Israel" in return from the Babylonian captivity. The statement that "in that house there are no Jews" is absurd and displays an ignorance that is appalling on the part of editors and writers of such a magazine as DESTINY.

2. The house of Israel returned from Babylon with Ezra, Zerrubbabel and Nehemiah—Ezek. 47:13. "Thus saith the Lord God: This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions."

Here Ezekiel tells them the portion of all the twelve tribes when they return. Jeremiah said that the house of Israel would return from the north country to dwell again in their land. Jer. 23:8: "But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Cyrus the Great, king of Persia, made a proclamation in Babylon to all the Jews "throughout all his kingdom" for any who were "of all his people" (God's people) to return. Ezra 1:1-3: "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel; (he is the God) which is in Jerusalem." This proclamation was addressed to Israel. God had "stirred up the spirit of Cyrus" to make this proclamation. It fulfilled all that Jeremiah had spoken concerning the return of Israel to their land, a blanket fulfillment. If the ten tribes were not included

in this proclamation, they were not of "all his people"—not God's people. They all had the opportunity to return, all Israel in Babylon, and those in the "north country"—the ten tribes—and this proves definitely that the distinction which the Anglo-Israelists attempt to make is a false distinction.

After the return to Jerusalem Ezra commanded a sin offering for every tribe of Israel, and he referred to them as "all Israel." Ezra 6:16-17: "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Why offer for "all Israel" if it was only the Jews who returned from Babylon, and not Israel at all, as Anglo-Israelites assert?

In his printed Radio Addresses, the one of May 22, 1943, the Dr. John Matthews said that "it has been admitted that Ezra and Nehemiah are Jewish books." In the same address he said that "it has also been admitted that in two or three instances Jews and Israel are the same." But DESTINY says that there are "no Jews" in the house of Israel. The Doctor and the Editor had better confer.

Since it is "admitted" that "in two or three instances" Jews and Israel were the same, we now claim the right to demand that they name these two or three instances. And if they are the same in two or three instances, they might explain how many instances Jews and Israel must be the same in order to remain the same. If they are the same a part of the time, and a part of the time they are not the same, then how may we tell when they are the same and when they are not the same? Just how many "instances" does the Bible have to say a thing to *prove* it to be that way?

Take another look at Ezra. Read Chap. 3:11: "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." If the Jews and Israel are not the same, why should these Jews who had returned from Babylon, who were not "in the house of Israel" per Anglo-Israelists

—why should they be shouting *for Israel*, if they were not Israel?

In the book of Ezra they are called Jews eight times and Israel forty times. In Nehemiah they are called Jews eleven times and Israel twenty-two times. If these terms are not used interchangeably by Ezra and Nehemiah, how could they have used them interchangeably if they had wanted to do so? If these terms are not used interchangeably, then we have more Israel than Jews in Ezra, and the argument is reversed, for Anglo-Israelists insist that only the Jews, not Israel, returned to Judah from Babylon. But if the terms "Jews" and "Israel" are used interchangeably, then they are identical, the same in more than "two or three instances," and their whole argument is lost. In the two lists found in Ezra 2 and Nehemiah 7, the number of Israel was 12,000 and the number of Judah was 30,000—and the sin offering was made for "all Israel," for "every tribe of Israel." Why? These facts are fatal to the Anglo-Israel theory.

It is pertinent here to inquire, *who returned to Palestine?* The Anglo-Israelists deny that Israel returned. Only the Jews returned. Israel remained scattered and lost, to be found centuries later in the British Isles. Let us see. In 1 Chron. 9: 1-3 we read: "So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression . . . And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh." Let it be noted that this was after the return, and who is in Jerusalem? First, "all Israel," and they were "reckoned by genealogies," so it must have been true. Second, among them were "children of Judah" and "children of Benjamin," who were Jews, according to Anglo-Israelists. But note: "*And of the children of Ephraim and Manasseh.*" Here are the very ones who the Anglo-Israelists say were "Israel"—and they were there. But they tell us only the Jews were there—not Israel at all. They are dead wrong.

In 713 B.C., during the reign of Hezekiah, Sennacherib, king of Assyria, invaded Judah, took all the fenced cities—2 Kings 18:3—and carried the captives to Assyria. But that is where the ten tribes were—in Assyria. So in this way both Judah and Israel were in Assyria. Later, the proclamation of Cyrus—

Ezra 1:1-3—gave “all the opportunity to return, and all who wanted to return but were not able were given government aid.

Anyone can see what these facts do to the Anglo-Israel theory. That theory contends that Israel was “in the north country” and did not return to Palestine, that the ten tribes subsequently became lost, and never did return, but were traced to the British Isles, and now exist in the British, Anglo-Saxon, Celtic races. The passages cited show that their contention is wrong. These scriptural facts are absolutely fatal to the Anglo-Israel doctrine.

3. The house of Israel was in Judah during the personal ministry of Christ.—Matt. 10:5-6.

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel.”

Here Jesus commanded the twelve to “go rather to the lost sheep of the house of Israel.” If “lost” in this passage means that the tribes were physically lost, how could the twelve disciple “go” to them? And if the Jews were “not in the house of Israel,” since it is claimed that the ten tribes were not in Judea, but were lost, to whom did the disciples “go,” and to whom did they preach? They were specifically told not to go to the Gentiles, and not to go to the Samaritans, so if they did not go to the Jews, to whom were they sent? But if they did go to the Jews, since those to whom they went were the “lost sheep of the house of Israel,” it certainly follows that the Jews were “in that house”—in fact, the Jews were that house.

Again, if “the lost sheep of the house of Israel” were the ten tribes only, as asserted, then the disciples did not belong to the “house of Israel” themselves, and were therefore forbidden to preach to their own tribe! Of course, “lost sheep” does not mean literal sheep, hence they were not literally lost. The expression “lost sheep of the house of Israel” denotes their spiritual condition.

In Luke 2:36 we are told that Anna was of the tribe of Assher, and she was not lost, and Luke knew the tribe to which she belonged, and I reckon Anna knew it, too. It must be plain to all who regard these facts of scripture that the people of Judah were the lost sheep of the house of Israel, to whom the twelve and the seventy were sent. The house of Israel refers definitely to the Jews in Judea and Galilee. If this is not true,

it becomes the task of those who deny it to tell us where they were when the Lord sent his disciples to preach to them.

Ezekiel was sent only to the house of Israel in Babylon, dwelling by the river Chebar. The disciples of Jesus were sent only to the house of Israel, dwelling in Judea and Galilee in the time of Christ. Yet these so-called experts on history and ethnology tell us that these tribes were not there, and that no Jews were in the house of Israel. But the house of Israel was in Babylon with Ezekiel. Every tribe of Israel, referred to as "all Israel," is found in Ezra. They are mentioned in the New Testament specifically, and Anna the prophetess was personally said to be one of them. The disciples were sent out by the Lord to preach to them—yet these British-Israel historians, ethnologists, philologists and arch-theorists tell us that none were there.

Their theory is not historical; it is not ethnological; it is not philological; and it is not biblical. And the expression "all Israel" stands in protest against Anglo-Israelism.

4. The house of Israel was in Jerusalem on the day of Pentecost—Acts 2:1-22.

The ten tribes were in Jerusalem on the day of Pentecost. There were "Jews from every nation under heaven" and among them were those who were called "Parthians and Medes." Who were these "Medes" in Jerusalem on Pentecost? Turn to 2 Kings 17:6: "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Now read 2 Kings 18:11: "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." These two passages very plainly show that the ten tribes were carried away into Media and "placed" in the "cities of the Medes." But on the day of Pentecost there were "Jews" from "Media," referred to as "Medes." So the ten tribes were present in Jerusalem on the day of Pentecost—the very thing that Anglo-Israelism denies.

Checking the numerous verses of Acts 2 bearing on this point, we have the following:

In verse 5 reference is made to "Jews from every nation under heaven." In verse 9 some of them are called "Medes"—"Parthians and Medes." In verse 14 Peter addresses them as "men of Judea." In verse 22 he calls them "Men of Israel."

In verse 36 he labels them as "all the house of Israel." Then in Acts 10:36, the same apostle, speaking to the house of Cornelius, calls them the "children of Israel" to whom the gospel was sent and which was "published throughout all Judea."

There is no foundation for British-Israelism in Acts 2 or in Acts 10, where the gospel began to be preached to the Jews and where it began to be preached to the Gentiles. The Anglo-Israelists are making a distinction without a difference. They are attempting to draw a distinction that the New Testament does not make. Their theory is the figment of their own imagination, conceived in national pride, born of fleshly hope, and promoted as political propaganda under the guise of a religious doctrine.

Sixth: They must prove that "Jews" and "Israel" are never synonymous. Let us look into the uses of these terms in both the Old Testament and New Testament and thus determine if the Anglo-Israel claim of a difference is in fact a true distinction.

In the Old Testament: The terms "Hebrew," "Jew" and "Israel" were used interchangeably in the law governing slavery. In Ex. 21:2 it is said, "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." In reference to this same law on slavery in Lev. 25:46 the "Hebrew servant" is mentioned as "your brethren, the children of Israel" over whom they should "not rule" continuously "with rigour." Then in Jer. 34:9 the same law of slavery is restated, that every man should let his "Hebrew" servant "go free," and this phrase is added: "To wit, of a Jew his brother." Here we have three statements of the same law. Moses stated it twice and used the terms "Hebrew" and "Israel" interchangeably. Jeremiah quoted the same law and used the terms "Hebrew" and "Jew" interchangeably, showing that he recognized no difference. Moses and Jeremiah understood Hebrew, Jew and Israel to mean the same thing and used the three words synonymously. The reference to the covenant that God made with Israel when he brought them out of Egypt shows that Jeremiah was referring to the same law of slavery. "Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, at the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee."—Jer. 34:13-14. Jeremiah did not know

about this late distinction the Anglo-Israelists are making between Jews and Israelites—he thought a Hebrew, a Jew and an Israelite were all the same thing. The Old Testament does not bear out the distinction.

In the New Testament: Most every Bible reader knows something about “Cruden’s Concordance” and most Bible students have a copy of it. The author of that concordance, Alexander Cruden, says: “The Jews are always spoken of in the New Testament as the twelve tribes, never as two, and Ezra 6:17 certainly indicates that they were thus considered at the time of the Return.” This verdict of scholarship is found in Cruden’s Concordance under the heading of “Tribes.” But Anglo-Israelites have the audacity to assert that no apostle—not one—was a Jew. The apostles were Israelites, they say, not Jews.

What does the New Testament itself say about it? Who are Israelites in the New Testament use of the word? Does the New Testament make a difference between a “fleshly Jew” and a fleshly “Israelite”? In answer to these questions, the following parallels are submitted:

1. John preached repentance to the Jews “of Judea”—Mark 1:4-5.
But John preached “repentance to all people of Israel”—Acts 13:24.
2. Nicodemus was “a ruler of the Jews”—John 3:1.
But Nicodemus was “a master of Israel”—John 3:10.
3. Paul the apostle was “a Jew of Tarsus”—Acts 21:39.
But Paul the apostle was also “an Israelite”—Rom. 11:1.
4. Paul called the Jews his own nation—Gal. 1:13-14.
But Paul called Israel his nation—Acts 28:17-20.
5. Paul was a fleshly Jew “by nature”—Gal. 2:15.
But Paul was the same kind of an Israelite—2 Cor. 11:22.

In Radio Address, Aug. 28, 1943, Dr. John Matthews said that Paul was a Jew only in a religious sense. Well, he was a Benjamite—Ph. 3:15—and the tribe of Benjamin remained with Judah, not the ten tribes, hence not Israël, according to these modern “Israelites.” Moreover, Paul’s use of the word “Jew” in Acts 21:39, when he declared himself a Jew, was in contrast with the word “Egyptian” in verse 38, in the same connection. He was the same kind of a Jew that the other fellow was of “an Egyptian.” Paul says that he was a fleshly

Jew, a Jew by nature, a Hebrew and a Benjamite, yet we are told that he was a Jew only in a religious sense, a religious Jew by nature, or just naturally a religious Jew! A natural religious Jew, or a religious natural Jew—which? Such twaddle makes us feel like saying “Pshaw!”

6. Paul called Peter a Jew like “other Jews”—Gal. 2:11-15. Peter called himself a Jew in contrast with “another nation”—Acts 10:28.
7. Jews “out of every nation” were dwelling at Jerusalem—Acts 2:5. Peter referred to all of these Jews as “men of Israel”—Acts 2:22.
8. The old covenant was given to the Jews—Rom. 3:1. But the old covenant was given to Israel—Rom. 9:4.
9. Paul called the Jews the circumcision—Rom. 3:29-30. He referred to Israel as the circumcision—Gal. 6:13-16.
10. The gospel was first preached to the Jews—Rom. 1:16. The gospel was first preached to Israel—Acts 10:36.
11. At first the gospel was preached only to the Jews—Acts 11:19. But at first the gospel was preached to Israel—Acts 10:36.
12. The Jews and Israel were identified as being the same in Acts 13.

Verse 5 refers to the “synagogue of the Jews” in which Paul preached. In verse 16 Paul called them “men of Israel” and in verse 17 “this people of Israel.” In verse 24 he says that John “had first preached repentance to all the people of Israel,” in verse 26 he called them the “stock of Abraham,” and in verse 33 he referred to the Jews as “us their children”; then, showing that the Jews were the ones to whom he was speaking, verse 42 says “when the Jews came out of the synagogue.” So Acts 13 adds up to this: Paul went into the “synagogue of the Jews”; talking to the Jews in their synagogue, he called them “men of Israel,” “this people Israel,” “all the people of Israel,” “stock of Abraham,” and “us their children”—and then “the Jews came out of the synagogue”—but Anglo-Israelists say that the Jews were not Israel.

13. Matthew called Jesus the king of the Jews—Matt. 27:29-37. Mark called Jesus the king of Israel—Mark 15:17, 32.

Let it be observed here that Pilate asked only one question. He did not ask if Christ was king of the Jews and then ask if

he was king of Israel. The records of Matthew and Mark therefore show that they used the terms interchangeably; one said that he was king of the Jews, but the other said that he was king of Israel—but they meant the same thing. Therefore, Jews and Israel were understood by the gospel writers as being one and the same thing.

14. Paul declares that Jesus was of the tribe of Judah—Heb. 7:14.

John declares that Jesus was Lion of the tribe of Judah—Rev. 5:5.

If Paul had been of the tribe of Judah, would Anglo-Israelists admit that he was a Jew? Yes. Then, since Jesus Christ was of the tribe of Judah, what keeps him from being a Jew? Yet the Anglo-Israelists insist that neither Christ nor any of the apostles of Christ were Jews. Jesus was of the tribe of Judah; Paul was of the tribe of Benjamin, which merged with Judah and continued under the name of Judah. This fact is clearly stated in 1 Kings 12:20-23. So Paul the Benjamite, and Jesus the Judah-ite—but neither of them was a Jew according to an Anglo-Israelite.

15. Finally—in his conversation with the Samaritan woman, Jesus said that he was a Jew—Jno. 4:9-22.

First, the woman of Samaria said to Jesus: "How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Here Jesus permitted this woman to call him a Jew, and John the apostle wrote it down that way in the gospel record. Then in verse 22, Jesus said to the woman, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Thus Jesus accepted the name Jew when the woman called him one, and then in referring to "ye" and "we" when replying to her he called himself one.

As the matter stands, Paul the Hebrew, the Benjamite, the Israelite, was a Jew. Jesus who "sprang out of Judah," and who was the "Lion of the tribe of Judah," was a Jew. Paul said "we Jews"—Gal. 2:15—and Jesus said "we Jews"—Jno. 4:22—so Jesus and Paul were Jews if their own words count anything or have any meaning. The baseless assertions of Anglo-Israelists to the contrary, notwithstanding.

Seventh: They must prove that God chose the ten tribes over Judah. In Psa. 78:67-68 David says very specifically that

God “refused the tabernacle of Joseph” and “chose not the tribe of Ephraim” but “chose the tribe of Judah.” When did God change his mind and choose the tribe of Ephraim instead?

We hereby make the challenge for any man to produce the passage that proves God ever chose the Ten Tribes over Judah. We demand that passage.

To the contrary—the exact opposite of that—Isaiah the prophet declared that Ephraim should cease to be a people. Ephraim was forming an alliance against Judah. God said it would not stand, or come to pass, and that Ephraim would be broken, cease to be a separate people and become extinct as a nation. In fulfillment of that prophecy they went into captivity and never came out one people again. Do you ask where is such a prophecy found? I shall read it from Isa. 7:5-8: “Because Syria, Ephraim and the son of Remaliah hath taken evil counsel against thee (Judah), saying, let us go against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it . . . Thus saith the Lord God, it shall not stand, neither shall it come to pass . . . For the head of Syria is Damascus, and the head of Damascus is Rezin; and in three score and five years shall Ephraim be broken that it be not a people.” This prophecy was spoken by Isaiah in 733 B.C., according to the dates agreed upon by such authorities as Wordsworth, Adam Clarke and Pulpit Commentary. The prophecy was fulfilled in 669 B.C., sixty-five years later, “three score and five years,” when Ephraim was carried into captivity. The prophecy is linked with the prophecy that the invasion of Judah by Samaria would fail. That invasion did fail. But the prophet said that Ephraim would cease to be a people. Ephraim did cease to be a people. And it all occurred within the period named—B.C. 733 and B.C. 669—“three score and five years,” or sixty-five years. Ephraim never came out of that captivity to exist as a people again.

The trouble with the Anglo-Israelists is that they have a theory, and know a certain trail, but they have no fundamental knowledge of the prophecies or of the Bible as a whole. I seriously doubt if a one of them even knows that Isa. 7:6-8 is in the Bible. That passage puts an end to their theory with one stroke—they surely do not know that it is there. On the other hand, if they do, their plight is even worse, for they must repudiate a plain prophecy with the date of its fulfillment, supported by the

actual facts of history, in order to uphold a theory and have it their own way.

Eighth: They must prove that Ephraim was restored as such and reorganized into a nation.

We have just shown where Isaiah the prophet foretold that Ephraim would cease to be a people, and that he named the events connected with the fulfillment of his prophetic declaration. Let us now study the statements of other prophets regarding the same thing.

1. The prophet Hosea said that Judah would be forgiven, but Israel would not be forgiven.—Hos. 1:1-11.

Verses 1 to 3 of Hos. 1 refer to Israel's sins under the figure of whoredom. Verse 4 very positively states that God would "cause to cease the kingdom of the house of Israel." Verse 6 declares that God would "no more have mercy upon the house of Israel" but would "utterly take them away." Verse 7 states that he would "have mercy upon the house of Judah." Verse 11 shows that after the return Israel would not exist as a separate nation, but would become one with Judah, under one head and one nation.

The spiritual application of the prophecy refers to the acceptance of the Gentiles as the people of God as shown by the quotations in numerous places in the New Testament of verses 9 and 10. But the physical application of the prophecy is final—that the ten tribes (Israel or Ephraim) ceased to exist as a separate nation from Judah after the return from the captivity, and shall never exist again.

2. The prophet Ezekiel said that after the Return there would be no more two nations, neither two kingdoms, but one.—Ezek. 37:21-22.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." It is here plainly declared that when God brought the children of Israel back "into their own land" from the heathen nations "whither they be gone," he made them "one nation" in the land of Israel, with "one king" (God), and they were "no more two

nations" nor "divided into two kingdoms any more at all." That ought to be plain enough.

The verses just read, however—verses 21 and 22—are but the conclusions drawn from verses 15 to 20. Let us read these verses: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

The application to anyone informed in these Old Testament facts will not be difficult. There were two sticks given to Ezekiel. Upon one of them he wrote, "For Judah," and upon the other, "For Joseph, the stick of Ephraim." Why the stick of Joseph in the hand of Ephraim? Because Jereboam led the ten tribes away and became king over Ephraim, the ten tribes, in apostasy. But in the Return the "two sticks" were joined "one to another into one stick." When Ezekiel enacted this illustration before the people, with the two sticks in his hand, then joining them into one, the people said: "Wilt thou not show us what thou meanest by these?" Then God told Ezekiel to say: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Then with the sticks in his hand "before their eyes," Ezekiel carried out God's instructions, and very plainly told Israel in Babylon that joining the two sticks into one stick meant that after the Return the two nations, Judah and Israel, would be "one nation in the land of Israel" and "no more two nations, neither shall they be divided into two kingdoms any more at all." Thus the ten tribes ceased to be a people, no longer having identity as a nation. So said Isaiah, so said Hosea, so said Ezekiel. Anglo-Israelism to the contrary, notwithstanding.

There is a spiritual application running through all of these prophecies that should not be overlooked. When Hosea said, "Ye are not my people," but again, "Ye are the sons of the living God"—Hos. 1:10—it referred to the bringing together of the Jews and the Gentiles into the church, the spiritual Israel under Christ, their spiritual head. A direct quotation of the passage is made in 1 Pet. 2:10 and applied to the church as the royal priesthood, the holy nation and the chosen race. The passage from Hosea is also quoted by Paul in Rom. 9:24-26 and applied specifically to the calling of the Gentiles. So the case in both the Old Testament and the New Testament is closed against Anglo-Israelism as well as all others who teach the restoration of national Israel either in whole or in part.

Ninth: They must prove that Israel was promised an earthly king.

A king on earth was not a part of the original promise, and was never made a part of any subsequent promise to Israel. In Hos. 13:9-11, the prophet declares: "O Israel, thou has destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? And thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." These words cannot be misunderstood—after the Return they should have no king on earth; God would be their king.

The statement of God through Hosea, "I gave them a king in mine anger, and took him away in my wrath," refers to the demand of Israel for an earthly king in the days of Samuel. The record of it is found in 1 Sam. 12:19: "And all the people said unto Samuel, pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." Here it was a confessed evil that Israel should ask for an earthly king. God told Samuel that in so doing the people had not rejected Samuel, but had rejected God. It was a self-confessed sin. Hence, God gave them a king in "anger" and removed him in "wrath," and Hosea said "the iniquity of Ephraim is bound up; his sin is hid."

There are a few questions that push up at this point: 1. If when God was Israel's king, they sinned when they asked for an earthly king, what would it be called now when Christ is king, for Anglo-Israelists and premillennialists to ask for a king on the earth? Would it not be the same sin now in even a

greater degree? If Israel rejected the kingship of God in demanding a king on the earth, is it not rejecting the kingship of Christ to demand a king on earth now? And incidentally, if Christ is to be the king over "Israel," according to Anglo-Israelists, they might pause long enough to explain the puzzle of having a *Jew* king over *the Israel nation!*

(4) God's modern covenant.

This proposition of the Anglo-Israelists calls for a modern covenant for "God's modern covenant people." Then what is the covenant? It cannot be the old covenant, for it was made with "the house of Israel" *and* "the house of Judah"—Heb. 8: 6-10. The first covenant was done away and the second covenant was made with all Christians. What is the modern covenant? Let them name it. Because of "fault" the first covenant gave place to the second—Heb. 8:7-8. If there had been no fault with the first, there would have been no place for the second. On the same principle, in order to have a place for the "modern covenant people," a third covenant, fault must be found with the second, the new covenant. Will an Anglo-Israelist, or any brand of a millennialist, point out the fault in the New Testament? Tell us what the fault is.

But the quotation in Heb. 8 is from Jer. 31:31-33. It tells us what the covenant is and with whom it was made. Verse 31 says "with the house of Israel and the house of Judah"—Israel *and* Judah. When Jeremiah spake this prophecy it was Israel and Judah, but in the fulfillment of the prophecy it was "the house of Israel" only, for in the New Testament all the Jews were Israel. And in the spiritual sense all *Christians* are Israel.

What is the covenant that God made with them? Read Rom. 11:26-27. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." The expression "so all Israel shall be saved" refers to the manner in which *all* should be saved, by the gospel. The word "so" is an adverb of manner, and "all" does not mean that every individual Jew would be saved, but all who should be saved must be saved in the same manner, "so," as the remnant who had accepted the gospel. The apostle then adds: "For this is my covenant unto them, when

I shall take away their sins." What was God's covenant unto them? To "turn away ungodliness from Jacob" and "when I shall take away their sins." Paul said: "This is my covenant with them." Can Israel obtain forgiveness now? If so, that covenant exists now. Can a Jew turn from ungodliness now and receive forgiveness? If so, that covenant has been made. And "so"—in that manner—"all Israel shall be saved"—all of them must be saved alike, just as the remnant by accepting God's new covenant, the gospel of the new testament—"this is my covenant with them, when I shall take away their sins." Did God force ungodliness from Jacob? Did he unconditionally take away their sins? Did he rob them of their iniquities? And all without their consent? No—God put his laws "into their minds" and wrote the new covenant "into their hearts."—Heb. 8:10-11. They should not "teach every man his brother" to know the Lord, for "all shall know" him as a condition of becoming a brother. In the Old Testament it was first a brother or citizen, then teaching. But in the New Covenant it is first teaching, then a brother or citizen. The order is reversed. So "all shall know me" simply refers to the conditions of becoming a citizen in the new covenant. And God says "their sins and their iniquities will I remember no more." That is the covenant—"this is my covenant unto them, when I shall take away their sins"—God's covenant with them was forgiveness.

There is no place in the divine scheme of things for the modern covenant of the Anglo-Israel proposition. They had better accept the gospel and begin preaching the terms of the new covenant to Jews and Gentiles as their only hope, for there is no respect of persons with God.

(5) People—modern covenant people.

By this the Anglo-Israelites mean that God has a fleshly people now. But Jesus Christ told the elders of Israel that God had taken the kingdom from them, the fleshly Israel, and had given it to another nation—Matt. 21:43-45—and now they want to take the kingdom away from the spiritual nation and give it back to the fleshly nation. It does not help an Anglo-Israelist out of the difficulty to say that this passage only means that God took the kingdom from the Jews and gave it to Israel, for that would mean that the ten tribes did not have the kingdom until this transfer was made, and that kills their theory. When were the ten tribes organized into a nation to receive the

transfer? How long did God hold the kingdom, after he took it from the Jews, before he gave it to the ten tribes—Israel—over in England?

Peter tells very plainly who this nation is, and when the transfer was made from the fleshly to the spiritual nation. Speaking of the church, spiritual Israel, in 1 Pet. 2:9, Peter said they are "the chosen race"; they are the "royal priesthood"; they are the "holy nation"; they are the "peculiar people."

Paul also very plainly repudiated the fleshly relationship. Phil. 3:3-8: "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; as touching the law a Pharisee . . . But what things were gain to me, those I counted loss for Christ . . . and do count them but dung, that I may win Christ." Anglo-Israelism is the emphasis on the flesh that Paul here condemns. Paul counted fleshly Israelism as "dung." These modern Israelites ought to get off the dunghill of fleshly Israelism and get their spiritual supply from a higher plane and a purer source.

Paul's argument summed up is simply this: That all baptized into Christ are the seed of Abraham—Gal. 3:26-29; that the seed is with Abraham's faith, not with his flesh—Rom. 4:16; that the hope of Israel is no longer national—Acts 26:6-7; that fleshly Israel was but a type of spiritual Israel—Gal. 6:15-16; that the new Israel is the church and old Israel is no more—2 Cor. 5:16-17; that all Christians, Jews and Gentiles, are God's Israel—Rom. 2:28-29; that circumcision of the flesh gives place to circumcision of the heart—Col. 2:11; that conversion to Christ destroys nationality—Eph. 2:14-16; that Jew Christians lose the desire for earthly Jerusalem—John 4:24; that Christ had to break the fleshly relation in order to make one church and one hope—Eph. 4:4-6; that old Israel has no further place in the picture—Phil. 2:3-7. This was Paul's answer to those of his day who sought to make an Israelitish sect out of the church. His argument applies to all of these modern forms of the same old Judaism.

But the final verdict of Paul against fleshly Israelism is found in his argument on the two covenants in Gal. 4:21-31. In

short, he simply said that the bondwoman and her son—national Israelism—must be cast out. The two women, Hagar and Sarah, are two covenants—the old covenant and the new covenant; the two sons, Ishmael and Isaac, are two nations—the fleshly nation and the spiritual nation. Hagar and Ishmael had nothing in common with Sarah and Isaac, and never can have. A national Israelite now, according to Paul, is an Ishmaelite, and should be cast out. *Cast him out*—said Paul. It is the final verdict on fleshly Israelism and abolishes all hope of Israel's national sovereignty, or of national Israelism in any form.

(6) The kings of England and Judah.

It is noteworthy here that the British-Israel authority, Odum, on page 149, makes the following statement: "King George is of the royal house of Judah . . . there are many who believe that Britain is Israel, but they seem to doubt the possibility of tracing our Sovereign from king Zedekiah."

In the effort to give even a degree of plausibility to the fake claim that the kings of England are the descendants of Judah, they have in a fumbling way attempted to jumble the genealogies of Matthew and Luke. The British-Israel table of genealogies in the royal house of Brunswick gives only thirty-two generations from Luke 3:32-38. Beginning with Lk. 3:33 they shift to Matthew's record, Matt. 1:7-10, and to the forty-eighth generation. They omit both *Jehoichin* and *Jehoiakim* and insert *Zedekiah*. This is done to connect Zedekiah's daughter with the royal throne of Judah, and to establish king George of England on David's throne. After this unscrupulous and dishonest juggling of the records of the inspired writers of the New Testament, they then add the assertion: "Nearly correct"—meaning, of course, that it is absolutely worthless!

The very purpose of the record of the genealogies by Matthew and Luke was to establish beyond all doubt that Jesus Christ is heir to David's throne; on the male side through Joseph, and on the female side through Mary, his mother. Though Joseph was not the father of Jesus, he stood in legal line—the one was *legal* and the other the fleshly, or the *natural*, thereby establishing both regal line and the legal right of Jesus Christ as the heir of David's throne in the heavens, according to the prophecies.

The claim of these pseudo-Israelites is that *Jeremiah* was

the father of *Hamutal*, who was the mother of *Zedekiah*, continuing the line through *Tea Nephi*, the daughter of *Zedekiah*.

Besides Jeremiah the prophet there are seven other Jeremiahs included in the chronicles of the old testament. One Jeremiah was one of the group of princes and priests who sealed a covenant in the days of Nehemiah—Neh. 10:1-2. Another Jeremiah was head of a house in Manasseh—1 Chron. 5:24. One named Jeremiah, a Benjamite, came with others to David in Ziglag when he retreated from Saul—1 Chron. 12:1-4. There are two Gadite warriors named Jeremiah mentioned in 1 Chron. 12:10, 13. The Jeremiah of the house of the Rechabites is listed in Jer. 35:3. Then there was the Jeremiah of Libnah, the father of Hamutal, the wife of Josiah and the mother of Jehoahaz and Zedekiah—2 Ki. 23:31; 24:18.

Providence has kept this important record clear in affording the proof on which *Jeremiah was the father of Hamutal and the grandfather of Zedekiah*. As if by divine anticipation of these false claims, this question is settled, like all others, by the Scriptures.

1. Jeremiah of Anathoth was the prophet of God and author of the book of Jeremiah's prophecies.

Read Jer. 1:1: "The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign."

2. Jeremiah of Libnah was the father of Hamutal the mother of Zedekiah, hence, the grandfather of Zedekiah.

Read first, 2 Kings 23:31: "Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah."

Read second, 2 Kings 24:18: "Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah."

Read third, Jer. 52:1: "Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah."

Since no chain is stronger than its weakest link, it turns out that the British-Israelists have no chain, for their link has dropped out entirely. Jeremiah the prophet, of Anathoth, dis-

claims and disavows identity with the other Jeremiah, of Libnah, and plainly states in Jer. 1:1 that there is no connection between himself and Zedekiah. As for Tea Nephi, whoever she was, if she was, she was not the great-granddaughter of the prophet Jeremiah. So the prophet Jeremiah *dethroned* British-Israel's king George several centuries before he was born.

Over and above all of this, Zedekiah was not an heir to the Davidic throne, and could not convey the throne by right, even if he had a *Tea Nephi*. The prophet Ezekiel denounced him as the prince of Nebuchadnezzar and renounced him as a Davidic king. Read it in Ezek. 21:25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

The prophet of God rejected Zedekiah as a rightful king of Judah and declared that his throne was *not the same*. God ordered his diadem removed and his throne overturned. "Remove the diadem, and take off the crown." For vehement emphasis the prophet proclaimed God's pronouncement to "overturn, overturn, overturn it" until the One should come "whose right it is." By no stretch of perfervid imagination could the phrase "until he come whose right it is" be made to mean the king of England! It is obviously a prophetic reference to Jesus Christ, who is the only rightful claimant and reigning occupant of the divine throne of David, the location of which is not on earth but in heaven, and the dominion of which is not temporal but spiritual.

The last man to occupy the earthly Davidic throne was Jeconiah, who was called Coniah. Of him the prophet said in Jer. 22:28-30: "Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Coniah was not congenitally childless. His physical sons are named in the records, one of whom was Zedekiah. But he was childless in that he had no successor to the throne, for no man

of his seed, no descendant of Coniah, could ever occupy David's throne on the earth. The earthly throne of David became extinct with Coniah. Zedekiah did not occupy it—he was the “profane prince” of Nebuchadnezzar, and his throne was overturned. So if king George of Britain, or any other king or queen of England, is a descendant of Zedekiah, he or she would of necessity be a descendant of Coniah also—and Jeremiah said that no man of his seed could ever occupy David's throne on the earth. By their own table of genealogies the Anglo-Israelists have dethroned king George. Furthermore, by putting Zedekiah in their version of the genealogies of Matthew and Luke, they cannot consistently deny that Jesus Christ is the seed of Coniah, thereby forcing upon themselves the admission that Jesus Christ cannot occupy the Davidic throne on the earth.

The idea that king George is holding the throne of David in London, until Jesus Christ comes to take it, turns out to be sheer Anglo-Israel falsehood, the product of their garbled genealogies and perverted prophecies.

This concludes the analysis of the proposition in its various phases, as affirmed by the Anglo-Israelists, and I shall now turn to some of their main arguments for a detailed refutation of their claims.

III. THE ETHNOLOGICAL ARGUMENT

This particular so-called argument of the Anglo-Israelites is a thing of which their own speakers know very little and a thing of which their audiences as a rule know nothing. But I will point out their stereotyped, cut and dried chatter on “ethnology.”

(1) The gist of the argument.

It runs on this wise:

1. That Israel and the Saxons are an ethnic unit.
2. That continuity of Jacob's race exists under another name.
3. That the Anglo-Saxons are of Israelitish origin.
4. That we, therefore, “have Abraham unto our father.”

(2) The asserted proof.

Their first line of assertions, which they always substitute for proof, is found in what is called *racial resemblance*. It is

an argument on physiognomy. For instance: Abraham's wife, Sarah, was *fair*. Laban, her brother, means *white*. Leah, Jacob's wife, was "tender eyed"—meaning that she was a *blonde*. Rachel, Isaac's wife, was *beautiful*, also a *blonde*—and "gentlemen prefer blondes," you know—*therefore*—we are it! A similar line of argument (?) based on similarity could as well follow this pattern: David means "ruddy"—therefore, the king of England is red-headed!

Their second line of assertions is found in what is known as *racial nomenclature*. That is, the names of places in various countries. This attachment of names appears to be to places, however, instead of persons. For instance, the ten tribes left their marks in names. The name of the tribe of Dan is found in the name of a country called Denmark—actually *Dan*-mark. Then again, Dan has put his mark on a city called London—actually, *Lon-dan*. Another city marked by Dan is Edinburgh—actually *E-dan*-burgh.

Here a few more questions push up. According to that line of argument to prove that Israel is in England and adjacent territory, what about such names in England as *Birming-ham*? Did Ham get his mark on the Englishman, too? He must be quite a mixed up person. Then, what about taking in some Africans and Egyptians? For instance: Danikil—*Dan*-ikil—is a tribe in northeast Africa. So Dan marked the Africans as well as the Englishmen. Then Dinka—actually *Dan*-ka—belongs to the Nile section; and Dongola—*Dan*-gola?—is also in Egypt. Did Dan mark the blacks and the browns, as well as the *fair*, in his racial nomenclature perambulations? Besides all of that, why not take in some of Hitler's "yellow aryans" in the deal, for Japan could as well be a derivation of Japheth—*Jap*-an, you see? And Manchuria could very easily descend from Manasseh—*Man*-churia, you know? So after all, these British-Israelists might be wrong about Great Britain being Ephraim and the U. S. A. being Manasseh—may be Japan is little Manasseh, and he doesn't like it because Ephraim was so much "greater" than Manasseh, so he is trying to do something about it—? Plausible, isn't it? About as plausible as Israelism is silly, based on racial resemblance and racial nomenclature.

Their argument on these points of "ethnology" will take in brown races of the Egyptians, the dark faces of Africans, and the yellow midgets of the "Rising Sun." Black Ephraim! Brown Manasseh! Yellow Israelites! That is the color line

Anglo-Israelism leaves on Israel after their argument on the ethnology of resemblance and nomenclature. Anglo-Israelism is pure guesswork, unsupported by either historical or ethnological proof—and certainly without Bible proof.

IV. THE PHILOLOGICAL ARGUMENT

Here again they enter into a field concerning which their own debaters and writers are without expert knowledge. They are not specialists in these fields at all—yet they would speak as one having authority, as skilled experts, in branches of research concerning which they are as unschooled and unskilled as a layman in the field of sciences. But we will notice their claims concerning philology.

(1) The affinity of language.

The claim is that racial relationships lie in affinities in language, or vocabularies. The Hebraic in sound and sense, it is claimed, is Saxon—so Saxons are Hebraic, therefore Israel. This argument becomes a tacit admission that Anglo-Israelism is a doctrine that no English reader could ever learn from the English Bible. The one hundred and forty-eight translators of the King James and the American Standard versions did not translate the British-Israel idea into our English texts.

Here is a sample of an Anglo-Israel argument. In the magazine *DESTINY*, the leading Anglo-Israel publication, we have the following: “The ancient British language is closely related to the Hebrew”—*Destiny*, page 367. Therefore, the conclusion goes, the British people, with us as near neighbors, are Israelites. But we could just as well say that the English language is closely related to Latin; therefore, we are Romans. And the French language is closely related to the Spanish; therefore Frenchmen are Spaniards. Or, if the French wish to turn the argument around, the Spaniards are Frenchmen. The fact is that only in isolated islands, where there has been no contact with the civilized world for generations, could a language be found that would not have words similar to other languages.

(2) The similarity of sound.

It is claimed that there are one hundred and forty words, in the Hebrew and English that are similar in sound. Countering

this claim, however, it has been stated that only a small percent of the words claimed would actually check with lexical authority. But even if so, comparing the Hebrew with the German, Greek, Latin, Arabic and Syrian, there are even a greater number of similar words. The Hebrew descended directly from the Aramean, which is the oldest language on earth, and it is possible to find similarities of the same nature in every language on earth. The English language itself is mixed up with the Norman, Scandinavian and later, the French.

If the Hebrew and ancient British prove the British people to be Israelites, then the Hebrew and the Aramaic prove the Arabs to be Israelites. If not, why not?

(3) Attachment to the Hebrew scriptures.

It is argued by British-Israelists that the attachment of the people of England to the scriptures is due to the similarity of the English language to the Hebrew. If that be true, then what is the reason for German attachment to the scriptures? It is a known fact that all through the centuries, before and after the time of Martin Luther, Germany has furnished some of the most learned and pious scholars and commentators the religious world has ever known. Philip Schaff, renowned scholar, historian, Bible commentator, and chairman of the revision committee of the American Standard Revised Version was a German. Lange, Olshausen, Hengstenburg, Meyer—and names too numerous to mention—were all Germans. It will not be disputed that the Germany of past centuries was the cradle of the reformation and has been the battleground where many victories were won for the Bible and Christianity. It cannot be shown that England has contributed more in devotion to the scriptures than even Germany of the past, no matter what the Huns, Teutons and warlords of the German military have made of the nation today. The argument will work both ways.

There is no argument to be based on similarity of sound, affinity of speech, or of one nation's attachment to scriptures, that can favor Anglo-Israelism. It is nothing short of an admission of weakness and a lack of something conclusive for such flimsy evidences to be offered in support of a system making such bold and pretentious claims. We repeat that only in the isolated islands of the earth, where for many generations the inhabitants have had no intercourse or contact with civili-

zation, could any language be found that was not in some respects related to and similar to other languages.

The historical, ethnological and philological arguments of the Anglo-Israelists will not stand the test of investigation. In these fields they have made a complete flop. And we shall now see that they can do no better when it comes to the Biblical argument.

V. THE BIBLICAL ARGUMENT

The Anglo-Israel plan, like all other systems of prophetic vagaries, is to indiscriminately quote Old Testament prophecies and assert their application to the particular theory being promoted. We shall now point out their misquotatons and misapplication of certain Old Testament passages.

(1) The seed of Isaac—Gen. 21:9-12.

In the twenty-first chapter of Genesis is related the story of Ishmael and Isaac. When Ishmael, the son of Abraham by Hagar, was seen mocking Isaac, Sarah the wife of Abraham, and mother of Isaac, ordered Abraham to "cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." The thing grieved Abraham because Ishmael was his son. But God said unto Abraham "in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." So Anglo-Israelists assert that this passage means that a nation would be named "Isaac"—"in Isaac shall thy seed be called"—and Saxon means "Isaacsons," or Sax-sons, hence the Saxons are Israel.

But the text does not say, or even hint, that a nation would be called Isaac, even if Saxon meant Isaac, which it does not. The text says that his *seed* should be called *in* Isaac. Fortunately, we do not need an Anglo-Israelist to tell us what it means—the New Testament tells us. In Rom. 9:6-8 Paul writes as follows: "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

That passage is fatal. After quoting Gen. 21:12, "In Isaac shall thy seed be called," Paul added, "That is"—that is, what? "That is, they which are the children of the flesh, these are not the children of God." And then, "but the children of the prom-

ise are counted for the seed." It simply means that Isaac, the son of promise, was to be the head of the spiritual race, or nation. *That is—they that are of the flesh, these are not the children of God.* According to Paul Anglo-Israelists are not the children of God, by their own argument, for they insist that they are of the flesh. And since Paul plainly says that Ishmael stands for the flesh, and the Anglo-Israelists insist on being a fleshly nation, according to Paul the Anglo-Israelists are Ishmaelites! So they are not Isaac-sons at all.

In Heb. 11:18-19 the apostle again quoted "in Isaac shall thy seed be called" and said, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Here the apostle makes Isaac the type of Christ, the head of the spiritual nation, "the true Israel of God." It is certainly a vague and far-fetched argument which attempts to make Isaac's seed mean Anglo-Saxon Israel.

(2) The appointed place—2 Sam. 7:10-14.

It is argued by the Anglo-Israelists that God's promise to David to "appoint a place for my people Israel" meant a place for the Anglo-Saxon people. Let us read the passage.

"Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

Several comments are in order on this passage:

1. It is asserted that "the appointed place" is the British Isles, with London as Jerusalem, the capital of Christendom, and that the British people are "my people Israel" of this passage. It is not a new claim in some respects, for the medieval popes made similar claims for Rome.

2. It may be inquired quite properly as to *when* the place

was or is to be “appointed” for “Israel”—during the millennium or now? Also will the *throne* be in Jerusalem during the millennium, and the *place* in the British Isles? It would seem that the *throne* should be in the *place*.

3. The language of the passage was spoken before the rendering of the kingdom, before the division between Judah and the ten tribes, hence when the Jews were Israel. The text specifically mentions the building of Solomon’s temple, and “the place” was *where* the house was to be built—verse 13. Where was the house built? In the “appointed place”—not somewhere else? Well, the house of Hanover was certainly built in London—but not that house. So London is not the “appointed place.”

4. The reference in verse 11 to the “time of the judges” connected with verse 13 on where the house was to be built shows clearly the location of the “appointed place.”

Notice the statement: “As since the time I commanded judges to be over Israel, and have caused thee to rest from all thine enemies.” The place was appointed then, and would be continuous from the time of the judges on. That does not fit Great Britain or the British Isles in any sense at all, nor the Anglo-Saxon peoples.

Since they dote so heavily on the “Hebrew” language, we may pertinently ask the Anglo-Israelist what tense is “will appoint” in the original—the Hebrew? Let him read the passage in the Hebrew. It reads: “I have appointed thee a place.” I call attention to this fact merely for Anglo-Israel consumption. The English rendering is good enough for me. The rendering “will appoint” only indicates that the place would be appointed from the time of the judges, continuously, hence the future tense was applicable to the idea set forth—a continuous appointment from the time of the judges, and the place appointed was where the temple of Solomon, the house of God, was to be built.

Where, then, was the appointed place? Let us compare some passages.

First, Joshua called it “the land which he swore to give unto their fathers . . . and they possessed it . . . and the Lord gave them rest round about.”—Josh. 21:43-45. It was the land of Canaan, not the British Isles, that God “swore to give unto their fathers”—referring to the promise made to Abraham.

Second, Nehemiah said it was the “place” to which Israel returned after their captivity, when God “gathered them from thence” to “bring them unto the place that I have chosen”—Neh.

1:8-10. And Nehemiah further said that it had been done when the children of Israel, the Jews, returned from Babylon to the land of Judea. Furthermore, he referred to them, the Jews, as "thy servants and thy people" whom God "had redeemed" from captivity and brought them to the *place* he had "chosen" and "appointed." So the "appointed place" was the land of Palestine, and "his people Israel" were those who had returned from captivity from Babylon and everywhere they had been scattered.

Third, Hezekiah the king wrote letters to "all Israel and Judah," and "also to Ephraim and Manasseh," reminding them of God's promise that they should "come again into *this land*"—2 Chron. 30:1, 9, 11, 18.

That the ten tribes were represented in this call of Hezekiah is clearly shown by reference to "Ephraim and Manasseh" in verse 1, and to "divers (many) of Assher and Manasseh and Zebulun" in verse 11, and "a multitude of people, even many of Ephraim, and Manasseh, and Issachar, and Zebulun" in verse 18. All of these tribes answered the call of Hezekiah to come to the house of the Lord in the "place" that God had appointed, referred to as "this land."

Incidentally, the passage says that these tribes were "humble," which might prove that the Anglo-Israelists are *not* they! For if there has ever been a party built on pride, and a tribe composed of egotists, Anglo-Israelists are both.

So "all Israel," with the ten tribes mentioned along with Judah, came into the place that God had appointed, which Hezekiah said was "this land," where the house of God, the temple, was built, the land in which he was king, the land that was promised to the fathers, and which they had then possessed—the land of Palestine, of course—not the British Isles.

Fourth, Jeremiah said concerning this "appointed place" that God would "cause" Israel to "dwell in this place, in the land that I gave to your fathers" after they should return from their captivity—Jer. 7:7.

The prophet told Israel of their impending exile, described its duration and their return, and said "then"—note it—"then will I cause you to dwell in this place." To what place did Israel return? In what place did they dwell after they returned? The "appointed place" was the place to which they returned from captivity and the land in which they dwelt "then"—and it was not the British Isles "by a long shot."

Fifth, Ezekiel said that God would open the grave of Israel's captivity, cause them to come out, and place them in their own land again—Ezek. 37:11-14.

In their captivity in Babylon Israel was represented as being in their graves. But God said to them, "I will open your graves . . . cause you to come out . . . bring you into the land of Israel . . . ye shall live . . . and I will *place* you in your *own land*." Anybody who can see through a barrel with both ends knocked out can see that this "place" was the land of Palestine, and that "Israel" was simply the Jews.

Sixth, Ezra referred to the proclamation of Cyrus for the release of the Jews from Babylon, which was addressed to "all his people," and named the place where the house of God was built as "the land of Judah"—Ezra 1:1-3. So the "appointed place" was the land of Judah. And if the ten tribes were included in the expression "of all his people" among "all the kingdoms of the earth," they were included in this emancipation proclamation.

Thus Joshua, Nehemiah, Hezekiah, Jeremiah, Ezekiel and Ezra, all bear testimony as to what the "appointed place" was, and where it was, and to the fact that the ten tribes were in it. Anglo-Israelism to the contrary, notwithstanding.

The appointed place was the land promised to Abraham, Isaac and Jacob. The promise was made to Abraham in Gen. 12 and was repeated to Isaac in Gen. 26:2-4. The promise was next repeated to Jacob in Gen. 35:10-12, and finally this same promise was repeated by Jacob to Joseph, as having been handed down to him from Abraham, when he blessed the sons of Joseph, in Gen. 48:3-4. These facts prove conclusively that the only land or place God ever promised to the seed of Abraham, Jacob, Isaac, or Isaac's sons, was the land of Canaan, and according to the combined testimony of the Old Testament writers—their seed possessed it and dwelt in it.

(3) The gate of his enemies—Gen. 22:15-18.

Anglo-Israelists assert that "the gate" of this passage refers to Gibraltar, Suez, and Singapore, as "gates of enemies," and that Great Britain is the "seed" that "possesses" these "gates" of the enemy. They base their theory on these verses in Genesis 22, which we will now read and examine. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because

thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

1. Let it be noted first that the passage does not say "gates"—it says "gate."

2. The passage does not say that "peoples" or "nation" shall possess it—it says "seed"—"thy seed shall possess the gate of his enemies."

3. The word "gate" refers to *power* not to passages of traffic. It means power over, not physical protection from the enemies mentioned.

4. To Rebekah it was said, in Gen. 24:60, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." So the word "gate" meant power, dominion over enemies.

What did God mean when he said that Abraham's "seed" should possess the "gate" of his enemies? Well, the very next verse reads: "And in thy seed shall all nations of the earth be blessed"—a repetition of Gen. 12:3, which we are plainly told in Gal. 3:8 refers to Jesus Christ. Let us take a look at that angle of the matter.

Passages on the "Seed" Compared:

1. "In thee and thy seed shall all families of the earth be blessed."—Gen. 12:3—"all nations"—Gal. 3:8.

In Gal. 3:8 the apostle applies that promise to the justification of the Gentiles by faith, when the gospel was preached to them. Then in verse 16 continues: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." So the New Testament says that the seed referred to Christ. It is emphasized that it referred to Abraham and his *seed*, as of one, not *seeds*, as of many, or in the sense of descendants. And the apostle adds: "And to thy seed, which is Christ." That settles the question as to the *seed* in that passage.

2. "In Isaac shall thy seed be called"—Gen. 21:12.

In Rom. 9:7-8 Paul used this quotation to show that the *seed* mentioned here was a type of Christ. "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are children of the

flesh, these are not the children of God." The meaning is, said Paul, that the children of the flesh are not the children of God, and the seed is therefore the spiritual, not the fleshly seed of Abraham at all. It refers to Christ, not the Anglo-Saxon race.

3. "Thy seed shall possess the gate of his enemies"—Gen. 22:17.

Now, this is the pivotal passage; so note first that it says "seed"—not part of the seed of Abraham. So it could not refer to the ten tribes, as the Anglo-Israelists assert. It would have to include all of the twelve tribes, which is fatal to the Israelists. And it does refer to something else.

If *seed* in Gen. 12:3 and Gen. 21:12 meant Christ, why cannot Gen. 22:17 mean Christ?

Pasages on "Enemies" Compared:

Let me state the basis for the comparison to quicken interest. The word *enemies* is used in the sense of *adversary*. The word *gate* refers to *power* over, dominion. The word *seed*, as shown, had a future reference to Jesus Christ. The promise "thy seed shall possess the gate of his enemies" meant that Jesus Christ should conquer and possess dominion over all his foes.

Let us see if a comparison of passages does not bear out this view of the matter.

1. Peter declared that "Christ" was the "seed" and the Jews in Jerusalem "the children of the covenant" contained in the promise—Acts 3:25-26: "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

2. David said that Christ would *possess* the uttermost parts of the earth—Psa. 2:1-8: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession." Paul, quoting this language in Acts 13:33, applied it to Jesus Christ, and said, "as in the second psalm." Peter, in Acts 4:25-26, quoted the passage and applied it to Christ. Read it: "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." It is also quoted in Heb. 1:5 and in Heb. 5:5 and applied to Christ.

3. David again declared that the seed which should be established was Jesus Christ—Psa. 89:3-4, 35-37. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." The word *seed* in these verses is called *fruit* in Acts 2:29, where Peter quotes these passages and applied them to Jesus Christ, the seed.

4. David further declares that Christ should conquer his enemies and rule in their midst—Psa. 110:1-2. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

David here declared that Christ would thus rule in the midst of his enemies while he is priest after the order of Melchizedek, verse 4, which according to Hebrews 4, 5 and 7 is now. This psalm is also quoted in Acts 2, by the apostle Peter, as having been fulfilled in Pentecost. The 110th psalm is also quoted in Heb. 1:13; Heb. 5:5; and Heb. 10:13; showing that Christ is the *seed*, that he has made his enemies his footstool, and therefore the *seed* does "possess the gate of his enemies."

This comparison of passages is the positive proof that Gen. 22:17 does not refer to the Anglo-Saxons as the "seed" nor to the outposts of Great Britain as the gates of his enemies. The assertions of Anglo-Israelists to the contrary, notwithstanding.

(4) The isles of the sea—Isa. 11:11.

The Anglo-Israelists assert that "the isles of the sea" in Isa. 11:11, Isa. 24:15 and Isa. 49:20 designate England as the land in which Israel should dwell. That you may see how "plausible"

the assertion sounds, let us read these verses in the order mentioned.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea”—Isa. 11:11.

“Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea”—Isa. 24:15.

“The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell”—Isa. 49:20.

According to the marginal note in the text the expression “isles” in these passages is defined to mean “coast lands.” The United States has more coast land than England, as numerous other countries also have. The “isles of the sea” evidently denote the farthestmost and uttermost parts of the earth.

A short study of the passages will reveal the fallacy of the British-Israel interpretations.

1. The remnant of the people would be recovered “from” the islands of the sea in Isa. 11:11, and not settled “in” them.

2. The location is wrong for the British Isles, as shown in verse 14, for Philistia is not west of England.

3. The history is also wrong for Britain, for Edom, Moab and Ammon do not exist now, which proves that the passage does not support any future idea.

4. If the place in these verses refers to Britain, why should they object to slavery, since Isa. 14:1-2 states that in that place they would possess their enemies for handmaids and servants. Does that fit Britain?

5. If these “isles of the sea” refer to the British Isles as the place God appointed for Israel—why does Israel complain of being thus exiled? Isa. 49:20 represents them as saying “the place is too strait for me: give place to me that I may dwell.” A British-Israel publication called “British-Israel Truth,” chapter 5, says that this verse refers to the appointed place, but it would become too limited in area for their immensely increasing numbers, hence Isa. 49:20. In other words God removed his people Israel to the British Isles, the place he appointed for them, but they were displeased with the Lord’s selection of the place and said, Lord, this place is too strait; we have not enough

room; we are exiled on this island. So Israel objects to the appointed place and complains of God's taste for locations!

Really, why pick on the British Isles for the fulfillment of such passages? Why not choose Borneo, New Guinea, Java—they are all “isles of the sea”—and in that case Isa. 49:20, “this place is too strait for me,” might be applied to Japan expansion! Would not that be “plausible”?

6. If these passages refer to Anglo-Israelism, and if the U. S. A. is a part of Israel as they contend, but the British Isles is the appointed place for Israel—then God could not be “in the midst” of them, as declared in Isa. 12:6. The theory is a chain of far-fetched imaginations, a network of speculations, a bundle of pure guesses.

7. The thing that was declared in the “isles of the sea” shows that the British-Israel idea is wrong. Read Jer. 31:10: “Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.” The thing declared in the “isles,” where Israel was at the time, was that God would bring Israel back *to their own land*. So the “isles of the sea” were not Israel's “own land”—God declared to Israel, who was then scattered “in the isles” that he would bring them back to their own land. “And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.”—Jer. 31:17.

The “isles of the sea” simply referred to the “inhabitants of the coasts,” and bringing Israel back “to their own border” took place when they returned from the North “to the land that I have given for an inheritance unto your fathers.”—Jer. 3:18. That land, of course, was the land promised to Abraham, the land of Canaan—Palestine. We are plainly told that the Edict of Cyrus the Great, king of Persia, fulfilled all of these prophecies spoken by Jeremiah concerning Israel and her land—a blanket fulfillment—to which reference has several times been made in this series of addresses. Read 2 Chron. 36:20-23 and Ezra 1:1-3.

(5) The ships of Tarshish—Isa. 23:1-10.

Anglo-Israelists claim that the “land of Tarshish” is the British Isles and “the ships of Tarshish” are the British Navy—the greatest marine power, we are told, and therefore “the appointed place.” That line of talk may have seemed a little

more plausible a few years ago than now, but it is about to become obsolete since the British Navy is not now the "greatest world marine" and hence may turn out not to be "the appointed place" at all.

Since the Isa. 23:1-10 passage is one of their most important texts, let us read the whole of it, with proper attention: "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. Be still, ye inhabitants of the Isle: thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes? Whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish; there is no more strength."

A good look at this asserted proof-text will be sufficient to convince the candid that their deductions are wholly wrong.

1. The people of Tarshish were Gentiles, not Israelites—Gen. 10:4-5. Isles referred to are the "inhabitants of the coasts," as mentioned in verse 2. Those who "passed over" to Tarshish were Gentile inhabitants, as shown in verse 5.

2. The Gentiles among the nations to be punished would flee to Tarshish, to Pul and to Lud. Isa. 66:19-20: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud . . . to the isles afar off . . . and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem, saith the Lord." That is a poor text for British Israelism. It has God bringing his people Israel to Jerusalem instead of to the British Isles, and the Gentiles among the nations to be punished as fleeing to Tarshish, Pul and Lud. Then in the next

verses of the same chapter it describes the temple being rebuilt in Jerusalem and the Jews resuming the observance of the new moon and the sabbath ceremonies of the law of Moses. All of these passages have to do with Israel's captivity and return, and contain not even a remote hint at the contentions of Anglo-British Israelism. But a visionary speculator does not need a "hint" when he goes in for manufacturing theories—he just needs a theory!

(6) The house of Israel—Matt. 10:5-6.

In sending the twelve disciples forth under the limited commission, Jesus said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." On this point Anglo-Israelists make four of their major claims, which I wish to examine, one by one.

First: The claim that the "house of Israel" does not include the Jews.

In the Anglo-Israel official magazine DESTINY, October 1943, page 347, this statement is found: "In that house there are no Jews." Again, in the same issue of that publication, page 364, this statement is found: "The ten tribes were not in Babylon."

So what? According to them, there were no Jews in the house of Israel, for it is composed only of the ten tribes. But the ten tribes were not in Babylon, they assert. Then the house of Israel could not have been in Babylon, if their claim is true. But the Jews were in Babylon. And the house of Israel was in Babylon. But Anglo-Israelists tell us that "no Jew" was in the house of Israel. Then who were in "that house" in Babylon? If the ten tribes were not in Babylon, and "no Jew" was ever in the house of Israel, but the house of Israel was in Babylon—of whom was the house of Israel in Babylon composed? Not the ten tribes, for they tell us they were not there. Not the Jews, for they tell us "in that house there are no Jews."

But the Bible says plainly that the house of Israel *was in Babylon*. Let us look at the evidence in Ezekiel. Bear in mind that Ezekiel was himself in Babylon with the Jews—but Anglo-Israelists insist that they were not in the house. Only the ten tribes are in the house of Israel, in their theory, and "the ten tribes were not in Babylon," says DESTINY. All right, now hear Ezekiel on the point, as God commands him, in Babylon:

1. "Go speak unto the house of Israel."—Ezek. 3:1.

2. "For thou art not sent to a people of strange speech . . . but to the house of Israel."—Ezek. 3:5.

3. "And go, get to them of the captivity, under the children of thy people."—Ezek. 3:11.

Ezekiel was commanded to speak to the house of Israel; to speak *only* to the house of Israel; and to them "of the captivity." Now notice what Ezekiel says:

4. "Then I came to them of the captivity at Telabib, that dwelt by the river Chebar."—Ezek. 3:15.

Now, the Anglo-Israel authority says that "the ten tribes were not in Babylon." Therefore, those who were in Babylon were of necessity the Jews. But it was the house of Israel in Babylon, to whom Ezekiel was commanded to speak, and to them only, dwelling where he was by the River Chebar. So the house of Israel was in Babylon, and the Jews were in it—not merely *in* it, they were *it*.

But Ezekiel goes farther than that. He tells us plainly that he was "in the midst" of the house of Israel in Babylon. The people in whose "midst" he was dwelling in Babylon were the house of Israel, for he was in the midst of it. Let us see.

1. "Son of man thou dwellest in the midst of a rebellious house."—Ezek. 12:2.

2. "Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?"—Ezek. 12:9.

So it is plainly stated there that Ezekiel dwelt "in the midst" of a rebellious house; and "the rebellious house" was the "house of Israel"; therefore Ezekiel was dwelling in the midst of the house of Israel—in Babylon. But Anglo-Israelists say that the ten tribes were not in Babylon. But Ezekiel says the house of Israel was in Babylon. Anglo-Israelists say there were "no Jews" in that "house." But since the ten tribes were not in Babylon, it follows that those in Babylon were "Jews," so anybody that can see through a ladder with rungs two feet apart ought to see that the house of Israel in Babylon were the Jews of the captivity. So the Jews were "in that house" and the Anglo-Israelists are wrong. Their vaunted publication *DESTINY* made an egregious mis-statement, which is a very mild way to put it, and ought to print an apology in their columns for their ignorance.

But notice again: The elders of Israel came to Ezekiel in Babylon. "Then came certain of the elders of Israel unto me, and sat before me."—Ezekiel 14:1. There in Babylon by the

river Chebar, where Ezekiel sat, the elders of Israel came to him. Were these "elders of Israel" in "the house of Israel"? Read the verse 5: "Therefore speak unto them, and say unto them, Thus saith the Lord God; every man of the house of Israel that setteth up his idols in his heart . . . and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols." Then read verse 6: "Therefore say unto the house of Israel, Thus saith the Lord God; repent and turn yourselves from idols."

So "the elders of Israel" in Babylon, who were inquiring of Ezekiel, were in the "house of Israel," and Ezekiel was himself "in the midst" of the "house of Israel" in Babylon. But Anglo-Israel authority says that the ten tribes were not in Babylon. Therefore these "elders of Israel" in Babylon were admittedly *Jews*, and they were "in the house of Israel" in Babylon—therefore, *there were Jews in that house*. Anglo-Israelism to the contrary, notwithstanding.

In the light of all of this, read another statement from DESTINY, October 1943, page 364: "From the time of the separation of the ten tribes under Jereboam, the northern kingdom is *almost invariably* referred to as Israel, the house of Israel, never once referred to as Jews . . . house of Israel and house of Judah . . . distinct and separate."

The article in DESTINY then adds: "One has only to read the prophets to see this." And I will add: Yes—the prophet Ezekiel, for instance! It is difficult indeed to "see" how any man with enough intelligence to write an article to a magazine, much less to be the editor of one, could read the prophet Ezekiel and still contend that the house of Israel was not in Babylon and that the Jews were not in it. The adage that there are none so blind as those who will not see, must be a true one.

This disposes of the first of the major claims based on "the lost sheep of the house of Israel" of Matt. 10, so we advance to the next.

Second: The claim that the ten tribes did not return to Palestine under the edict of Cyrus.

Hear DESTINY again: "The ten tribes were not in Babylon . . . There is not a word about the ten tribes, nor any part of them returning."—Oct. 1943, Page 364.

Now let us put Jeremiah on the witness stand and hear him testify:

1. Jeremiah said that the Israel that dwelt in the north

country would return. "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23:7-8.

Now the north country is where the ten tribes dwelt, and DESTINY says "the ten tribes were not in Babylon"—so this passage must refer to the ten tribes part of the house of Israel. According to Jeremiah they were in the Return. DESTINY says they were not. Jeremiah says they were. What do you say, my friends? It is a choice between DESTINY, the Anglo-Israel authority of man, and Jeremiah, the inspired prophet of God. I have already made my choice—and it is not Anglo-Israel DESTINY. I stand with God and Jeremiah, against Anglo-Israelism and falsehood. But note another statement of Jeremiah's.

2. The decree to Cyrus fulfilled all that Jeremiah had spoken concerning Israel's captivity and return.—Jer. 25:11-13:

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations."

Now read 2 Chron. 36:20-23:

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath to fulfil threescore and ten years. Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout his kingdom, and put it also in writing saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me: and he hath

charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

It is here stated that Cyrus had been given "all the kingdoms of the earth" and this proclamation was made "throughout all his kingdom." The decree was therefore made in the north country as it was in Babylon, and included the ten tribes. But as the passage in 2 Chron. 36 and Ezra 1 plainly affirm that this decree of Cyrus "fulfilled" and "accomplished" what Jeremiah had spoken concerning this thing, and Jeremiah himself said that it fulfilled "all my words," it of necessity fulfilled what he said in Jer. 23:7-8 concerning the return of Israel from "the north country" and "from all countries whither I had driven them."

"One has only to read the prophets," you see, "to have a clear grasp of this"—so said the British-Israel authority in a careless moment!

The statement of Anglo-Israel DESTINY that "there is not a word about the ten tribes, nor any part of them returning" is an inexcusable assertion, and is the type of religious falsehoods that keeps so many people in ignorance and error. Truly, "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

While on this point of the return of the ten tribes, let us put the prophet Ezekiel back on the stand for further testimony:

1. Prophesying to the house of Israel in Babylon, Ezekiel sees the ten tribes from the north country in the Return.—Ezek. 34:13.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Plainly, that is a reference to the ten tribes among the people of "many countries."

2. But Ezekiel also sees the whole house of Israel, the twelve tribes, in the Return.—Ezek. 47:13.

"Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions."

Now that was spoken by Ezekiel during the captivity and the scattering of all the tribes of Israel both in Babylon and in all the countries. In describing their borders when they

returned from the captivity, he included all twelve tribes. The prophecy includes Joseph, you will observe—Ephraim and Manasseh—and proves clearly that Ezekiel understood that they were to be in the Return. Was Ezekiel mistaken? According to the Anglo-Israel theory he was. Therefore, they are wrong, because Ezekiel was right.

3. Finally, Ezekiel sees them united—consolidated into one house—after the Return.—Ezek. 37:11-22.

“Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; behold, my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto them saying, wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

Ezekiel 37 thus gives the vision of the “valley of dry bones.” Verses 1-10 describe the valley full of dry bones; Ezekiel “prophesied upon them, and breath came into them, and they lived, and

stood upon their feet, an exceeding great army." Then God said to Ezekiel, "These bones are the whole house of Israel—therefore prophesy and say unto them . . . behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

There are three things of special significance in this chapter: (1) The bones were the whole house of Israel—verse 11. (2) Their captivity was represented as being in their graves, and the return to their land was their resurrection from their graves—verse 12. (3) Taking the two sticks, one of Joseph, for Ephraim, and one of Judah, and joining them into one stick, signified the uniting of the house of Israel and the house of Judah into one house—the merging of the ten tribes into Judah, which became "the whole house of Israel"—so that after the Return there were no longer two houses or nations, but "one nation in the land" and "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

That settles it. "One has only to read the prophets to have a clear grasp" of this, according to DESTINY, you know! Thus we have disposed of the second major claim of the Israelists on the expression "lost sheep of the house of Israel" in Matt. 10, and we proceed to the next.

Third: The claim that the ten tribes did not cease to exist, after the captivity, as a distinct and separate people.

Under the caption "Who and Where Are the Lost Ten Tribes?" an Anglo-Israel authority deposes as follows: "Where are they? They are somewhere on earth. They are a distinct and separate people." DESTINY, October 1943, page 362.

On this point let us bring the prophet Hosea to the witness stand. His testimony, added to that of Jeremiah and Ezekiel, settles the issue, and shows the Anglo-Israel claim to be absolutely false.

Let us read with due deliberation here Hos. 1:2-11:

"The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I

will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Loruhamah, she conceived and bare a son. Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

The following points, gathered from these verses, must be evident:

1. Israel's disobedience was compared to whoredom—verses 1-2.

2. The kingdom of Israel, as a result, was doomed to cease.—verse 4.

3. God would have no mercy on the ten tribes, but utterly take them away—verse 6.

4. They would no longer be his people and he would not be their God.—verse 9.

5. They would have no king on earth after the return from captivity.—Hos. 13:11. God had given them a king in "anger" and he had taken him away in "wrath." Now God would be king over Israel united into one house in their land, with the identity of the ten tribes lost, never to exist again as a nation.

We challenge any man to show where Israel was ever promised a king on earth after the captivity. The earthly king was a rebellion, never a part of the promise, nor of the original set-up, and an earthly king has nothing to do with the fulfillment of God's promises to Israel. From this point the prophecy passes to the spiritual, when they should seek the Lord, and David their king.—Hos. 3:4-5. "The children of Israel shall abide many days without king, and without prince, and without sac-

rifice and without pillar, and without ephod or teraphim: Afterward shall the children of Israel return and seek the Lord their God and David their king, and shall come with fear unto the Lord and to his goodness in the latter days." Surely no one would deny that this refers to Christ. The most ardent literalist would hardly be bold enough to say that this passage means the "literal" David. It was Christ, the new David, the spiritual David, whom they would seek, after having been "many days" without a king, without sacrifice, without ephod, without teraphim. Furthermore, this would be "afterward" or "in the latter days," and it is clearly a Messianic prophecy, referring to the first coming of the Lord. It has therefore been fulfilled.

Another passage in Jeremiah adds strength and beauty to these prophetic visions of the Messiah, the David Christ, soon to become their King. I read from Jer. 33:15-18: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings and to do sacrifice continually." The expressions "at that time" and "in the latter days" and "in those days" clearly show that the prophecy refers to Christ, that he would come into the world, be their king, and stay their king, and therefore "David shall never want a man to sit upon the throne of the house of Israel." When? "In those days"—the days of that Righteous Branch, Jesus Christ. Why? Because Christ as king, is king eternally, just as he is "priest forever after the order of Melchizedek"—both king and priest, at the same time, with no change to take place in priesthood or kingship—hence, forever, *continually*. The prophecy has shifted to the spiritual. The fleshly kingdom and people are no more. And it has been fulfilled in Jesus Christ. He became king when he became priest, and he will be king and priest continually until time is no more.

Reverting again to the Hosea 1, those who were not his people, became his people—the Gentiles. Israel and Judah also became one people under one Head. The church is now the true Israel of God, the elect race, the royal priesthood, the holy nation, according to Peter—1 Peter 2:9-11. And Paul said the

prophecy of Hosea was fulfilled when the Gentiles were given the opportunity to “seek the Lord” and “trust” in Christ—Rom. 9:24-27. If Christ is not the fulfillment of these prophecies, Gentiles do not now “trust” in him, and cannot now “seek the Lord.”

Anglo-Israelism is a system of literalism which denies the New Testament application of these prophecies. With reference to them Paul says, “as he saith also in Hosea” and “as Isaiah said before”—and that settles it. Anglo-Israelism to the contrary, notwithstanding.

Having now disposed of three of these major claims of Anglo-Israelism, based on Matt. 10, I proceed to the last one.

Fourth: The claim that the lost sheep of the house of Israel in the New Testament were the ten tribes only.

Let us read again, in full, this passage which by the Anglo-Israelists is considered so important to their theory: “These twelve Jesus sent forth, and commanded, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of “Israel.”—Matt. 10:5-6.

Some final comments on the passage are in order:

1. The disciples were to “go” to the lost sheep of the house of Israel. Now they had to know *who* and *where* they were in order to do it. If the disciples knew who they were and where they were, they could not have obeyed the command there in the British-Israel sense. If they did not know who and where they were, they could not have obeyed the command there in Judea and Galilee. If the lost sheep of the house of Israel meant the ten tribes, and they were in the British Isles, the disciples had quite a journey to “go” when they preached to them. But the fact is that in obeying his commission the disciples did not leave the borders of Judea and Galilee. Read it in Matt. 10:23: “For verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of man be come.” The “cities of Israel” were not the cities of Great Britain, and the “men of Israel” were not Englishmen.

It is furthermore stated that Jesus himself was sent only to “the lost sheep of the house of Israel.”—Matt. 15:24. Was Jesus sent only to the ten tribes? It is a known fact that he was never outside the land of Palestine. So the “lost sheep of the house of Israel” definitely refers to Jews in Judea and Galilee,

and the house of Israel was simply the Jews, all the Jews. The word "lost" simply describes that condition.

So as the matter stands, the ones to whom Jesus and the disciples preached during his ministry on the earth were the "house of Israel" and the places where they did the preaching were referred to as "the cities of Israel." So the house of Israel, including the ten tribes, was in Palestine during the personal ministry of Jesus Christ on earth. The claims of Anglo-Israelism to the contrary, notwithstanding.

Having now disposed of the five major claims of Anglo-Israelism concerning the house of Israel, I shall now offer some final objections to this British theory.

VI. INDICTMENTS AGAINST ANGLO-ISRAELISM

It can be readily seen by all who have followed closely the arguments set forth, that Anglo-Israelism is a British doctrine. It originated in England and spread to Canada, Australia, New Zealand and other British dominions. Its first foothold in the United States was in the New England states among the immigrants from the British Isles or those not far removed from England's ancestry and British pride. Its strongest appeal therefore is to Anglo-Saxon glory. On this basis I list the following indictments against this foreign vanity:

(1) It is a system of national religion.

Here I quote again from Anglo-Israel's official organ: "Destiny identifies the Anglo-Saxon-Celtic and kindred peoples as the house of Israel under the leadership of the U. S. A. and Great Britain."—DESTINY, Oct., 1943, page 336. Again: "These two nations are the greatest power on earth and being of the stock of Israel are fulfilling the many prophecies of Israel's greatness in these latter times."—DESTINY, page 337. More: "Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made his unalterable covenant, and upon whom he laid his law."—DESTINY, page 336. Thus does DESTINY, the official publication of Anglo-Israelism, testify to the nationalism of the system, thus pleading guilty to the charges, and in its admissions of nationalism it renders itself incompatible with Christianity.

But there is yet more evidence. Doctor John Matthews, of Los Angeles, is a recognized authority of Anglo-Israelism. He

deposes as follows: "Beginning the kingdom at mount Sinai, it was later removed to and continued in Ireland . . . later of the royal line in Scotland . . . and now we have king George VI ruling over the house of Israel on the British throne."—Radio address, August 21, 1943. This radio address was printed and distributed both at public meetings and through the mail. It is what Anglo-Israelists believe—namely, that king George VI occupies David's literal throne in England and "rules over the house of Israel on the British throne." Hear this: "Queen Victoria, queen of England, knew that she had inherited the throne of David."—Dr. John Matthews, August 21, 1943.

Now, friends, ponder that assertion—study the meaning of that claim. If the house of Hanover (lately Brunswick) is the house of Israel, and the throne of England is the throne of David, where are we? If that is true, when the thirteen colonies rebelled against England, they rebelled against a divine throne, the throne of David. If that is true, then this nation of ours—the United States of America—was formed in rebellion against the divine throne of God on earth, and is being perpetuated in rebellion against that divine throne. And if that is true, the only way the condition could be cured would be for this nation to dissolve the Union and go back under the British crown! That is Anglo-Israelism. I am speaking to an American audience—what do you think about it? Whether Anglo-Israelists avow this consequence, as doubtless some of them in their hearts do, or whether they do not—it is the inevitable consequence of the theory.

The Anglo-Israel authority Odlum, page 180, virtually concedes this consequence in this commitment: "There is no escape. All must serve Israel. All are serving Britain. Britain is Israel." But hear DESTINY again: "God organized a government at Sinai, declaring that this government and people would be His servant race." Page 337. By that statement it is meant that Great Britain is that government and that people. Here it is: "What shall be after the duration? I can answer in one word—the establishment of the kingdom of God with the Israel people as its center, its driving force, in this divine earthly government."—Dr. John Matthews, May 22, 1943.

Anglo-Israelism thus seeks to re-establish the same kind of a national Israel that was taken away. It is precisely that government that was organized at Sinai that Paul contrasted with Jerusalem in Gal. 4. Hagar and Ishmael were used in that

allegory to represent that government and that nation. There is no guess about it, that is precisely what Paul said. The two women were the two covenants—Sinai and Jerusalem. The two sons were the two nations—fleshly and spiritual. Paul said, *cast out* the Sinai covenant and her son. British-Israelism seeks to keep it, and to re-establish that which Paul cast off. Therefore—Anglo-Israelism is a system of cast-off nationalism in religion.

(2) It is a system of race superiority.

One of the oldest authorities of British-Israelism is a book entitled "Anglo-Israelism," by Howlett. On page 66 of this book, Howlett deposes as follows: "It is the manifest destiny of both our race and our language to dominate the world." Again he says: "All India is studying English. In Japan it is taught in the national schools at government expense."—page 67. Compare that statement with some similar utterances in "Mein Kampf" by a man named Adolf Hitler Schicklegruber! Incidentally, we have the explanation now as to *why* Japan was teaching some of her citizens the English language a few years ago at government expense. They meant to have this government changed by now, thought they would be running things over here, and would need plenty of Japanese who could speak English. And, incidentally again, Anglo-Israelism teaches that very ambition to "dominate" all the world by universal government and language through Great Britain whom they style "British Israel." Therefore—the only difference between Anglo-Israelism and German Nazi-ism can be reduced to one question: *Who is the master race?*

Continuing the evidence, I shall call your attention to another British-Israel publication, entitled "The Morning Cometh." On page 2 of that publication I have gathered the following: "When Russia has completed her part in the purpose for which 'the three heads of eagles' were raised . . . she herself, as one of the three heads and part of the image of Dan. 2 and the 'second beast' of Dan. 7:5, will be destroyed, as God states that he will 'incite you (Gog) and induce you, and bring you up from the far north and lead you to the hills of Israel,' where at Armageddon he will destroy Gog (Russia) and his army for their love of cruelty and anti-God and anti-Israel activities." This paragraph from this British-Israel authority teaches that Russia was being "led" and "induced" to bring her armies near

England, "the hills of Israel," where God would arrange for Great Britain (Israel) to double-cross Russia, her ally, and destroy her! What a doctrine! The authority mentioned cites "Fenton's Translation"—their pet version of the scriptures—to prove it.

Then on page 48 of the same publication this Anglo-Israelist authority endorses the Hitler purge. Here it is: "It would appear that Hitler and Mussolini and the anti-semitism throughout the many European countries are the fulfillment of Jeremiah 16:16-17 . . . This prophecy was made in 601 B.C. after the 'Good Figs' of Jeremiah 24:1-7 had been deported out of the land some years earlier, and was directed against the "evil figs," i.e., the Jews, the remnant of Judah."

The hatred of the Jew is as deeply imbedded in the being of an Anglo-Israelist as it was in the bosom of Adolf Hitler. So they have Hitler carrying out God's will in getting rid of the "evil figs"—the Jews—while the "good figs" are the real Israelites, and he should not exterminate them. Who is it saying all of this? Not just some stray author without authority or endorsement. It is quoted from a book that bears the seal of "The British-Israel Association, Vancouver, B. C.," and is printed officially by that association for free distribution. The farther we go the worse the doctrine becomes, but we proceed to another indictment.

(3) It is a system of political propaganda.

All must be greatly impressed with the great modesty of these British-Israel-ites, in their claims of British superiority over the U. S. A. on the ground that Ephraim should be greater than Manasseh! It is not because I particularly relish the reading of their phraseology that I am dishing out so much of it, but purely for its evidential value, that you may see the true character of this boasted, vaunted theory.

In "Morning Cometh," page 3, is found this statement: "Ephraim is placed before Manasseh, Great Britain and the United States respectively." So he respectfully, as well as respectfully, assigned the United States to a rank of subordination to Great Britain. So we are just "little Israelites." On pages 48-49 this British-Israel authority advocates the complete overthrow of the United States monetary system. So if this "religion" should come to "dominate" what they call "Manasseh"—meaning us—you can see what they would do to our govern-

ment—they would liquidate it, for Odlum says “all must serve Israel . . . and Britain is Israel.” Matthews declaims that “the British Empire is greater than the old Roman empire—three times greater.”—August 21, 1943. And he is the one who has king George VI on David's throne over there holding it down until the Lord Jesus Christ gets here. Then, they think, George the Sixth will step off and Jesus Christ will step on! So the Lord Jesus Christ in that theory will simply become a British king on earth, occupying the throne of the Hanovers and Brunswicks transferred from London, England, to Jerusalem of Palestine.

But hear the Doctor John Matthews again: “Israel means ruling with God. When we English speaking peoples return to God and his laws, we shall then rule with God, rule the entire world. Dominion will be ours. Headship is conferred on us. We are an elect nation. There you are. What do you think these scriptures mean? As Israelites we can never know defeat. If we are Gentiles, we are already whipped to a standstill.”—August 21, 1943. Now this: “We believe this war will be fought and won on the basis of Israel against Gentile dictators.”—Matthews, May 22, 1943. There is an endless amount of such blatant blathering, revealing a sinister system of political religion, but we must pass.

(4) It is a system of speculative vagaries.

In some phases it is similar in character to recent advent cults whose names are legion, who fancy they can see in the signs of the times the date of the Lord's return.

In the British-Israel publication “Morning Cometh” the date for the millennium to begin was set for 1945. Before that publication was finished, before the latter part of it was printed, they changed the date to 1948. Yes, that is found in “Morning Cometh,” page 25, then page 56. In the same publication, page 12, they placed the duration of the present war to 1953, and their date referred to the European war. It ended ahead of schedule, apparently. And to cap the climax, on page 57, they call their own doctrine “the British-Israel theory.” Well, nothing in the Bible is a theory, I would most certainly say. That is like Doctor John Matthews' “scriptural intimations” and “strong historical proof” for his theory. The truth would require a revision of that statement to read “not one scriptural intimation” and “no historical hint.”

(5) It is a system of rank materialism.

The Mormons claimed to be the ten tribes and built a fantastic, romantic story around the early Americans. Are the Anglo-Israelists trying to crash their party and steal their show?

The Russellites claimed that Christ came in 1873 and that his kingdom became apparent in 1914—another fantasy of materialism. The Roman Catholic church claims to be the material kingdom of God on earth. That is confusing. The pope Pius is in Rome and king George is in London—and it is Pius XII versus George VI, both claiming the divine throne. So the Anglo-Israelists are just offering us another material kingdom with an earthly throne, and George VI is merely holding the seat for Jesus Christ. Therefore, Anglo-Israelism is no better than any other form of millennialism and premillennialism. All such theories are related, one no better than another, though some may be more or less ambitious in what they propose. It should serve to teach some misguided people in the church that premillennialism is a divers heresy and should be rejected, renounced and denounced in all of its forms.

(6) It is a system of British-Israel doubt.

In the publication, "Morning Cometh," published by the British-Israel Association of Greater Vancouver, the following expressions, and many others like them, occur seventy times in fifty-nine pages: "It appears," "it seems," "we infer," "may guess," "reasonably suppose," "venture to think," "not hard to believe," and it winds up by saying, "we may be wrong, but"!

They have more "ifs" and "buts" in their theory than the "origin of species," or the hypothesis of evolution, and like them, it was born in doubt, exists in doubt and is destined to die in its own doubt. In one hundred years of its existence it has not advanced beyond a mere speculation. Instead of calling it British-Israel truth as they are wont to do, it should be labeled the British-Israel delusion.

(7) Finally—the whole theory is a wasted effort.

After all the effort, if it could be proved that the Anglo-Saxons in general, Great Britain in particular, and little lend-lease U. S. A. Manasseh thrown in for Ephraim's good measure, are in reality the descendants of the ten tribes, it still would

not follow that they are God's modern covenant people. God has no modern covenant people in any fleshly sense. An admission of the fleshly connection would only put the Anglo-Saxon people exactly where the Jews are—just has-beens so far as the flesh is concerned. Far from doing so, and as impossible as it is to do so, if nevertheless we did concede the ten tribes contention we could still deny and disprove the main Anglo-Israel doctrine, i.e., that God has a fleshly people now, or that he ever will have another such people, and that David's throne is on earth now or ever will be on earth again.

CHAPTER XII

EXCURSUS ON PROPHECY PROOF-TEXTS

In order to complete the compendium on modern millennialism, and to make this work a sort of pandect of prophecy insofar as related to the millennium theories, an addendum is indispensable, as an excursus on phases of prophetic questions not within the purview of the recorded discourses.

The whole policy of divine revelation is predicated by Paul in Heb. 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The apostle here affirms that Jesus Christ is heir of all things spoken by the prophets. The Old Testament was the dispensation of prophecy, during which God spake "at sundry times and in divers manners"—that is, in various portions or parts of revelation, and in diverse or many methods of communication. But all such revelation pointed to Christ, the object of all that the prophets had spoken. The prophecies were his inheritance, and being the heir of the "all things" which the prophets in many parts and methods had spoken, the prophecies are fulfilled in him. The prophecies are twofold in classification. First, the prophecies that pertained to certain developments in the history of the Old Testament from Moses to Malachi, and were fulfilled before the last prophet. Second, the prophecies that pertain to the plan of redemption in Christ, and are fulfilled in the gospel dispensation. The former prophecies were related to the latter in that through all the centuries the historical developments set the stage for the coming of Christ into the world. Prophecy, therefore, in either classification, in its very nature is the effect of divine interposition, is of itself miraculous, and is equivalent to any miracle.

As the Old Testament does contain prophecies concerning One who was to come—a Messiah, a Redeemer, a Saviour—and of a kingdom to be established by him, the only question would be whether these prophecies were fulfilled in the person of Jesus Christ, and in the establishment of his kingdom, the church. These questions are fully resolved by history. The time of his

appearance, the period of history, the concurring circumstances, with the many details entering into them, altogether fix the very date, from which his advent and his kingdom cannot be disconnected. All of these prophecies under consideration, and innumerable prophetic texts which must be left unmentioned, were delivered centuries before the existence of Christianity, the religion which they describe in such detail as though they were living in it—and all of this at a time when there was not a vestige of the kind of a kingdom they were describing in existence. There are numerous evidences and proofs of these facts, such as Gen. 49:10 concerning the Shiloh, his ancestry respecting his lineage, his place of birth, that he would be an Israelite, of the tribe of Judah, the family of David in the town of Bethlehem—all of which are applicable alike circumstantially to the promises to Abraham in Gen. 12:1-3, the predictions of Moses in Deut. 18:18, and the benedictions of Jacob in Gen. 49:10. No better descriptions could have been given, or can now or in the future be given, than the prophecies that were spoken centuries before Jesus of Nazareth appeared. The person and teaching of Christ, and all that the gospel is, are in complete accord with these prophecies. Combine and compare all the Old Testament prophecies and promises with the narratives and occurrences of the New Testament, and with the nature and history of Christianity, and it becomes evident that the former is but the transcript of the latter.

Such is not true of any other system than Christianity and its author. For instance, the prophet of Mahometanism had no precursor and his system had no antecedent. But Heb. 1:1 states that Christianity embraces the patriarchs, prophets and apostles, tracing the course of divine revelation from its origination with the prophets to its culmination in Christ as the source of all that Christianity is or claims to be. The divine policy of revelation was thus developed in sundry portions and a diversity of ways but in unity of plan. When the study of the prophecies is intelligently pursued the answer to the question "understandest thou what thou readest?" can be affirmative.

The prophecies are the keynotes of revelation, and as in a musical composition every note must harmonize with the keynote, else there is a discord. There is not a discord in divine revelation. It is one harmonious whole. To implement this grand truth the prophecies are arranged here in five parts: The Mosaic, the Davidic, the Major, the Minor and the Apocalyptic. They all point

to the New Testament fulfillment, and comparison of these prophecies with historical narratives of the New Testament records will convince any candid student that men of God wrote and spoke by inspiration.

The identifying features of the prophecies mark the time of the Saviour's appearance among men; the place of his birth; the family to which he belonged; his character, his life, his supernatural works and his superhuman sayings; his parabolic teaching, his suffering and death—all of these things connected with the purpose and effect of his coming into the world and the nature and extent of his kingdom, the prophecies expedited in advance. The authenticated records of the four gospels provide the indisputable proof for the fulfillment of all these features in the life of Jesus Christ.

I. THE MOSAIC PROPHECIES

The prophecies of Moses recorded in the Pentateuch center on two things: First, the coming of Shiloh and the sceptre of Judah; second, the fortunes and destiny of the Jews among the nations of the earth.

(1) Gen. 49:10.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” The time range of this prophecy would necessarily be co-extensive with the period of history through which Judah continued as a united people, with a ruling king and governed by their own laws. When Jesus Christ appeared Judah only had survived and remained. A king ruled over them in the successive reigns of the Herods. The Jews were governed by their own laws, and the sceptre had not departed from Judah. But when Shiloh came the sceptre departed from the fleshly Judah and passed to the spiritual Lion of the tribe of Judah, Jesus Christ, the Shiloh of Jacob's benediction and unto whom Jacob said would be the gathering of the people. That this prophecy had its fulfillment in Jesus Christ and does not now belong to the future admits of no uncertainty. The only reason that can be assigned for the superiority of the tribe of Judah in Jacob's death-bed benediction is that the ancestry of the Chief Ruler and Lawgiver, whom Jacob designated as Shiloh, should dwell in Judah.

(2) Deut. 18:18-19.

“I will raise them up a prophet from among their brethren, like unto thee . . . and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” In Acts 3:22 the apostle Peter quoted and applied this Mosaic prophecy to Jesus Christ as having been fulfilled in his coming into the world. It further presents the prophetic character of the One who was to come, and the nature and extent of his rule in the hearts of men. According to Moses in Gen. 49 the words of Jacob, “unto him shall the gathering of the people be” point to a universal spiritual kingdom under the the sceptre of Shiloh. But in Deut. 18 Moses records God’s own words that the law of this Prophet excepted and exempted none —“whosoever will not hearken . . . I will require it of him.”

The force of these, and all other “reigning” prophecies, is in the fact that at the time they were delivered there was not a vestige nor a sign of such a spiritual reign or kingdom, which Moses and all the prophets after him described and pointed to the future time when such a ruling king would appear and establish a kingdom not confined to the narrow bounds of the land of Judea and its adjacent provinces, but to extend in succeeding centuries to all the Gentile countries of the earth and to the uttermost ends, throughout the whole wide world.

The kingdom of Israel in the dispensation of the Jews was local, with a local king reigning on a local throne and over a local people. But the One who should come would be a Ruler whose reign would transcend all territorial bounds—the Prophet like unto Moses, the Shiloh whose sceptre was righteousness (Heb. 1:8) and whose reign was within men, the extension of which had no limits. Against this prophesied extending feature of the Shiloh’s rule in the expanding success of “the gospel of the kingdom” there can be no argument.

(3) Deut. 4:27.

“And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you.” This passage is but a preamble to the prophecies of Moses concerning the Jews and their land. Connected with Lev. 26 and Deut. 28 Moses prophesied that the Jews would be few and scattered among the nations, their land smitten, plucked and wasted. The land is a witness, as well as the peo-

ple, to the historical accuracy of this prophetic announcement many centuries ahead. His prophecy was threefold: First, against Judea; second, against Jerusalem; third, against the Jews themselves. Judea—the land of Palestine and its border—would be smitten, wasted, blighted, invaded and left defenseless. Jerusalem would be besieged and their temple destroyed, and it would mark the end of their state. The Jews would be a conquered people, subjected by a nation from afar, whose speech or language the Jews would not know, and they would be scattered but not consumed—their nation would end but their race would survive, yet to remain few in number, to be a hiss and a byword among all nations whither they should go. In the midst of these conditions they would become a rapacious people, austere and commercial, prospering from the revenues of their grasping rapacity. Among the nations they should find no place for the sole of their feet—they would be a wandering people without a homeland. All of these prophecies respecting the Jews were delivered with anticipated clearness of history then unwritten. Today, in the light of history both the land and the people are a witness to the inspiration of the Mosaic prophecies. The Romans of fierce countenance, whose speech or language the Jews did not understand, came from afar to fulfill the very details of the Mosaic description, overrunning the land, conquering, subjecting and scattering the Jews among all the nations of the world. Every landmark has been removed, their land gone, their nation ended and their race alone, without their genealogies, survives.

As for Jerusalem, the prophecies of the Pentateuch with reference to its siege and destruction are in complete accord with the Lord's descriptions of that impending tragical event during his ministry as recorded in the three gospel records of Matthew 24, Mark 13 and Luke 21.

The final touch that Moses gave to this prophetic history of the Jews is couched in Deut. 28:29. The scattered, homeless, wandering Jews would remain an adamant and rejecting people, smitten with blindness, groping in darkness in the midst of the light, even to this day in long continued rejection of Christ and Christianity. In consideration of these Mosaic prophecies on the physical and racial destiny of the Jews, a distinction should be made between the prophecies concerning their captivity and the prophecies bearing on the final and permanent state. In Deuteronomy 30 Moses describes the causes of their

captivity, the promise of return and the conditions of their restoration to their land. These prophecies, as the like prophecies of Jeremiah, were fulfilled in the Assyrian and Babylonian captivities and the return from all countries of their exile. But the prophecies of Leviticus 26 and Deuteronomy 28 are not captivity and restoration prophecies. They reach beyond all temporary exile to the final condition of the physical Jew, rejected and scattered, never to be nationally restored. But something better than national restoration and fleshly glory and pride are extended to their scattered race—that spiritual restoration together with the Israelites of Gal. 6:16 whom Paul, himself an Israelite, calls “the Israel of God” in the Lord Jesus.

II. THE DAVIDIC PROPHECIES

The prophecies that have been classed as Davidic refer usually to the prophetic psalms but also include the prophetic declarations which God made to David through Nathan, the king's seer, which are recorded in the book of Samuel. In Acts 3:24 the apostle Peter said: “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” This statement not only lists Samuel as among the books of prophecy but specifically states that the prophecies of Samuel and all the prophets “that follow after” are fulfilled in “these days”—the gospel dispensation. In the next verse, Acts 3:25, Peter said, “Ye are the children of the prophets, and of the covenant which God made with our fathers.” The children of the prophets are those with whom the prophecies have been fulfilled. If these prophecies are yet future, the Jews whom Peter addressed were not “children of the prophets,” and the prophets' children would be those in the future with whom the fulfillment would take place. When Peter announced that the prophets foretold “these days,” in order to impress upon the Jews that the prophecies had been fulfilled he said, “ye are the children of the prophets.”

Anticipating the prophecies in the book of Samuel concerning the Davidic throne, in 1 Sam. 2:10 Hannah was inspired to say “the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.” So we may look into the book of Samuel for definite prophecies concerning the divine lineage for David's throne. At this time the kingdom of Israel under Saul had not been established, and Hannah's prayer is a prophecy of the Davidic kingdom.

(1) 2 Sam. 7:12-16.

“When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.”

The apostle, in Heb. 1:5, quoted the statement “I will be to him a father and he shall be to me a Son,” and declared that it meant Christ. That much is settled at the start by a plain statement of an inspired apostle, and therefore cannot be disputed. The seed that God should set up would “proceed out of thy bowels”—of David’s lineage or family. But the seed would be a special son, of whom God and not David would be the father. This clearly indicates that Christ would be the begotten of God, but of David’s lineage according to the genealogies of both Matthew and Luke. Through this seed God would “establish the throne of his kingdom forever,” an unmistakable prophetic reference to the spiritual kingdom and throne which was to be established by Jesus Christ.

The reference in verses 14 and 15 are prophecies of the vicarious sufferings of Christ, who took the sinner’s place and “became sin for us”—2 Cor. 5:21—as though he himself was a sinner, and he was thus “chastened by the rod of men.” The fifty-third chapter of Isaiah gives a detailed description of the sufferings of Christ in the sinner’s place, as in verses 4 to 6: “Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every man to his own way; and the Lord hath laid upon him the iniquity of us all.” The whole of this prophecy refers to Christ, and it amplifies the language of 2 Sam. 7:14 in reference to the iniquity of the seed—the son—whom God would set on David’s throne and how God would “chasten him with the rod of men and with the stripes of the children of men.” These expressions indicate that the son

who should be chastened with the rod of men and with the stripes of the children of men was not in that classification, not of the ordinary or general children of men, but a special descendant of David and son of God.

With the meaning of this Davidic prophecy settled, another thing is settled with it—that Christ must occupy David's throne while David is yet in the grave, before the resurrection of David, therefore before the second coming of Christ. With inspired finality it declares that Jesus Christ cannot occupy the throne of David after his coming, for David will have been raised from the dead and no longer in the grave—"sleeping with his fathers." Peter said in Acts 2:29-31 concerning David, that "his sepulcher is with us unto this day . . . and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he foreseeing this before spake of the resurrection of Christ . . . therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." The *promise of the Holy Spirit* here means the promise made to David to set Christ on his throne, it was the promise of the Holy Spirit, and Christ *received the promise* when he was exalted to the right hand of God. Though Peter's statements in Acts 2 are a multiple quotation of several prophetic passages from the psalms, it nevertheless confirms the application of 2 Sam. 7:12-16. It completely upsets the millennial theory that Christ at his second coming will re-establish and occupy the throne of David in Jerusalem of Palestine, or anywhere else on the earth. It further proves that Jesus Christ is on the throne of David in heaven now.

(2) Psalms 2:6-9:

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is claimed that verses 6 and 7 refer to the millennial age when God shall "set my king upon my holy hill of Zion" and "shall give thee the heathen for thine inheritance." But verses

1 and 2 of the chapter are quoted in Acts 4:24-26, applying it to first coming of Christ, when the Gentiles should be a part of the inheritance. Then in Acts 13:33 the apostle quoted this psalm in a sermon to the Jews showing its fulfillment and said, "as in the second psalm." In verse 42, after the Jews had rejected his evidence and "were gone out of the synagogue," the Gentiles "besought that these words might be preached to them the next sabbath." Verse 7 is quoted in Heb. 1:5 and Heb. 5:5 as having been fulfilled. Psalms 2 is therefore fulfilled prophecy. Verse 8 refers to the world-wide spread of the kingdom of Christ and verse 9 is symbolic of the irresistible power of the gospel.

(3) Psalms 72:8-9:

"He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

Verse 8 refers to "dominion from sea to sea, and from the river unto the ends of the earth." Verse 9 says that "his enemies shall lick the dust." It is urged that these expressions must refer to a future millennium. But in Zech. 9:9-10 the prophet said when that king should come he would be "lowly, and riding upon an ass, and upon a colt the foal of an ass," and that "his dominion" would be "from sea even to sea, and from the river even to the ends of the earth." Matthew 21:9 records the fulfillment of Zechariah's prophecy, which connected with Psalms 72 shows plainly that the reference was to the establishment of the kingdom at the first coming of Christ. Verse 9 was fulfilled in the victory of Christ over satan when he arose from the dead. Such passages as Acts 2:34-36; 1 Cor. 15:25-28 and Col. 2:15, taken with the Lord's own parable of entering the strong man's house, binding him and spoiling his goods, in Matt. 12 and Luke 11, show how and when his enemies "licked the dust." Jesus "captured the captivity"—Eph. 4:8—set the captives free; triumphed over satan; spoiled satan's goods; made a show of them openly; and that is when his enemies "licked the dust" or in our modern slang, "kissed the dirt"!

(4) Psalms 110:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy

power. The Lord at thy right hand shall strike through kings in the day of his wrath." The claim that the phrase "the day of thy power" refers to the millennial age conforms to the pattern of millennial argumentation—a mere assertion—disproved by the use made of this psalm in the New Testament by the apostles of Christ. Reference has been made to Peter's quotation of verse 1 in Acts 2:34: "For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Peter told the Jews that this Davidic prophecy was fulfilled when Jesus Christ ascended into heaven—the premillennialists to the contrary, notwithstanding. Paul also quoted verse 1 in Heb. 1:13 and applied it to the present position of Christ in heaven. In Heb. 5:6 the apostle quotes verse 4, "Thou art a priest forever after the order of Melchizedek," to prove that Jesus Christ is now the kind of priest in heaven that Melchizedek typified. Verse 5 which says "the Lord shall strike through kings in the day of his wrath" is only a declaration of judgment against all in high positions who should set themselves in opposition to the kingdom of Christ. Such a judgment against the great men, the chief captains and mighty men of the earth, is the subject of a graphic description by John in Rev. 6:15 and is parallel in meaning with Psa. 110:5. Both passages are figurative descriptions of divine wrath and judgment against all men, great or small, who oppose the government of his King, Jesus Christ. The doom of all such is pronounced. To twist such a pronouncement of judgment into a literal overthrow of the nations of the earth to make a place for an earthly millennial government of Christ is an unconscionable handling of the scriptures. It is plainly evident that Psa. 110 describes this dispensation. Note the following:

1. Sit at God's right hand in the day of his power.
2. Rule in midst of enemies in the day of his power.
3. Priest after the order of Melchizedek in day of his power.
4. People willing subjects in the day of his power.

Now note the following:

1. He sits at God's right hand now. Heb. 1:3.
2. He rules in midst of his enemies now. Heb. 1:8, 13.
3. He is priest after order of Melchizedek now. Heb. 4:14; 6:20.
4. His people are willing subjects now. Matt. 28:18-20.

Therefore: The present dispensation of the gospel is the day of his power.

Alexander, Caesar, Charlemagne, the kings and emperors of the earth, have established empires and dominions by forcing the submission of unwilling subjects. Such is not the nature of the kingdom of Christ. Men are not made the subjects of King Christ by coercion, but through persuasion. We cannot shoot the gospel into a man nor machine-gun the religion of Christ into him. The Lord commanded that the gospel should be preached to all nations—Christianity therefore is not coercive, but persuasive.

The cross section of the psalm prophecies cited are sufficient as examples of the fulfillment of all the Davidic prophecies. But for further comparison and study the following references may be traced to their fulfillment in the New Testament quotations: Psa. 16:10—Acts 2:31; 13:35. Psa. 16:8-11—Acts 2:25-28. Psa. 18:49—Rom. 15:9. Psa. 22:22—Heb. 2:12. Psa. 40:6-8—Heb. 10:5-9. Psa. 45:6-7—Heb. 1:8-9. Psa. 69:9—Rom. 15:3. Psa. 69:21—Matt. 27:48. Psa. 78:2—Matt. 13:35. Psa. 97:7—Heb. 1:6. Psa. 118:22—Acts 4:11. Psa. 118:26—Jno. 12:13. Psa. 132:11—Acts 2:30.

All of these passages listed represent the prophecies and the direct quotations in the New Testament, showing their definite fulfillment, a considerable number of which modern prophecy interpreters assign to the future.

The twenty-second psalm is a virtual prophetic parallel of the crucifixion records of Matthew, Mark, Luke and John, though it was uttered a thousand years before Christ died on Calvary. The two hundred eighty quotations in the New Testament from the Old Testament unquestionably link Old Testament prophecy with New Testament history.

III. THE MAJOR PROPHETS

These prophets were God's speakers, and more—they were God's forth-speakers, speaking for God of the things to be before they came into being, and before a vestige of that which was prophesied had existence or was in evidence in any form, therefore prophesied when their truth could not have been realized. Yet a succession of prophets arose one after the other from Isaiah to Malachi testifying of the One to come and of the kingdom to be established at his coming, his advent into the world. The book of prophecy was then sealed for centuries before Christ, its object, appeared to establish the kingdom the prophets foretold. No man or set of men, singly or collectively,

could have described the origin, nature, effect and extent of a kingdom the existence of which they could have entertained no thought or idea. More than that, they described the Person who would appear, his ancestry, nativity, period of life and manner of death, all the facts of which were drawn with inerrant precision that cannot be misunderstood. If the prophecies apply to the life of any person at all, no other than Jesus Christ can fulfill them. The death of Christ was unparalleled as was his life. His being from heaven and not from the world had no prototype or antecedent among the kingdoms of the earth. The prophecies, therefore, are more than mere human predictions of prior events, they were God's forth-speakers, and "holy men of God spake as they were moved by the Holy Spirit"—2 Pet. 1:21.

The burden of all the prophets may be summed up in a fourfold classification. First, the destruction and doom pronounced on the heathen cities and nations, such as Babylon and Nineveh, Tyre and Sidon, Damascus and Avalon, Egypt and Assyria. Second, the captivity of Israel and Judah and the return from exile, resulting in the end of the distinction between Judah and Israel, merging the whole house of Israel into one under Judah. Third, the anticipation of the coming of the Messiah and the establishment of the messianic kingdom—the church or kingdom of Christ. Fourth, the final destruction of Jerusalem, the temple and the Jewish state, bringing an end to Judaism and making way for the universal expansion of Christianity through the spread of the gospel over all the world. The first and second classifications were fulfilled in the progress of Old Testament history. The third and fourth classifications were fulfilled in the gospel dispensation, culminating in the siege and destruction of Jerusalem, the demolition of the temple, the end of the Jewish state, and the complete downfall of Judaism. With the destruction of Jerusalem the greatest enemy of Christianity and obstacle in the path of the church was removed, clearing the way for the fulfillment of the prophetic declaration of Isaiah 11 that "the earth shall be full of the knowledge of the Lord, as waters cover the sea." It is in the many such majestic declarations that every great truth of the gospel was anticipated by the prophets.

The purpose of this chapter is primarily the examination of *prophecy proof-texts* to show that premillennialism holds no claim in whole or in part on the prophecies. But to clear the

way for a look into the specific texts, a general review of the books is necessary as a compass or purview of the texts. It is understood, of course, that this analysis of the books is not intended to be a commentary, but rather a guide to a detailed study of the prophecies.

The Book of Isaiah

For twenty-five centuries after the time of Isaiah the single authorship and unity of the book that bears his name were not questioned. It has been reserved for late critics, far removed from the times, places and events, to engage in a wanton emasculation of the books of the Bible; but their criticisms have been so remote and their surgery so reckless as to lose the force. The manner in which these men of the school of *higher criticism* have dismembered and dissected the biblical books renders it impossible to find an important passage, the genuineness of which has not been questioned by some and rejected by others. But the critics do not agree, the doubters vie with the dubious, leaving the impression that the doubters are in competition.

The campaign to disintegrate the integrity of the text of the scriptures originated in the latter part of the eighteenth century, and was at the first limited to occasional verses or the suspicion of a single section or chapter; but it developed into the *deutero-Isaiah*—that a *second* Isaiah was author of the latter part of the book, written after the events recorded as prophecy occurred, and even after the close of the old testament era; as late as the Maccabean period. This was the critical view up to about 1890, and since that time the *trito-Isaiah critic* has emerged claiming that *three* Isaiah's at different periods were fragmentary authors of its contents, and that none of them belonged to the period assigned to the prophecy; and that none of them belonged to the same generation. So the book of Isaiah has been reduced by these critics to a heterogeneous miscellany, the authorship of which becomes obscured and unknown by the critics themselves in the disagreement of their theories; and there can be no positive conclusions reached among the critics.

The reason back of all the efforts to destroy the authorship and chronology of the prophecies, or if they cannot destroy them, to cast suspicion upon them and veil them in doubt, is the erroneous assumption of the modernists of these schools of criticism that the prophet could not speak of things beyond his own time and historical surroundings. This assumption is denied by Isaiah in chapter 8, verse 16: "Bind up the testimony,

seal the law among my disciples." The passage obviously means that the prophetic testimony included things not pertaining to his own time, nor to be fulfilled in his own day, but reserved for the future. Again in chapter 30, verse 8: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." And again in chapter 42, verse 23 he further declares: "Who among you will give ear to this? Who will hearken and hear for the time to come?" Thus the prophet himself lifts his utterances outside the historical present and gives them a character beyond mere *prediction* of things within the range of human foresight; and that is *prophecy*, the foretelling of events beyond existence of anything in the present time as a premise upon which to predicate a prediction, or from which to draw a conclusion.

The prophet did not only prophesy the destinies of nations and the events of ancient history centuries ahead, but their vision transcended the political and projected their apocalypses into the realm of the spiritual things of God; the coming of the Redeemer; the Messianic age; the establishment of the kingdom of heaven among men; the transformation of an old national Israel into a new spiritual Israel; and the universality of the kingdom of Christ. The critics assume that such a forecast of the conversion of the heathen which the fulfillment of such prophecies required was impossible from the date assigned to the book of Isaiah's prophecies; so they must either deny the meaning of the prophecies or change the chronology and the authorship of the book. The eleventh chapter of Isaiah is a clear prophecy of universal peace under the spiritual reign of the Messiah and chapter 14, verse 26, declares that "this is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations." All who are familiar with the relation between the Old Testament and the New Testament in the fulfillment of prophecies know that the eleventh chapter of Isaiah is linked with the fifteenth chapter of Romans, where inspiration verified its fulfillment. But the denial of inspiration by the average higher critic makes any answer to their assumptions unacceptable to them.

The authorship of the book of Isaiah is repeatedly ascribed to the Isaiah whose name it bears. Chapter 1, verse 1, affirms that it was written *in the days* of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah. Chapter 13, verse 1, reaffirms that the author was Isaiah, the son of Amoz. Chapter 8, verses

16 and 17, contains the prophet's statement that the testimony was his own to be delivered to his disciples; and chapters 30:8 and 42:23 connect the whole of the prophecy in relation to those statements with the same Isaiah and as being associated with him from the first.

It is heartening to note that among the critics there are some who do not belong to the surgical staff that dismembers the book of Isaiah's prophecies. Among them is the eminent scholar and reviser, Philip Schaff, and in him the authenticity of Isaiah had an able defender. In his *Bible Dictionary*, published last in 1885, he said: "The authenticity of the second part of Isaiah, from chapters 40-60, has been assailed by modern critics, who regard it a later production of some 'great unknown' prophet at the end of the Babylonian exile. But it is characteristic of prophetic vision to look into the far future as if it were present; and it makes not much difference for the divine character of the prophecy whether it was uttered five hundred or seven hundred years before its fulfillment. . . The description of the servant of God who suffers and dies for the sins of the people in chapter 53 applies to no other person in history, with any degree of propriety, but to Jesus Christ."

There has never been a convincing argument made to support the claim for the composite character of Isaiah against its authorship and unity.

It is generally agreed that the prophecy of Isaiah has two main divisions: chapters 1 to 39 and chapters 40 to 66.

The first division consists (1) of the predictions on Judah and Jerusalem, in chapters 1 to 12; (2) of the oracles on the the foreign nations, in chapters 13-23; (3) of the redemption of Israel from captivity and the forecasts of world judgments under both old and new dispensations, in chapters 24 to 27; (4) of the warnings and promises respecting the future in a vision of woes, attended by conditional temporal promise of national restitution and the ultimate spiritual promise of restoration in Christ, in chapters 28 to 35; (5) of an interlude in the prophecies concerning a period of the political history and the statesmanship of the prophet, in chapters 36 to 39.

The second division consists (1) of the deliverance from captivity through a future named servant—Cyrus the Persian—in chapters 40 to 48; (2) of the suffering servant of the Lord who became the sin offering for the whole race by vicar-

ious atonement, in chapters 49 to 57; (3) of the glory of Israel of all nations, in the new dispensation of universal redemption in the spiritual kingdom of David's seed, Jesus the Christ, in chapters 58 to 66.

The present work is not a commentary and it is not within its scope to attempt a verse by verse explanation of each vision and symbol of the prophecy; but based upon the two divisions of the book a summarily arranged chapter by chapter outline will not be outside the range of this treatise.

The *first* chapter introduces the "visions" concerning Judea and Jerusalem. The *second* begins with the "word" of Isaiah. This appears to be significant, as it is in verses 2 to 5 that the prophet foretells the establishment of the church and the inauguration of the new covenant from Jerusalem, to which the Lord alludes in Luke 24:46-47, and which was fulfilled on the day of Pentecost of the second chapter of Acts. The forecast of the fall and the ruin of Judah and Jerusalem, as an introduction to the book as a whole, continues through the *fifth* chapter.

The *sixth* chapter opens with the vision of the six-winged seraphim, the highest order of celestial beings, by whose agency the prophet's divine call was communicated and his inaugural commission delivered to him. Each seraph had six wings; with two the face was covered; with two the feet were covered; leaving two wings with which to fly. It signified that no sinful man could behold the Being of God, hence the coverings were as veils before God and the throne. The flying seraphim was a theophany of Isaiah's prophetic ministries. He so understood it when one of the seraphs flew to him, holding a live coal in his hand with tongs from the altar, and laid it upon the prophet's mouth. It was then that the prophet heard a voice, saying, "Whom shall I send?" and he answered, "here am I; send me." Thus the word of the prophet was to be an oracle to a sinful nation pronouncing doom. When he inquired "Lord, how long?" he was answered: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there shall be a great forsaking in the midst of the land." This is clearly a prophecy on the siege of Jerusalem and the captivity of Israel. But the last verse of the chapter ends with a reference to "the holy seed" which should be con-

tinued, an evident allusion to the spiritual lineage through the One to come. This use of the word "seed" will appear in later references to the spiritual fulfillment of these prophecies.

There are two notable references in the *seventh* chapter. First, in verses 5 to 9 where the prophet predicted the end of North Israel in "three score and five years," that they should "be not a people." In sixty-five years the ten tribes ceased to have a distinct existence. This is one of a few instances of literal mathematical calculation and fulfillment. The other reference is in verse 15: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The quotation of this passage from the Septuagint in Matt. 1:23 is the definite proof that it is a prophecy of the birth of Jesus of the virgin Mary. To translate the word *virgin* out of this text and make it mean merely a *young woman* would be to destroy the *sign* mentioned in the prophecy. What sign is there in a young woman bearing a son? None. And to so render the passage is meaningless, because it is not the function of old women to bear children—only young women do. Furthermore, Matthew quoted from the Septuagint version of Old Testament where the word signifies one who had not known man; and so Mary says of herself in Luke's record, chapter 1, verses 34-35.

The *eighth* chapter, verse 8, repeats the reference to Immanuel, and the context is a description of the kingdom of a virgin's son and the exultant joy in his birth and kingdom. From this point on there is constant reference to the Immanuel's kingdom, declaring that "the Spirit of the Lord should rest upon him," and so it did when he was baptized in the river Jordan. The reference in 7:16 that "before the child shall know to refuse evil, and choose the good," the land should be "forsaken of both her kings," may revert to the history of Israel, in that no earthly king existed for either Israel or Judah after the captivity; but if a fulfillment is sought in connection with upholding the virgin birth of Jesus in verse 14, it may be well to suggest here that in the New Testament history two kings were literally removed from the land during the childhood of the virgin Mary's Jesus. Sufficient to this argument is the fact that the rejection of Isa. 7:14, as a Messianic prophecy referring to the virgin birth of Jesus, is a denial of the inspiration of the New Testament writers who so applied it. In Matt. 1:22-23 Isaiah is quoted as saying "virgin," and if that is not

what the prophet said in reference to the mother of Jesus the inspiration and integrity of the New Testament text are vitiated. And since the Son of God affirmed this deity of himself it is thus sanctioned by the highest authority—that of Jesus Christ, from which for believers there is no appeal.

The *ninth* chapter, in verse 2, declares that a great light should be seen by the people walking in darkness, to be shined upon them who dwelt in the shadow of death, which prophecy is quoted in Matt. 4:16 and applied to the earthly ministry of Christ. In the same chapter, verses 6 to 7, the birth of Jesus is again foretold, attaching to him the symbolic names: "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," declaring that "upon the throne of David, to order it, and to establish it with judgment and with justice," this Prince of Peace should reign. A reference to the gospel narrative of Luke, chapter 1, verses 31 to 33, will verify the fulfillment of this prophecy of David's throne and the One to occupy it in the establishment of the kingdom of Christ, and his reign over the spiritual house of Jacob. The allusion to this prophecy by Luke connects the fulfillment with the birth of Christ, not his second coming, and the kingdom and throne of Isa. 9:6-7 are therefore existent and not a future expectation. The *tenth* chapter, verse 17, extends the symbolism in referring to the "Holy One" to be sent for "the light of Israel"; and in the *eleventh* chapter the prophet again discourses on the "holy seed" and the new Branch which should proceed from the old stump—the stem of Jesse. This prophecy is quoted in Rom. 15:12 and referred to in Rev. 22:16 where Jesus Christ, in both passages, is called the "root of Jesse" and the "offspring of David," adding prophetic names to the Lord Jesus Christ as numerous as the plenitudes of deity; in sequence to which the *twelfth* chapter, composed of six verses, consists of a joyful song of praise to the "Holy One of Israel."

From chapters *thirteen* to *twenty-three* the prophet delivers oracles (1) against the Chaldean capital, the fall of which should be as notable as the judgment against Sodom and Gomorrah; (2) against Moab, Ethiopia, Egypt and Tyre, the ruin of which pass successively before the prophet's vision in language of the highest poetic and sublime expression to be found in all literature, coupled with prophetic odes of future Messianic glory, when a new Israel would embrace all mankind and link the nations of the earth together. The fall of the Baby-

lon which had been "the glory of the kingdoms" and "the beauty of the Chaldees' excellency" was to be the signal for Israel's restoration. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" But as the fall of heathen Babylon was prerequisite to the restoration of exiled Israel from captivity, so the fall of spiritual Babylon in the destruction of the apostate Jerusalem was precedent to the emergence of the church from the oppressions envisioned in the New Testament apocalypse of Revelation. The prophecies were but forecasts of the coming king, the new Israel and the heavenly Jerusalem.

In chapters *twenty-four* to *twenty-seven*, praise to God for deliverance forms the keynote in the prophet's song of acknowledgment of God's care for his vineyard, intermingled with visional delineations of the new dispensation, when "in that day the great trumpet shall be blown . . . and they shall come that were ready to perish . . . and the outcasts . . . shall worship the Lord in the holy mount at Jerusalem."

The chapters from *twenty-eight* to *thirty-three* are divided between the woes pronounced on Ephraim and the blessings promised to the true Israel "in that day" when the Lord should be to "the residue of people" a crown and a diadem. It is chapter 28, verses 14 to 18, which has the incomparable prophecy of the tried stone, the precious corner stone, the sure foundation laid in Zion, applied to Christ in Rom. 9:33 and 1 Pet. 2:6, and to his mount Zion in which his name would be manifested before sinners, where "the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity"—chapter 33:24. The passage compares well with the conditions of the new Jerusalem, the church, in Rev. 21:1-7, and the happy state of its redeemed and purified inhabitants.

The theme of chapter *thirty-four* is the great controversy of Zion, with judgment and desolation declared on Edom, but flourishing for Zion in the prophetic blessings for those who "shall possess it forever," and "from generation to generation shall dwell therein."

The whole of chapter *thirty-five* in its full entirety is the theme of the coming of Christ into the world, the highway for the redeemed and the songs of the ransomed.

An interlude is introduced with chapters *thirty-six* to *thirty-nine*, in which the prophet is concerned with the political emergencies of Israel; the invasion of Sennacherib and the incidents

in the life of king Hezekiah, and the display of the prophet's statesmanship. With these diversions the first section of the book is concluded.

With the *fortieth* chapter the second part of Isaiah begins in words of promise: "Comfort ye, comfort ye my people." These words are the introduction to the prophet's transition from the afflictions of captivity and sorrows of exile to the hope and promise of deliverance; and the animated conception of the announcement of the new dispensation by the harbinger of Christ: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." These verses are quoted in Matt. 3:3 and applied to the preparatory preaching of John the Baptist. Here the note of evangelism is sounded which pervades the last section of Isaiah from chapter forty to the end. Though prophesying a century before the Babylonian captivity, Isaiah shifts his position to the close of the exile.

In chapters *forty-four* and *forty-five* the prophet calls by name the Persian prince and conqueror, Cyrus, who would become the instrument in God's hand to execute his designs. For this reason he was called the Lord's "servant" and "shepherd" and "anointed." He did not know or worship the God of Israel but was the agent of God to trample under foot opposing kings, chapter 41; and was moved to release the exiles, furnish the means of transportation and help to build the temple, chapter 44:28-45:1-3.

The *forty-sixth* chapter refers to Cyrus as God's eagle from a far country to execute what God has spoken and "bring it to pass." The intervening chapters, between 40 and 46, are a series of expostulations to Israel preparatory to their return to their land, and the rebuilding of the temple under the forthcoming decree of Cyrus. It was this edict that marked the beginning of the system of Judaism, for from that time Judah and Israel were consolidated and all the Jews united under the ecclesiastical government of the Sanhedrin.

From chapter *forty-seven* to chapter *sixty-six* the prophecy abounds in descriptive imagery of the one great far-reaching conception of the entire oracle—the glory of Zion consequent to the downfall of Babylon and extending in all of its magnificent depiction to the new people called to worship God in the new temple, composed of all nations, in a kingdom of righteousness against which nothing could ever prevail.

From chapter *forty-eight* to chapter *fifty-two* is depicted

the awakening of the daughter of Zion, after the idols of Babylon had been destroyed and their altars and shrines broken down and carried away as rubbish, and the daughter of Babylon humbled and exposed to shame. The daughter of Zion would awake from the humiliation of captivity and in beautiful garments, compared to the adornment of the New Jerusalem of Revelation 21, she would go from Babylon and leave the land of the Chaldeans.

This glowing picture reaches the culmination in chapter *fifty-two* where the prophet represents God as leading Israel out of Babylon, not as the exodus from Egypt in flight and haste, but in a procession in which the God of Israel is both the precursor and the rearward in a pageant of triumph that would astound the nations. "So shall he sprinkle (astonish) many nations; and the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider"—52:15. The fall of Babylon and the deliverance of Israel from exile among all the nations was a sign to all men for all time that opposition to God's will cannot ultimately prevail, and on this deliverance is based that restoration which "all flesh shall see together," with Jesus Christ the central figure of redemption.

In chapter *fifty-three* the prophet reaches the climax of four servant theophanies personifying the Son of man who should be the Redeemer of the Israel of all nations. It was the text of evangelist Philip's sermon to queen Candace's officer when he "preached unto him Jesus," but it extends through the remaining thirteen chapters.

In chapter *fifty-four* is found the prophet's assurance that Israel had been forsaken only for awhile and that "no weapon that is formed against thee shall prosper"—God's plan shall always prevail through the successive agencies of redemption.

In chapter *fifty-five* the prophet declares that these promises of "the sure mercies of David" belong to "an everlasting covenant" when God would send "a leader and commander of the people" who would "call a nation that thou knowest not and nations that knew not thee" for the Holy One of Israel.

Chapters from *fifty-six* to *fifty-nine* emphasize the happy state of Zion when "they that fear the name of the Lord from the west, and his glory from the rising of the sun" shall see the Redeemer "come to Zion" and "turn transgression from Jacob"—Isa. 59:19-20. This forecast of spiritual Israel is quoted by

Paul in Rom. 11:26 to show its fulfillment in Israel's acceptance of the gospel.

Chapters *sixty* and *sixty-one* describe the glorious access of the Gentiles into the church when "the sun shall no more be thy light . . . for the Lord shall be thine everlasting light, and the days of mourning shall be ended . . . a little one shall become a thousand, and a small one a strong nation"—the day which the Lord would "hasten in his time"—60:19-22. Immediately following these verses forecasting the blessings of the gospel to all who should come "from the west and from the rising of the sun," is one of the prophet's climactic utterances concerning the coming of Christ "to preach glad tidings to the meek . . . to bind up the broken hearted . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord"—61:1-2. This gospel jubilee prophecy is quoted in Luke 4:18-19 in its entirety by Jesus in the synagogue when the Jews handed him "the book of the prophet Isaiah," and he opened the book at the place where this was written of him.

Chapter *sixty-two* is the important prophecy on the calling of the new name upon the new people: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." To make this new name "Hephzibah" of verse 4 ignores the whole import of the prophecy as referring to the gospel dispensation. The calling of the new name is joined in this prophecy with the calling of the Gentiles, and fits no other connection than Acts 11:26, where the word *called* is *chrematidzo*, which designates a divine calling and never refers to a human calling. It therefore must mean that the Gentile disciples were *called of God Christians* first at Antioch. Agreeable with this is the statement of James in Acts 15:17: "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." The pioneers of the faith made a winning fight on Isa. 62:1-2 and Acts 11:26 against sectarian enemies of the name Christian and we are not disposed to compromise that issue with some who would surrender it now.

The coming of the *Deliverer* is the theme of chapters *sixty-three* and *sixty-four*. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save"—63:1. The prophet

pictures this glorious comer as the One mighty to save, and represents the divine personage as answering his own question: "I that speak in righteousness, mighty to save." Such passages can have no other application than to Jesus Christ the Saviour of man.

The magnificent symbolism of the new age, the new nation and the new name in chapters *sixty-five* and *sixty-six* form Isaiah's closing visions of the church, in descriptions of the incomparable eloquence of an inspired prophetic orator. "And ye shall leave your name for a curse upon my chosen: for the Lord God shall slay thee, and call his servants by another name . . . for, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind"—65: 15-17. The last chapter begins with the quotation made by Stephen in Acts 7:48-49. "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" It is evident by the quotation of Isa. 66:1 that the Holy Spirit signified its fulfillment in the spiritual temple in which the Lord now dwells, which temple is the church. So said Stephen: "Howbeit the most High dwelleth not in temples made with hands, as saith the prophet." The scenes of the tragedies in Jerusalem connected with Calvary when "Zion travailed" and a new nation was brought forth are the final prophetic pictures of the church. Upon the return from the exile Israel should have a new heaven and a new earth in which to again keep their ordinances; but these were the provisional semblances of the divine archetype, the original plan of redemption in the church of the redeemer, "where all flesh shall come to worship" before the Lord—and "so shall your seed and your name remain."

The Book of Jeremiah

The prophecy of Jeremiah, like that of Isaiah, concerned the fortunes of national Israel intermingled with the visions of the true Israel of God in the dispensation of the new covenant. Unlike Isaiah's prophetic inspirations of encouragement in promises of hope and salvation, the whole tone and tenor of Jeremiah's was a note of discouragement in the perspective of doom and destruction. Their prophecies are separated by a century, Isaiah having prophesied a hundred years before the exile and Jeremiah just before and during the siege of Jerusalem at the eve of the captivity and a part of its duration. He was called to this austere task during the dark and gloomy days

of Israel's decline, to fight apparently single-handed the evils which had brought upon Israel such miseries. The obscuration of Israel's sun was dark and lowering, her moon was waning and her stars were falling; yet there remained the faithful and the pious who sighed for the sins of the nation and to this remnant the prophet dedicated his labors.

The commission of Jeremiah was indicated to him in three signs: first, God put forth his hand and touched his mouth; second, the vision of a rod and an almond tree; and third, the vision of the seething pot. When God touched his mouth, in vision Jeremiah saw the hand of God and felt the touch; and he heard God say, "See, I have set thee over the nations and over the kingdoms." God did not set Jeremiah over earthly kingdoms as a ruler, but through the words that God would put in his mouth Jeremiah would speak the judgments by which the nations should stand or fall. The *rod* in the second vision was symbolic of an instrument of punishment, and the *almond tree*, which blossoms early in that land and bears fruit before other trees begin to bud, was symbolic of the hastened judgment upon the nations which Jeremiah was soon to proclaim and pronounce. The seething pot of the third vision had its face from the north, and was a symbol of the caldron of war which was already burning and sending forth its steam toward Judea. The Chaldeans at that time were preparing to overflow and devastate the land with the fury of invading armies, an appropriate comparison to the columns of boiling steam from a caldron.

With these visions before his mind as signs Jeremiah was ordained to the prophetic office for which God knew and separated him, not individually but representatively, before he was formed.

The book of the Lamentations of Jeremiah, which immediately succeeds the prophecy, appears to be supplementary to his theme of sorrow over the fate of Jerusalem. The prophet, though young when called to his prophetic office, lived to see the finest system of national religion the world had ever seen crumble and decay. He saw the altars of God collapse, but he gathered the live coals from beneath them into his own bosom in the flame of his burning messages.

His prophetic office was the divine means of discouragement rather than encouragement to Israel in their fateful state. His prophecies are a reflection of his sad and tender character in

his dealings with the calamities of Israel as he fulfilled the demands of a divine call. Amid the upbraidings of his scathing rebukes he kept ever before himself and the people the high throne of Israel's kingdom and the place of their sanctuary from the beginning of their theocracy—(17:12); he pleaded for the hope of Israel to come out of Zion—(14:8-9); he saw the One to come as the Branch in which their spiritual posterity should flourish—(23:5-6); he saw the one born of a virgin producing children of a new creation in a renewed covenant of the latter days—(31:15); he voiced the hope that these messages of grace might reach the ears of the house of Judah "that they may return every man from his evil way, that I may forgive their iniquity and their sin"—(36:3); he expressly foretold that the duration of the captivity would be seventy years, intimating that this duration corresponded to the sabbatical years which they had failed to observe—(25:8-14; 29:10-11); he prophesied more than all others of the new covenant—(31:31-34). To Jeremiah more than any other, the apostles of the New Testament looked back for prophetic quotations describing the dispensation of the Spirit which would write his laws in the heart and engrave them upon the mind—(Heb. 8:6-13; Heb. 10:16-17). It is thus that the spirit of prophecy is made coeval with the promises that fulfill them.

The order of the book of Jeremiah corresponds with the succession of kings and their reigns during the period of his prophetic life.

Chapters *one to twelve* belong to the reign of Josiah—(1:1-3), during which the book of the law was newly discovered in the temple—(2 Ki. 22). Doubtless because of Jeremiah's youth at this stage of his career the king sent the priests and the scribes to Huldah, the prophetess, to inquire of her concerning it.

Chapters *thirteen to twenty* were delivered in the reign of Jehoiakim and contain the records of the conspiracy of the kings against him, and the prophet's denunciation of Jehoiakim and Jehoahaz, his brother, for their unrighteousness.

Chapters *twenty-one to thirty-nine* contain a variety of pronouncements concerning the period that Zedekiah was on the throne as a prince of Nebuchadnezzar, together with prophecies of the restoration of the throne of David in the new dispensation, and its rightful occupant by the true legal and regal descendant of David, Jesus Christ—(22:25-30; 23:5-6). These

chapters contain the records of the false prophecy of Hananiah concerning the deliverance of Israel in two years, with Jeremiah's denunciation of the false prediction; and his word to the captives that their exile would be of long duration, exhorting them to build houses, plant vineyards and be peaceful inhabitants in the land where they resided (28-32). In chapters 32-33 the captivity was confirmed with the divine assurance that at the end of the seventy years God would "gather them out of all countries . . . bring them again into this place . . . and they shall be my people, and I will be their God"—(32:36-38). This prediction of temporal restoration was accompanied by a far greater promise of the righteous Branch in which Israel and Judah would be united and saved, and that David should "never want a man to sit upon the throne of Israel . . . neither want a man before me to offer burnt offerings . . . and to do sacrifice continually"—(33:15-18). It is evident that this prophecy refers to the present kingdom and priesthood of Jesus Christ, in the fact that David did *want* a king (had no king) after the return from the captivity; but when Jesus Christ became king on David's throne in heaven, there would be no more a lapse or succession of kings—he alone is king—and in priesthood he "abideth a priest continually" as affirmed by Paul in Heb. 7:3.

To prove his own faith in his prophecies, that their land would be regained after the exile, almost the whole of chapter 32 is the record of Jeremiah's purchase of the ancestral property from his kinsman, a remarkable episode as a sign of his prophetic integrity and a testimony to all in Jerusalem that his prophecies concerning the captivity and the return were genuine.

In the chronicles of the events of the period, chapter 34 records the details of the king's fate and the punishment for the perfidy of the slave owners. Chapter 35 gives a brief history of the Rechabites, a tribe of Midianites who were worshippers of the true God, and stood in relationship with the covenant of Abraham; but they were not reckoned with the children of Israel and were not bound by the Mosaic law and its ceremonies. The prophet commended the Rechabites as examples of constancy and obedience. It is said that the Rechabites exist today as an Asiatic tribe, under the cognomen of "the sons of Heber," in a section of land which is their own, called *Khaibr*; but they have no association with the Jews dispersed over the same parts

of Asia, who esteem the Rechabites "false brethren" because they do not observe the law of Moses.

The epitome of all that Jeremiah had spoken against Israel and Judah "from the days of Josiah, even unto this day," is related in chapter 36 as being transcribed in a roll and sent by Baruch to the king's court as an overture of grace." It may be that the house of Judah will hear . . . that they may return . . . that I may forgive their iniquity and their sin." But the prophetic manuscript produced no rending of raiment and no amendment of conduct by the king and his courtiers, and the Lord said of Jehoiakim: "He shall have none to sit upon the throne of David." He was cut off and Zedekiah, who was his uncle, though called his brother, was appointed by Nebuchadnezzar and placed upon the throne.—Jer. 36:30.

The report of the withdrawal of the Chaldean army, and the word of the Lord to Jeremiah that they would return, and the subsequent imprisonment of Jeremiah, are contained in chapters 37 and 38; and chapter 39 relates the return of the Chaldean army, the taking of Jerusalem, the punishment of Zedekiah, and the carrying away of the remnant of the people into the captivity in Babylon.

From the *fortieth* to the *fifty-second* chapters of the book, the prophecies are largely historical, many of the details of which have already been noted. After the subjection of Judah, the king of Babylon appointed Gedaliah governor in Jerusalem. He was a friend to the prophet, but his rule was ended by a party of the royal family of Judah, headed by the wicked leader Ishmael. Jeremiah had been released from prison, but was later carried into Egypt by Johanan, who refused to heed the prophecies concerning the sojourn in Egypt—(chapters 40-45). The remnant of the Jews under Johanan had despised the prophetic promises of Jeremiah of the Lord's protection in their own land, and had taken refuge in Egypt in disobedience to the word of Jeremiah; consequently, in chapter 46 Jeremiah prophesies new scenes of visitation on the nations surrounding Judah, which had previously been at war with Judah and exulted over Judah's fall, but their exultation was of short duration. Within five years the king of Babylon overran the west with his vast armies and overthrew all of the nations against which Jeremiah had prophesied. Chapter 48 prophesies the destruction of the Philistines, of Moab, of the Ammonites, of Edom and Damascus, and of all the hostile nations, for their

contempt of God; and these judgments continue through chapter 49. The graphic description of the fall of Babylon in a wonderful prophecy of chapters 50 and 51 should be read in comparison with other scriptural accounts, such as 2 Chron. 36, and with the parallel records of secular history. In chapter 52, the last chapter of Jeremiah, is the detailed account of the siege and burning of Jerusalem, the ravishing of the temple, and the carrying away of the last detachment of the captives to Babylon.

In the sublime elegy on the fall of Babylon, one who comprehends it is struck with the beauty and grandeur with which the description of such terrible judgment abounds. Inspiration possessed the prophet's soul and filled his mind with the glory of the figures employed. The most invulnerable fortresses are nought if God does not defend them. The Babylonians trusted in their impregnable walls and their lofty, projecting towers. The walls of Babylon were so thick and wide that two horse-drawn chariots could drive abreast upon them. In its walls were swung twenty-five huge brass gates, guarded and supported by two hundred fifty gigantic towers. But Babylon fell. The prophet said it would fall suddenly. Though the Persians surrounded the city, the inhabitants had no fear, deeming their walls were impregnable, and the city was lulled into fatal slumber. The king and his nobles were revelling in a drunken orgy of dissipation. In gross negligence the outer gates of the city stood open, and the Persian army entered. Babylon fell. The prophetic word of the Lord by Jeremiah was true. The record of its fulfillment may be read in Daniel, chapter 5.

The purpose of the prophecies on the fall of Babylon was to support the Jews during their long captivity; and were written by Jeremiah to inspire them with the hope of release to return to their land; and to encourage them to abstain from idol worship; and to avoid intermarriage with the heathen. To thus keep their eye on the promises of restoration would encourage piety and give them comfort in affliction. The zeal of the Lord of hosts will always perform his words.

In a cursory review of the prophetic word of God in Jeremiah, the predictions of special significance are listed as follows: (1) the declaration that the earthly throne of David should become extinct with Coniah—chapter 22:28-30; (2) the duration of the Babylonian captivity and the return—chapters 25:8-14; 29:10; (3) the abrogation of the Mosaic law and covenant with Israel—chapter 31:31-36; (4) the Branch in which

their posterity would be preserved, and the King to reign in righteousness over the Israel of all nations in the gospel dispensation—chapter 23:5-6; (5) the sublime description of the fall of Babylon and the judgment of God on the Chaldeans for their iniquity—chapters 50 and 51.

The prophetic-conception of the world-wide blessings stemming from the inauguration of the new covenant form the climax and the height of the book of Jeremiah, and in that forecast is combined all of the prophetic promises of the Seer of Anathoth.

The Book of Ezekiel

The prophet Ezekiel was in the detachment of Jews carried by Nebuchadnezzar into captivity with Jehoiachin, the king of Judah, before the destruction of Jerusalem by the Babylonians, and was exiled in a Jewish community by the river Chebar in Babylon, where he received the visions recorded in the book of prophecy that bears his name. His prophecies follow the chronological order in categories of considerable variety, falling into the various classifications of visions, symbolical movements and actions, parabolic descriptions, proverbial sayings, allegorical narratives, and direct prophecies. The destruction of Jerusalem is the turning point of the two divisions of the prophecy, the parts of which are classified before and after that event; (1) chapters 1 to 24 containing the visional scenes and predictions before the destruction of Jerusalem, and (2) chapters 25 to 48 comprising the symbolic pageants and prophecies after the destruction of the city and the temple.

Ezekiel's prophecies stand out in explicit declarations of the burning of Jerusalem and the temple for the wickedness of the people; the wars of the Chaldeans and denunciations against Ammon, Moab, Edom, the Philistines, Tyre, Sidon and Egypt; the constant encouragement and cheer to his fellow exiles by repeated assurances of return to their homeland; and above all, the visions of the new covenant, the conversion of the Gentiles, the grandeur of the new testament church under the figure of a new temple, surpassing in magnitude and glory all credibility to the Jewish exiles.

The two parts of Ezekiel properly fall into nine sub-divisions:

(1) The prophet's call, chapters 1 to 3:21 in visions of the cherubim and the inscribed roll, which the prophet was commanded to eat and digest.

(2) The forecasts of the devastation of the land of Judah

and the destruction of the temple by Nebuchadnezzar; the four hundred years of Israel's defection and forty years of rebellion in a typical siege; the judgment of the sword and dispersion; and the fulfillment of time for the return—chapters 3:22 to 5.

The visions of the pollution of the temple by the worship of Tammuz-Adonis, turning to the east like the Persian sun-worshippers; the judgment on Jerusalem and the priests with exhortations to pure worship, and the symbols of divine presence being gradually withdrawn—chapters 6 to 9.

(4) The series of reproofs and warnings, showing the captives by two signs the fateful portion of the people; the exposure of the false prophets in Jerusalem and Babylon; the rebuke of the elders who visited him by the river of Chebar for hypocrisy and guile in seeking contradiction between himself and Jeremiah; the condition of Israel represented in the symbol of the fruitless vine; the characterization of Nebuchadnezzar and Pharaoh and Jehoiakim as different and distinguishing eagles; the uprooting of the vine, and the replanting of the whole vine which would flourish under the reign of the Christ-Branch in the new dispensation—chapters 10-19.

(5) Another category of warnings; Zedekiah's revolt and overthrow; the mitre and crown removed; the priesthood and royalty cancelled, and all alike to disappear until the One should come whose right it is in the Person of Christ, the true seed of David who now occupies the throne in his own right—on the throne of his Majesty in heaven—chapters 20-23; Hebrews, chapter 1.

(6) The predictions delivered on the day the siege began, the death of the prophet's wife and the command for him not to weep as a sign that the fall of Jerusalem would be such a hardening calamity there would be no opportunity for mourning—chapter 24; 2 Ki. 25.

(7) The predictive judgments against seven heathen nations, the fate of Israel being withheld until the arrival of the refugee from Jerusalem—chapters 25-32.

(8) The announcement of the predictions against Jerusalem after the fugitive's arrival from Jerusalem; the description of the true Shepherd to come in contrast with the false king-shepherds of Judah in the threefold prophetic application: first, the land would be delivered from the Edomites, who were to be overthrown; second, the nation of Israel would be reinstated

and purified, illustrated by the revivifying vision of the valley or dry bones and the two sticks of Joseph and Ephraim, symbolizing Judah and North Israel, united into one stick after the return; third, the victory would be complete over invading enemy forces of Gog and Magog, the symbolic names of the fierce and apparently overwhelming might of evil powers against the cause of truth and right—a noticeable similarity to the new testament apocalypse of John on the binding and loosing of Satan—chapters 33 to 39.

(9) The symbolic representation of the new dispensation from the high mountain after the destruction of the old temple, delineating the beauty and grandeur of the new city and the new temple to be fulfilled in the establishment of the church of Christ. The material temple of the Jews in Jerusalem and its worldly sanctuary could not be more than a faint figure of the better things to come.

The visions of Ezekiel begin with his call to the prophetic office in the first chapter, a summary of which is submitted in two parts: first, a description of the several visions and, second, an explanation of their significance.

(1) The opening of the heavens—1:1. “The heavens opened and I saw the visions of God.” The *opening* of the heavens was evidence of the divine source of the prophecies, and vision was the method of communicating the divine thoughts on the objects of the revelation.

(2) The coming of a wind—1:4. “And I looked and behold a whirlwind came out of the north.” The symbol of winds expresses desolating judgments, and coming from the north is indicative of two things: first, the natural region of blasting winds and, second, the location of the citadels of heathenism and of the heathen armies.

(3) The convoluting fire—1:4. “A great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.” The circumambient fire was a sign of the presence and power of God in the things of Ezekiel’s vision; as was signified to Moses in the burning bush of Midian; and to the Israelites by the pillar of fire that went before them. The circle of brightness around the fire and the brilliant amber within it symbolized the grace and mercy that surrounds the execution of divine judgments in order to the accomplishment of the ultimate providential ends.

(4) The living creatures—1:5. “Also out of the midst

thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." The living creatures emerged from the midst of the cloud. In chapter 10 they are designated the cherubim. The creatures were in the likeness of a man, but each creature had four faces and four wings, each having the face of a man, or a lion, of an ox and of an eagle, with each human face turned toward the prophet. The upper wings were divided above, so that when the creatures stood the wings of each cherub were horizontal and joined tip to tip with the wings of another cherub. The lower wings were closed and let down to cover the bodies of the creatures. The motion of the wings produced a noise of unutterable awe. On the four sides the hand of a man was under the wings of the creatures. The feet of the creatures extended straight down, with a sole like the hoof of a calf and had the color of refined brass. The peculiar movements of the creatures could proceed in any direction without turning as they went. The appearance of the living creatures together was like burning coals of fire and torches, going to and fro among them, as their composite form radiated flashes of lightning. (Chapter 1, verses 5 to 14)

(5) The wheel within the wheel—1:15-21. "Now as I beheld the living creatures, behold one wheel was upon the earth by the living creatures, with his four faces . . . and they four had one likeness, and their appearance and their work was as it were a wheel within a wheel. When they went, they went upward on four sides: and they turned not when they went . . . they were so high that they were dreadful, and their rings were full of eyes." These wheels were of immense size with rims so high as to appear dreadful. They were formed to present four faces, or sides, intersecting at right angles, one wheel in the middle of another, and their rims were full of eyes. The wheels followed the creatures as flaming chariots drawn by cherubs on their courses, moving always in the direction of their sides without turning to any point of the four points of the compass. The creatures and the wheels moved in unison as if in close companionship, governed by a living principle designated as "the spirit of the creatures in the wheels." When the creatures went, the wheels went, when the creatures stood, the wheels stood; and when the creatures lifted up from the earth, the wheels lifted up and over against them.

(6) The throne of the firmament—1:22-28. "The likeness

of the firmament upon the heads of the creatures was as the color of terrible crystal . . . and under the firmament were their wings straight, the one toward the other . . . and when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host . . . and there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. . . . and above the firmament that was over their heads was the likeness of a throne . . . and upon the likeness of the throne was the likeness as the appearance of a man above upon it." It is necessary to read all of the verses of this context to grasp the force and sense the awe of that which accompanied the Being, impossible for the inspiration of the prophet to sketch in the fullness of it through the means of human language. Over the head and the outstretched wings of the creatures the prophet saw above the firmament a throne, and from the firmament over their heads he heard a voice at which the creatures dropped their wings. The throne had the appearance of sapphire, and the appearance of fiery amber all around it, and as the appearance of the bow in the cloud in the day, so was the brightness that encompassed the throne. Upon the likeness of the throne the likeness of *a man above* was engraved upon it. The vision is a sublime and awe-inspiring representation of the throne of God, portraying "the chariot of the cherubim" of Psa. 18:10, in which the Almighty "did fly with the wings of the wind." The vision is in harmony with Ezekiel's priestly connection with the temple, in the Holy of Holies, in which God was enthroned upon the cherubim.

The significance of the objects of this vision of wondrous description and marvelous design can be broadly summarized in the following points:

(1) God is represented in the *semblance of a man*, the crown of his own creation, formed in his own likeness and image (Gen. 1:26). His form glowing in the brilliance of amber-fire represents the consuming power of his judgments. The enriched description of the brightness all around the firmament above the creatures is symbolic of his exceeding mercy, goodness and grace, covenanted to all his creatures.

(2) The throne *above* the firmament glowing in the translucence of sapphire is the symbol of his divine government as so frequently employed in the scriptures elsewhere. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes

behold, his eyelids try, the children of men" (Psa. 11:4). The representation signifies the ideal of God as the source of all revelation and the sovereign Ruler of the world.

(3) The living creatures of the cherubim *under* the firmament are in the position of supporting the throne of God, as the Man on the throne rides the chariot of the cherubic creatures. The four faces and the four wings of each creature are representative of the universal creation over which God rules, signified by beasts and cattle and fowls and man, and even the elements above and under the earth, all represented in the imagery of the throne as the entire domain of the Almighty God.

(4) The representation of *man* standing at the head of creation, symbolized by the likeness of man engraved upon the likeness of the throne indicates not only the pre-eminence of man over all other creatures, but also that the providence of God in all of his workings operates through human life and history as its agency.

(5) The fourfold *wings* of the creatures symbolize the swiftness with which the dispensation of divine judgments are executed, and the outspread wings signify that the cherubim is awaiting in readiness to speed away on the divine errands to which they are bidden.

(6) The *hands* of a man represent the human agency in God's government of the world and in the execution of his divine will. In chapter 10:7 the hand of a man delivered the fire to an angel with which to burn Jerusalem—even there God has his angel working through human agency.

(7) The *wheels* with four faces, or sides—like the four horsemen, the four horns, the four smiths and the four chariots of Zechariah, and the four riders of Revelation—are the symbols of all the agencies of divine government moving at the command of the cherubim by which the chariot was drawn. In the symbols of Revelation like creatures moved in like manner when the living creatures of that apocalypse said, "Come." Every agency of providence and judgment in all the world moves in relation to the ultimate will of God.

(8) The wheels as a *whirlwind* are symbolic of all the forces of creation obeying him who sits above the circle of the earth and fulfills all things. "Praise ye the Lord from the heavens . . . in the heights . . . all his angels . . . sun and moon, all

ye stars of light . . . heavens of heavens . . . ye waters above the heavens . . . from the earth ye dragons, and all the deeps . . . fire and hail, snow and vapor, *stormy wind* fulfilling his word"—(Psa. 148).

(9) The innumerable *eyes* on the *rims* of the wheels symbolize the omniscience and omnipotence of God and the infinite wisdom that operates the laws and the forces of the universe under the control of the Supreme Ruler. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me"—(Psa. 139:7-10).

The symbolism of these visions is applicable in the history of things but appropriate to the surroundings of Ezekiel. With Jehoichin, the faithless king of Judah, Ezekiel and his fellows were exiled in a heathen land. In Jerusalem there was but the mere form of their theocratic government with a remnant of the people and Zedekiah at its head. Nebuchadnezzar's armies had been withdrawn from Judea, Zedekiah had become rebellious, and the remnant had mocked the messengers of God, which speeded the complete overthrow of Judah—(Chapters 17:15; 2 Ki. 24:20). Against "this rebellious house of Israel" Ezekiel uttered these oracles of judgment. The Chaldean army was the agent by which these woes were brought upon Israel; to smite the land of Judea and lay it in waste; to burn Jerusalem and make it a heap of ruins; to ravish the temple, desecrate the sanctuary, and profane the sacred altars and vessels of the Holy Place. This was the "whirlwind out of the north," which was compressed with fire and lightning, the noise of tramping feet, the wings of wonderment, the rushing of wheels with dreadful movements—all symbolical of the divine judgment against Israel.

But the vision also had the background of providence. The cloud from the north was encircled with brightness—a rainbow of hope. The fiery human likeness of God was encompassed by symbols of mercy and grace to bring hope and consolation to the exiles. In these semblances Ezekiel's vision is an elaborate version of the flaming sword of Eden beside which was the cherubim, signifying that in the expulsion from Eden man was cut off from God, but not without remedy. The unfolding of the remedial system was set in motion and the blood stream

of redemption began its flow from altars like Abel's and did not cease until it merged into the crimson stream that flows from the cross of Christ.

An exhaustive exposition of each vision of the book Ezekiel is too extensive to incorporate with the discussions of the present work, but it can be affirmed without successful contradiction that all of the visions of the book in both of its parts, from chapter 1 to 24 of the first part and from chapter 25 to 48 of the second part, are but the enlargement and expansion of the first visions of the book as herein summarized, and are in harmony with the explanations that have been submitted.

The last vision of Ezekiel in chapters 40 to 48 is his highest vision. It is the magnificent conception and description of the new temple which Ezekiel saw from the lofty mountain, and his vision is not less towering than the high ranges upon which he stood. It is the unique feature of Ezekiel's prophecy, and is so remarkable that it has arrested the attention of every studious reader of the Old Testament in every generation. Carried in vision to "a very high mountain," Ezekiel beholds a new temple with new ordinances of worship, in a new city on the banks of a new river. The visional temple is based upon the Mosaic tabernacle rather than the Solomonic temple, and is the forecast of "the true tabernacle which the Lord pitched and not man," and "the more perfect tabernacle not made with hands" of New Testament mention. (Heb. 8:2; 9:11). By deviating from the temple of Solomon and reverting to the tabernacle of Moses, the prophet has excluded the Jewish carnal theories of the literal restoration of the national theocratic state under the restored, reinstated and reconstituted temple of Solomon. The visional foundation admittedly may be the first temple and the springs of old mount Moriah; but his descriptions are of the first tabernacle and correspond in typical spiritual figure to the spiritual and antitypical image of Hebrews 8 and 9. Upon this foundation the inspired prophet builds his grand visions of a spiritual empire, in an allegory of a glorious superstructure, within which is incorporated the whole scheme of redemption, by the foreshadowing of the church of Christ the Redeemer.

The Book of Daniel

The introduction of the book presents Daniel to the reader as one of nobility and royal descent, when it is said in verse 3 that the king ordered his master eunuch to bring to his palace

certain ones among the captives "of the king's seed, and of the princes . . . skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." The *Antiquities of Josephus* ascribe to Daniel the same distinction in noble descent and royal lineage. It was in early youth that he was brought captive to Babylon together with three other Hebrew youths of similar rank and distinction—Hananiah, Mischael and Azariah—to whom were given the names of Shadrach, Meschach and Abednego, and to Daniel the name Belteshazzar; in order to disconnect them by name from the Hebrews and to thus number them among the Chaldeans for royal service in the court and kingdom of the Babylonians.

In the providence that was guiding the destinies of the exiles the God of heaven provided the opportunities for Daniel to display and demonstrate the wisdom and discernment which did not accrue from the acquisition of knowledge, but from special divine endowment and supernatural impartation. Notable instances of these demonstrations were the reproduction and interpretation of Nebuchadnezzar's dream of the colossal image, which the king had forgotten; and the explanations of the peculiar dreams of the chief baker and the chief butler; and the deciphering of the code in the handwriting on the wall at Belshazzar's feast, and revealing its significance.

After the fall of Babylon Daniel was appointed first of the three presidents of the empire under Darius the Mede. Envious of his distinction and position, his fellows in office contrived to obtain a royal decree that no man should "ask petition of any God or man for thirty days" except the king. When it was discovered that Daniel did not cease prayer to the God of heaven, though the king perceived what he unwittingly had caused to be done and was sorely displeased and troubled, Daniel was cast into the lions' den—because of the law that no decree or statute of the Medes and Persians could be changed. With lamentation Darius the king inquired of Daniel if the God whom he served continually was able to deliver him, and when it was done Darius kept Daniel in office.

Subsequent to these events Darius the Mede was succeeded on the throne by Cyrus the Persian, under whose proclamation the exiles were released to return from all the kingdoms of the earth to the homeland of Judea. In the reign of Cyrus, Daniel

continued to prosper in the king's court in a manner that resembles Joseph at Pharaoh's court in Egypt. Both Joseph and Daniel were involuntary servants of heathen courts as exiles from their country, their people and their systems of worship; and though surrounded by idolatry and corruption both maintained the purity of personal character and integrity in religion; and in the midst of the most unfavorable conditions of slavery and the prejudices attached to their nationalities, they ascended to the positions of highest dignity in heathen empires; and by numerous references they have both become symbols in all generations of loyalty to God and devotion to his righteous cause.

The contents of the book of Daniel are twofold: the historical and the apocalyptic. The section pertaining to history embraces chapters *one* to *six*. Efforts of the critics to discredit the historical integrity of the book, and destroy its credibility, have resulted in the same signal failure as did the belabored attempts to substitute *deutero* and *trito* Isaiahs for an authorship of that book appropriate for the purposes and the designs of modern higher criticism. One example of what has been considered a historical difficulty is in the case of Belshazzar who is represented as succeeding Nebuchadnezzar on the Babylonian throne. It has been claimed with an assertion of finality that in all the annals of Babylonian kings there was no Belshazzar on the throne, and the critics have cited authority for their claim that Nabonidus was the last king of Babylon. But that handmaid of the scriptures known as archæology has answered the critics by producing evidence, from among the ruins of Ur in Chaldea, that Belshazzar was co-regent with his father Nabonidus; and when for some reason Nabonidus was deprived of the throne, Belshazzar ruled in his stead, but under the name and administration of Nabonidus. Thus it is that "thy word is true from the beginning: and every one of thy righteous judgments endureth forever." (Psa. 119:150).

The apocalyptic portion of the book of Daniel is contained in chapters *seven* to *twelve*, the proper evaluation of which requires a wide range of historical information not available to the average reader of the Bible, and which must be supplied to them through trustworthy sources by references and quotations that can be verified.

The basis of Daniel's interpretations of these apocalypses is the fundamental concept that all the old kingdoms of the

world were ruled and overruled by divine providence as the means of bringing into existence the kingdom of Christ. The development toward this end, in the historical pageantry of these empires of antiquity, began with the composite image of Nebuchadnezzar's dream in chapter 2, which represented successively all such kingdoms that have ever existed, from Nebuchadnezzar of Babylon, the first, to the Caesars of Rome, the last. The culmination of this apocalypse was reached in Daniel's representation of the indestructible rock of God's own kingdom, destined to break into pieces the metal colossus of man's hand and crush the kingdoms it represented, in order to make way for the kingdom which should stand for ever, to be set up by the God of heaven. The annals of the secular historian and the records of inspired apostles and prophets attest the fulfillment of these divine designs in the establishment of the kingdom of Christ in the days of the last world government, the Roman empire.

In the form of composite beasts with multiple horns the same succession of monarchies is foretold in chapters 7 and 8, the pertinent details of which will be explained in the following discussion of important prophetic texts of the four major prophets in the order of the books, chapters and verses as they appear in the Old Testament arrangement.

(1) Isaiah 2:2-5.

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.”

The Lord alluded to this prophetic description of “the last days” in Luke 24:46-47: “Thus it is written . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Since there is no

other place in the scriptures where such a reference can be found, except the duplicate passage of Micah 4:1-2, there can be no doubt of the Lord's allusion to this prophecy. But pre-millennialists assign Isa. 2:2-5 to the millennial age, regardless of the words of Jesus in Luke's commission, "beginning at Jerusalem," and of his statement "ye are witnesses of these things."

The phrase "the last days" refers to the gospel age according to "this is that" of Acts 2:17. The law proceeding from Zion and the word of the Lord from Jerusalem are references to the new covenant. The mountain of the Lord's house refers to the establishment of the church. Judging between the nations and deciding between many people refers to bringing both Jew and Gentile into one nation—merging and uniting the Jews and Gentiles into one new nation in Christ, with the new covenant, "the law of the Lord," as the standard of judgment and decision for Jews and Gentiles alike. The beating of the swords into plowshares and the spears into pruninghooks and learning war no more are high figures of speech to denote that the enmity and separation between the Jews and the Gentiles would be removed by the new covenant, and in the church the two nations would become one new nation under the new law. The fifth verse adds the climax: "O house of Jacob, come ye, and let us walk in the light of the Lord." This is the prophetic exhortation for the fleshly Israel to relinquish all national claims and become the spiritual house of Jacob instead.

(2) Isaiah 9:6-7.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The best comment that can be made on this prophecy, spoken seven hundred years before this occupant of the throne of David was born, is to read the words of the angel of God in Luke 1:31-33: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and

the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Thus the angel said that Jesus was born to be and do what Isaiah 9:6-7 said that he would do. To deny that he established the kingdom and throne and is reigning over the spiritual house of Jacob now is to falsify both the prophet of God and the angel of the Lord.

Isaiah said this throne and kingdom would be "henceforth for ever," and the angel said "of his kingdom there shall be no end," both of which statements mean that there could be no succeeding king. Jesus Christ is King of kings and none can succeed him.

(3) Isaiah 11:1-2.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be as full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the

islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The purpose of this prophetic imagery of the wolf dwelling with the lamb, the leopard with the kid, and the little child to lead them, is not to describe the effects of redemption on animal life. The wolf, the leopard and the lion are representative of the wicked and violent passions of men—the wild beasts of human character. It is a prophetic gospel promise that such evil spirits should be subdued by the reign of the Prince of Peace in the hearts and lives of his subjects. Verse 1 is quoted by Paul in Acts 13:22-24: "I have found David the son of Jesse . . . which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel." Paul here applies verse 1 of Isaiah 11 to the first coming of Christ. In the same chapter of Acts, verse 29, Paul further states that "all that was written of him" had been fulfilled, and in verses 32 and 33 he said of the promises concerning this seed that "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." There can be no conjecture on the point of verse 1. Paul makes the fulfillment past; the millennialists make it future. They are therefore wrong.

But more—verse 10 is quoted by Paul in Rom. 15:12: "And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Here the apostle plainly states that verse 10 of Isaiah 11 refers to the dispensation in which the Gentiles trust Christ for salvation. Do the Gentiles have their trust or hope in Christ now? If not, the Gentiles have no salvation now. If so, the prophecy of Isaiah 11 is not future, but past. The answer to this question settles the argument on Isaiah 11.

Finally, verse 11 mentions that God would set his hand a second time to recover "the remnant of his people." Here it is plainly stated that this refers to the remnant of Israel left in the countries of the north mentioned in the passage. This was fulfilled in the decree of Cyrus recorded in 2 Chron. 36:22-23 and Ezra 1:1-3, when the tribes of Israel in the "north countries" returned to Judea under the provisions of that proclamation. Further reference to the decree of Cyrus in the same

connection is made by Isaiah himself in chapter 49, verse 6: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and restore the preserved of Israel." This passage refers back to chapter 44:28 and 45:1 where Isaiah mentioned Cyrus, king of Persia, by name before he was born in connection with this fulfillment. For other passages bearing on this phase of the prophecy of Isaiah read 2 Kings 25:22-26; Hos. 11:11 and Zech. 10:8-10. The case in these prophecies is clearly not for but against the theory of the pre-millennialists.

Jeremiah promised that they should return out of the land of Egypt into the land of Judah. Jer. 44:28. See also Zech. 10:8-10. This was all accomplished during the process of the return under the decree of Cyrus, which covered a period of about one hundred years. See Jer. 25:11-13; Ezra 1:1-3; 2 Chron. 36:20-23. All of these prophecies are fulfilled. The spiritual element in them referred to Christ and the church. The mistake of applying them to a future restoration of Israel is obvious in the light of these comparisons.

(4) Isaiah 18:1-7:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and

trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

It is argued by some school of millennialists that Isa. 18 is a description of the millennium when all nations will send ambassadors to Jesus Christ at Jerusalem. Thus they would set Christ on a local throne, in a local government, in an earthly world capital, with all nations doing business with him through embassies and emissaries. Such a thing serves to show the utter absurdities of millennial theories and becomes an answer to itself.

A connected look at a few chapters in Isaiah will be sufficient to show the application of Isaiah 18. Chapter 13 is a chapter on the destruction of Babylon, chapter 14 on Philistia, chapter 15 on Moab, chapter 17 on Damascus, chapter 18 on Ethiopia and chapter 19 on Egypt—with equal consistency all future, or all history. They are, of course, history.

But to show how groundless the assumptions are that Isa. 18 refers to future peoples of the earth engaging in commerce with Jesus Christ on a throne in Palestine in the millennium, the following points may be observed:

1. The messengers by ship.

Compare with Isa. 18, the following passages.

First, 2 Kings 19:9-10:

"And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria."

Second, Ezek. 30:6-10:

"Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and the great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Thus saith the Lord God: I will also make the multi-

tude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.”

The text and context of these chapters show that the references are not to a future state of affairs among the nations mentioned, but to the political relations, the threats of war and prophecies on the destruction of the nations mentioned.

2. A nation tall and smooth.

The prophetic theorizers attempt to snatch a hint from Isaiah 45:14:

“Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, saying, Surely God is in thee; and there is none else, there is no God.”

This passage is coupled with Isa. 18:2 which refers to a nation “scattered and peeled.” It is said that this means men who “shave,” and the United States invented the Gillette Safety Razor, so it refers to us! But the text said “a nation tall and peeled”—*peeled*, not *shaved*, so perhaps it referred to the Indians “scalping” the early settlers with a tommyhawk instead of a razor!

3. Terrible from the beginning.

This description has its own application in the following references.

First, Gen. 10:8-9: “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.”

Second, 2 Chron. 12:1-4: “When Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem.”

These passages clearly show that the text of Isaiah 18 re-

fers to the peoples mentioned in the parallel scriptures and it has no reference to a future earthly state. Men are hard pressed for proof who resort to such far-fetched imaginations—but the millennialists do it.

(5) Isaiah 28:14-18:

“Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay on the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.”

The argument on this passage is that the Jews will make a covenant with Rome. It is to be a covenant with death. Then “justice the line” and “righteousness the plummet” will be the millennium. And the millennial speculators connected its fulfillment with Mussolini and the Jews—but where is their argument now?

As in other cases the New Testament settles the fulfillment of Isa. 28. Paul quotes verse 16 of this prophecy in Rom. 9:31-33:

“But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed.”

Peter also refers to the same prophecy in 1 Pet. 2:6-7:

“Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, pre-

cius: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

Though the passage has been applied to what millennialists call the opening of the millennium and the tribulation, the New Testament clearly shows that it was fulfilled in the crucifixion of Christ when the rejected stone became the head of the corner. The reference to the "scornful rulers" in verse 14 has prophetic application to the rulers of the Jews in Jerusalem during the time the Lord was on earth. The reference to a "covenant with death" has its future application to the crucifixion of Christ by the hands of "lawless men"—Acts 2:23—men not under their own law, the Roman authorities. The reference to an "agreement with hell" (hades, or sheol), has application in the consignment of Jesus to the domain of the dead, where they thought he would stay with all the dead of the hadean world. But God said, "the agreement with hell shall not stand"—God raised him from the dead and thereby "disannulled" the covenant with death and dissolved the agreement with hell. Jesus said in Matt. 16:18: "The gates of hell shall not prevail." Isaiah said "the agreement with hell shall not stand." The passages are parallel. If Jesus had not arisen from the grave the gates of hades would have prevailed and the agreement with hades would have stood. But God brought him from the dead, disannulled the death covenant, dissolved the hadean agreement, and the "tried stone" became the foundation laid in Zion and the head stone of the corner. To this Peter and John referred in connection with the crucifixion and resurrection of Christ when they were questioned by the chief Jews in Acts 4:8-12:

"Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The same prophecy was applied by Paul in the same way to Jesus Christ as the head of the church, in Eph. 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." So the millennialists are wrong again—as usual.

(6) Isaiah 31:1-5:

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fall together. For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

This has been used as a prophecy concerning the future battle for Jerusalem, when the Lord, it is said, will defend it, keep it for Christ in the millennium.

But the passage is simply warning Judah against forming an alliance with Egypt, or seeking her military aid. As the bird protects its nest, God would protect Judah—verse 5. It is simply a figure used by Isaiah to emphasize God's providence over Judah *then*, not future—if she would be faithful to him.

(7) Isaiah 35:1-10:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then

the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away."

This chapter is a Messianic prophecy. The earthly ministry of Christ is described in verse 5. The new highway, the way, of Heb. 10:19 is referred to in verse 8. The world without Christ was a desert. When Christ should come, where there had been a trackless desert there would be a highway. Who should travel it? The wayfarer; not a permanent dweller here, one faring on the way, a traveler. The fool; not a simpleton, but men who recognize that they need guidance. Such need not fail to travel the highway, they need not err; they accept divine guidance. The fool of this passage is the same kind of a fool mentioned in 1 Cor. 3:18-20: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise that they are vain." The first chapter of Corinthians contrasts the human philosophy of the Greeks with the divine revelation of Paul. In the second chapter Paul said he did not bring to them that "excellency of speech" which the Grecians regarded the paragon of all wisdom—their Grecian philosophy. Then in the third chapter the apostle exhorted any member of the Corinthian church who had continued to rely on their own philosophy to abandon it—become a fool, or dependent on divine revelation for guidance instead of any human system of philosophy. The fool of Corinthians and Isaiah is one who recognizes his need for divine guidance and will travel in that way. Verse 9 describes the character of the redeemed who enter the way. "No

lion shall be there, nor ravenous beast shall go up thereon . . . but the redeemed shall walk there." The lion and the beast denote the character of unconverted men—they shall not enter the way, only the redeemed shall travel it. Verse 10 is a brilliant description of the church which was to be and has been established in Zion, in Jerusalem, composed of a new Israel called "the ransomed of the Lord," full of the joys of redemption and singing the praises of their Redeemer.

The passage by no stretch of reasoning can be made to refer to a future earthly millennium, but rather to the character of men who accept the gospel and enter the church of the Lord.

(8) Isaiah 65:17-20:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be acursed."

It is argued that in the millenium a man a hundred years old will be a mere infant in age, merely beginning his life here on earth. But verse 17 refers to "the new heavens and a new earth" and the millennialists have conceded that "the new heavens and the new earth" come after the millennium, and is the eternal state, or heaven. So they lose their own argument.

In Isa. 60:20 the prophet said, "thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Comparing the two passages it can be seen that Isaiah was giving to Israel a glorious picture of their return from exile. In their new heavens and new earth, after their return, the blessings would be so abundant and perpetual, that it would be as a fountain where there is neither youth nor age—all alike. It is but a high metaphor and has a spiritual application to the state of spiritual Israel, the church, in the gospel dispensation. John the apostle uses similar metaphorical language in Rev. 22:5 describing spiritual conditions of the church in a blessed state of victory.

(9) Jeremiah 23:5-6:

“I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called The Lord of Righteousness.”

This passage is asserted by the premillennialists to refer to the second coming of Christ, who then as King shall “reign and prosper” in the millennium, during which he shall “execute judgment and justice in the earth” in a universal kingdom of the world, ruling the world while reigning on the earth. But a comparison of the parallel passages in the New Testament with the Old Testament prophecy will show that everything mentioned in the prophecies—the Branch, the Rod, the Stem, the Seed, the Temple, the Priest, the Ruler, the House and the Throne—are all supplied by actual mention in the New Testament fulfillment. The following passages show that the prophecies pointed to the first coming of Christ.

First, the rod and the Branch—Isa. 11:1.

“And there shall come forth a rod of the stem of Jesse, and a Branch shall grow out of his roots.”

Second, the temple, throne and priest—Zech. 6:12-13.

“And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

Third, the root of Jesse—Rom. 15:10-12.

“And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”

Fourth, the priest in heaven—Heb. 4:14.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

Fifth, not to be a priest on earth—Heb. 8:3, 5.

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.”

Sixth, the temple of the Lord—Eph. 2:19-21.

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.”

Again in 2 Cor. 6:16-18, “For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

This parallel of the old and the new testaments is definite proof that the prophecies have been fulfilled in Christ.

(10) Jeremiah 30:3-11:

“For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve

the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

The restoration of Israel in this prophecy, so far as the national aspect is concerned, clearly refers to the return from captivity, as mentioned in verse 3. But verse 9 introduces the spiritual aspect with "David their king, whom I will raise up unto them." God would raise up a new David for a new Israel. This is a clear prophecy of Christ and the church.

In verse 11 is the promise that, though they should be scattered among the nations, God would not make "a full end" of Israel. But if Israel in the future is to be restored to Palestine, repossess as a chosen race all of the Abrahamic promises and be nationally reconstituted, God has made no end at all of them. The promise of Jeremiah that God would not make "a full end" of Israel can only mean that he did make an end of them. It was not a full end because, though the nation perished, the race survived; and in Jesus Christ, the new David, the spiritual throne of David is now occupied by Christ, the King. Hence, "they shall serve the Lord their God, and David their king, whom I will raise up unto them." The old David had long been dead and, therefore, the new David refers to Jesus Christ.

In Jer. 25:11-13 God said that at the end of the seventy years he would fulfill all the words spoken by Jeremiah. Read this passage:

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations."

In 2 Chron. 36:21-23 the statement is made that the return from captivity "fulfilled" all that Jeremiah had prophesied, and that the decree of Cyrus "accomplished" that which the Lord had "spoken by the mouth of Jeremiah." This is a blanket fulfillment of all the Jeremiah prophecies concerning Israel's restoration, leaving only the spiritual prophecies which were fulfilled in a new Israel and a new David, as foretold in Jer. 33:17: "David shall never want a man to sit upon the throne of the house of Israel." In the subsequent history there was no man occupying David's earthly throne. The prophecy therefore requires that its reference is to the spiritual throne of David occupied now by Jesus Christ in heaven, and without future succession, thereby fulfilling the statement of Jeremiah that "David shall never want a man to sit upon the throne of the house of Israel."

With this picture of spiritual Israel clearly drawn, Jeremiah then foretells the new covenant that God would make with them.

(11) Jeremiah 31:31-36:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."

This text is quoted by Paul in Hebrews, chapters 8 and 10, and applied to the new covenant. In verse 31 of the prophecy,

the house of Israel and the house of Judah are joined in reference to the covenant, but in verse 33 the covenant is said to be with the house of Israel only, Judah being dropped from the reference. But Israel was discontinued in distinction with Judah after the return—yet the new covenant was made with the house of Israel, showing that the fleshly Judah was also no more and that the new covenant existed with a new Israel. The quotation of Paul in Hebrews 8, verses 8 to 10 follows the same form of words, which is conclusive proof that the prophecy had been fulfilled. If there is to be a third covenant for a third dispensation, as the premillennialists assert, it becomes their obligation to find fault with the new covenant. Heb. 8:7-8 reads: “For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith . . . I will make a new covenant.” The old covenant was preparatory to a future, better and perfect revelation. Its institutions were limited to one people; its morality was incomplete; its ritual observances were typical of something better; its “carnal ordinances imposed on them until the time of reformation”—the new dispensation—Heb. 10:9. In Jeremiah 31:36 the prophet said that when those ordinances should depart “then the seed of Israel also shall cease from being a nation before me for ever.” But those ordinances *did depart*, as stated in Heb. 9:10, therefore the nation of Israel ceased for ever.

(12) Ezekiel 36:24-28:

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

This passage referred to Israel while they were worshipping “idols.” What “idols” are the Jews worshipping now? The passage sets forth the purification from idols when the Jews should return from exile—hence the reference to the ceremony

of "clean water"—the water of cleansing or purification required by the law, not water only, or pure water, but the mixture called the water of cleansing or purification. Certainly, no reference to baptism in the word "sprinkle" in this passage—but to the mixture mentioned in connection with the ceremonies of the law. Even those who practice sprinkling for baptism would hardly insist that this passage refers to it, for whatever it did refer to was necessary to Israel's "cleansing"—"and ye shall be clean." The affusionist would not admit that baptism is essential to remission of sins! It simply referred to Israel's return from exile and the ceremonial cleansing from idolatry which they had practiced among the heathen. This condition is specifically set forth by Hosea in chapter 14, verses 3, 4 and 8.

Verses 3-4:

"Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their blacksliding, I will love them freely: for mine angel is turned away from him."

Verse 8:

"Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found."

As shown in previous connections, after the return from captivity there would be no further distinction politically between Israel and Judah, and they should have no earthly kings. They would have one King, God himself, and later there would be one Shepherd, Jesus Christ. These facts are undeniably set forth by Ezekiel in chapter 37, verses 16 to 24.

(13) Ezek. 37:15-25:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim,

and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

It is evident that this whole prophecy is the pictorial representation of the oneness of Israel and Judah after the return from the captivity. The Mormons assert that this passage is a prophecy concerning Joseph Smith and Mormonism; the premillennialists assert that it is a prophecy on the restoration of national Israel—and the one is as wrong as the other.

Another passage setting forth in vivid prophetic description the same truth is Ezek. 34:22-24:

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."

What millennialist will say that "even my servant David" in this passage means the literal David? But if it is not the literal David, why attempt to make it mean the literal throne of David? The David of the text cannot be made spiritual and the throne left literal. Millennialists who habitually criticize

“spiritualizing” the prophecies now find themselves spiritualizing half of this prophecy and literalizing the other half.

The prophet Hosea adds the final word on this point of the discussion.

“O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.”—Hos. 13:9-11.

There are two unmistakable conclusions to be drawn from these prophetic passages. First, after the return from exile there would no longer exist a separate Israel from Judah, and neither would have a temporal king; second, the temporal Israel and all that it was with its kingdom and throne would give way to a new spiritual Israel with Jesus Christ, the new David, as their King.

(14) Daniel 2:31-45:

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou

sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The proper analysis of the book of Daniel must be based upon the division and arrangements of its contents into two parts: history and prophecy. This being true, the understanding of certain sections of it that have been considered difficult requires a comprehensive knowledge of history. Some of the things in the book have been rendered difficult because the interpreters have ignored the historical element, and in this indifference to history these portions pertaining to the past have been assigned to even a yet distant future and the meaning thereby missed entirely.

The history of Daniel is pre-exilic, exilic and post-exilic; that is, concerning developments in the history of the Jews before and during and after the exile, together with the experiences of Daniel himself as a captive of the king's court in Babylon. The prophetic portion relates, first, to the destinies of the existing monarchy and the successive monarchies of the world; and, second, to the advent of the Messiah, the coming of Christ into the world; and, third, to the course of future events that brought an end to the nation of Israel, and which resulted in the conversion of the Gentiles.

Beginning with Nebuchadnezzar's dream and its interpretation, the colossal image was the pictorial pageant of the four ancient monarchies of Babylonia, Media, Macedonia and Rome. The golden head of the image signified Nebuchadnezzar, the king of Babylon; the silver arms and breast symbolized Darius

and Cyrus of Medo-Persia; the brazen thighs predicted conqueror Alexander the Great of Macedonia (Grecian); and the iron legs, feet and toes represented the rule of the Caesars with their tributary kingdoms, the Roman empire. The stone cut out of the mountain without hands, which in turn increased into a mountain-like rock that crushed the image, and filled the whole earth, was the striking symbol of the kingdom of heaven which was established "in the days of these kings"—that is, before the last of the depicted monarchies ended. This kingdom of God was announced in Mark 1:14. It is the same kingdom described in Matthew 13:31-33. It is the immovable kingdom of Hebrews 12:28, the citizens of which, "receiving" it, had their names enrolled in heaven. It is the kingdom into which the Colossians had been translated, as stated in that epistle, chapter 1:13-14. It is the kingdom in which Jesus Christ now reigns, the King of kings and the Lord of lords, and which "shall not be left to other people," as were the kingdoms of old, but which shall be surrendered to God by the reigning Son at the end.

(15) Daniel 7:13-14:

"I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Surrounding these verses is Daniel's vision of the four beasts and the kingdom of the saints of the *most High*. This vision of four beasts is an extension of the dream of the terrible image, and the purpose of it was to feature the barbaric characters of the same kings and monarchies of the image of Nebuchadnezzar's dream. The king of Babylon was the lion with eagle wings, because he was to be powerful and swift in the destruction of Judah. The Medo-Persian kingdom was like the bear with ribs in his mouth, because he devoured the revenues of other countries, which made his kingdom flourish, as stated in verse 5, "arise and devour much flesh." The Macedonian conqueror was like the leopard with four wings and four heads, an intensifying figure of the rapid march of the campaigns of victory in the conquests of Alexander the Great,

in all quarters of the world; the four heads thereby representing the established seats of power in the four corners of the earth. The fourth beast was the monster with ten horns, representing the emperor of the Roman empire with its ten tributary kings and kingdoms. The *horn* is the symbol of a king, as the text itself states; and Rome had ten such horns which terrified and crushed all over the world any nation or people who opposed the emperor.

The judgment of heaven against these beast-kings was portrayed, in verses 9 and 10, by the stream of fire proceeding from the Ancient of days, and their dominion was "taken away," giving place to the kingdom of the Son of man ascending to the Ancient of days, in verses 13 and 14, to receive "an everlasting dominion, which shall not pass away," and a kingdom "which shall not be destroyed." This kingdom of the Son of man is described as belonging to the saints of the *most High*, and the metaphor is extended into the new testament in 1 Cor. 6:2, by the apostles' statement that the "saints shall judge the world," a rulership by the teaching and practice of the principles of the kingdom which is said to be theirs.

The execution of judgment against evil nations by the providential governments of the world is pictured in verse 12, as the beasts of each imagery perished successively, so that there were no contemporaries. These representations show that the events on earth are recognized in heaven with a due and just consideration.

The climax of these visions is reached in the scene of verses 13 and 14, when the Son of man was envisioned as ascending to the Ancient of days to receive the same kingdom of chapter 2:44-45, and the vision prophesies the time that it came into being. In chapter 2:44-45 the prophecy stated that this kingdom would be *set up* "in the days" of the last kingdom, or monarchy; and in chapter 7:13-14 the vision states that it would be *given* when the Son of man ascended to God. The Lord Jesus Christ announced it *in the days of those kings*—the Roman Caesars—and he received it when he ascended back to the Ancient of days, prophesied in Dan. 7:13-14, and fulfilled in chapters 1 and 2 of the Acts of the Apostles. This kingdom of Daniel's prophecy was given to one "like the Son of man" in contrast with the likenesses of the beasts of the kingdoms of the world, and so are the kingdoms contrasted in Daniel's vision, chapter 7, verses 18 and 27, where it represents the kingdom

as being given to the saints of the most High, who would receive it and possess it. The fulfillment in the new testament follows the phraseology of the old testament delineation in the language of Luke 22:29 and Revelation 1:6. In the former Jesus said the kingdom was *appointed* to his followers, and in the latter John said that he *made* us to be kings and priests, or a kingdom of priests.

(16) Daniel 8:13-14:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Until two thousand and three hundred days; then shall the sanctuary be cleansed.”

These verses concerning the “cleansing of the sanctuary” will be immediately recognized by all who have heard the followers of Russell, Rutherford, and the Seventh Day Adventists, or have read their books and pamphlets. With the former the sanctuary was cleansed when their predictions that the Lord would return in 1914 failed. To bolster this failure the theory was conceived that the Lord *did* come but not visibly, and that in 1914 *the sanctuary was cleansed*—which must have been invisibly performed also, as there were no visible evidences of such a thing either then or since then.

These verses are in the midst of the visions of the ram and the he-goat, and are an apocalyptic repetition of the visions of the beasts, shifting from the wild beasts to the domestic animals. The location of the vision is also shifted from Babylon to Shushan because it is a vision of the Medo-Persian kingdom and its fall. The ram with the two horns which was “pushing westward, northward and southward” so that “no beasts might stand before him,” is said in verse 20 to represent the Medo-Persian empire with the two kings, Cyrus and Darius. The he-goat is said in verse 21 to be representative of the king of Grecia—the Macedonian, or Grecian monarchy. This goat is said in verse 5 to have “a notable horn between his eyes.” This horn between the he-goat’s eyes is said in verse 21 to be the first king of Grecia. Read the verses:

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

The first ten verses of the chapter describe how these successive dominions came into existence until "a king of fierce countenance" emerged to inflict unparalleled calamity on the saints and the sanctuary. This fierce king, being the last of the series, is descriptive of the Roman empire and its Caesars and reaches over to the persecutions of Nero and the destruction of Jerusalem, the desolation of the sanctuary, and the end of the Jewish state. Daniel first saw the he-goat, which the text identifies as the Grecian monarch, Alexander the Great, pushing against the successors of the ram—the Persian empire. The goat is described as furious, and in his fury smote the ram, and his two horns were broken. Next in the order was the rise of the little horn at Rome, which at the first was a small and weak dominion but became the "king of fierce countenance" and lord of all the monarchies of the world. And it was this power who so magnified himself, as stated in verse 25, that he stood up "against the Prince of princes," and was "broken without hand"—not by another world power, but by the influence of the stone of chapter 2, which was cut out of the mountain without hands, signifying the power of God and not of man. Thus these visions concern the rise and fall of the successive empires until the Roman empire of ten horns, comprising the ten kingdoms of Europe. The order to "shut up the vision" signified that the prophecy concerning the kingdom of the Messiah was completed and the time fixed for its establishment in the world.

(17) Daniel 9:23-27:

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter; and consider the

vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This chapter, so often referred to as "the seventy weeks of Daniel," is the sugar stick of Seventh Day Adventists, Millennial Dawnists, Jehovah's Witnesses, and about all shades and colors of millennialists. None of them appears to be sure as to its meaning but they "figure" it into a millennial interpretation.

The "day a year" interpretation makes the seventy weeks a four hundred and ninety year period, they tell us. Then how do they know that the "tribulation" is literally only seven years long? And how do they know that the thousand years which they call the millennium is literally only a thousand years? By their rule of interpretation of the seventy weeks (a day a year) the "tribulation" would be 2555 years and the millennium would be 365,000 years. The millennial fellows figure just like they prophesy!

It is stated in the text that the seventy weeks began from the going forth of the commandment to rebuild and restore Jerusalem. Based on the accepted principle that the weeks are not of days but of years, each week would be seven years, and the most satisfactory and acceptable chronology bears out that the sixty-nine weeks brings the prophecy to the crucifixion of Christ; and the one week to complete the seventy, the seven years from the crucifixion to the conversion of Cornelius, when the covenant was confirmed "with many"—the reception of the Gentiles into the new covenant. Without mathematical calcu-

lation the sequel was the destruction of Jerusalem, shown by the quotation of verse 27 in Matthew 24:15. It settles the event which should follow the confirmation of the covenant—Dan. 9: 27—the desecration of the temple by the Romans at the destruction of Jerusalem.

A large group of commentators, historians, scholars and chronological authorities are in agreement with the viewpoint that the seventy weeks relate to the whole period between the proclamation of Cyrus and the end of the Jewish commonwealth. It cannot be chance that from the seventh year of Artaxerxes, when the commission was given to Ezra to restore Jerusalem, to the death of Christ, it was precisely the number of the weeks of years; and that from the death of Christ to the command given to Peter to preach to Cornelius it was precisely one week of seven years; and that from Vespasian's march into Judea to the taking of Jerusalem it was precisely a half septenary of years, corresponding with the event of abomination and desolation to take place in the midst of one week. So it is reckoned that from the time of the exile, mentioned in verse 2, there would be seventy years of desolation for Jerusalem, and that Daniel's seventy weeks is an extension of the biblical use of sevens, sometimes literal and sometimes figurative in reference to time; but always indicative of something other than a literal or mathematical application. The seventy weeks of Daniel are thus applied to the period between the decree for the restoration of Jerusalem after the seventy years of exile and the coming of Christ, including the conversion of the Gentiles and followed by the desolation of the temple and the destruction of Jerusalem by the Romans.

It is pointed out that the seventy weeks are *heptades*, a sum or a number of seven, or groups of seven, and do not necessarily follow in succession in order to carry out the prophetic purpose; but the heptades may be separated by other periods and events, and are not therefore subject to a continuous or successive mathematical calculation. In this view the first heptad would be the period of restoration under the decree of Cyrus; the second heptad would be the necessary intervening time between the restoration and the transition to the new age and kingdom of eternal righteousness; the third and final heptad would be the period of consummation of the prophecy between the cutting off of the Messiah and the end of the Jewish state, not indicating an exact date nor a single event, but

covering broadly the Neroan persecution and the destruction of Jerusalem, which connects Dan. 9:27 with the Lord's quotation in Matthew 24:15. It was during this period that oblation and sacrifice ceased, and the temple destroyed with all of the ceremonies and services of the sanctuary.

So the *terminus a quo*—the end or limit from which—to the *terminus ad quem*—the end or limit to which; or, the starting point and the terminating point, would be the entire period from the decree of Cyrus to the final overthrow of the Jewish state by Nero, comprehended by periods of sevens but not necessarily joined, there being some historical events between, interrupting the succession of the heptades. Various efforts to establish the corresponding dates to fit exact mathematical calculation have confessedly presented discrepancies, and failed at certain points, the periods being either too long or too short, but application to heptad periods covering the things mentioned, allowing for intervening historical developments, harmonizes with the purpose of the prophecies and all phases of fulfillment, and is consistent with the structure of apocalyptic vision. Several examples of such applications are available, among them the references in Leviticus 26 to Israel being smitten "seven times," which is, of course, not mathematical; and the use of the expression "seventy times seven" in Matt. 18:22.

When exact dates are meant, they are specified as in Isa. 7:5-9 when the time for Ephraim, the ten tribes, to be broken and to "be not a people" was set by the prophet at sixty-five years from the time named and was mathematically fulfilled. The period of Israel's exile given in Jer. 25:12—seventy years—affords another instance. But when periods are the basis of prophetic vision and apocalyptic description they are not subject to exact mathematics any more than such terms as "ten days" and "thousand years" in connection with prophecy and apocalypse. The sabbath of the Jews was the seventh day of the week, and the jubilee was based on seven times seven years. The term seven would indicate a complete time, while the use of the three and one-half weeks or months or days, as sometimes used, being half of seven would be indicative of an incomplete period of time. In the description of the rise of Antiochus Epiphanes, the persecutor of the Maccabean period, use is made of "time, times and half a time"—*time* being one year, *times* two years and *half time*, half a year, or the "dividing of time" in Dan. 7:25—which fits exactly the account of Josephus, and

other historians, of the period in which Antiochus changed the *times and the laws*, when he abolished the worship of the temple and stopped the offering of the daily sacrifices for three years and a half. This is according to Daniel's statement of chapter 7, verse 25: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Both the description and the period fit into the history of the persecutor Antiochus Epiphanes and his dealings with the pious Jews and the worship of the temple during the Antiochus oppression.

With these considerations on the various methods of considering the periodicity of the septenary numbers in Daniel's visions, the *seventy weeks* of Daniel would come between the two boundary dates: the decrees of Cyrus and Artaxerxes for the restoration of Jerusalem as the *terminus a quo*—from which to reckon the beginning of all events belonging to the period, and the destruction of Jerusalem as the *terminus ad quem*, the end of it. The beginning boundary date is fixed by Daniel's statement "from the going forth of the commandment" in Dan. 9:25, and the ending boundary date is fixed by the Lord's quotation in Matthew 24:15 concerning the "abomination of desolation" which was fulfilled in the destruction of Jerusalem under Nero and Vespasian, A.D. 70. With the general period determined, the events can be arranged and summed up according to the specifications of Dan. 9:23-27, and the new testament passages fulfilling them:

1. Seventy weeks from the commandment—Dan. 9:23-27.
2. Finish the transgression and make an end of sin—Heb. 10:12; Eph. 2:15.
3. Bring everlasting righteousness—Rom. 3:21-31.
4. Reconciliation for iniquity—Col. 1:20; Heb. 2:17.
5. Anoint the most Holy—Acts 4:26-27; Heb. 1:8-9.
6. The Messiah cut off—Isa. 53:8; Acts 8:32-33.
7. Destroy the city and sanctuary—Matt. 24:1-34.
8. Covenant confirmed with many—Acts 10:34; Rom. 9:30.
9. Seal up the vision—indicating the completed vision by its fulfillment in the events specified.

That the confirmation of the covenant in the prophecy refers to the inclusion of the Gentiles is shown by the connection of Rom. 9:30-33 and 1 Pet. 2:1-10, both of which passages show that the covenant of Isa. 28:16 includes the Gentiles, and finds fulfillment in Peter's statement in Acts 10:34 at the house of Cornelius: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The terminating point of the prophecy is shown to be the destruction of Jerusalem as foretold by the Lord in Matthew 24, and settled by his own quotation from Daniel's prophecy, in verse 15—and from this, to the believer in Christ, there can be no appeal. It should be observed that Daniel did not say that the Messiah would be cut off *in the midst of the week*—the passage says that "the Messiah shall be cut off, but not for himself." The expression "in the midst of the week" is connected with the causing of the sacrifices and oblations to cease *after* the covenant was *confirmed* with the Gentiles. The phrase "in the midst of the week" does not indicate the *middle* of the week, but *during* the week. The Messiah was cut off at the crucifixion of Christ, finishing the transgression, making an end of sin, making reconciliation for iniquity, and bringing in the covenant for everlasting righteousness—but among the Jews the sacrifices, oblations and all the services of the temple continued until the destruction of Jerusalem. It was that event that should "cause the sacrifice and oblation to cease," and the reason given was "for the overspreading of abominations . . . even until the consummation." And this event would be the sequel to the confirmation of the covenant with the Gentiles. Read the whole passage of Daniel 9, verse 27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate." Thus the destruction of Jerusalem was the terminating point of all the events within the seventy weeks of Daniel, covering the conclusion of the exile, the ushering in of the gospel times, the consecration of the Messiah to his redeeming office, and the end of all the temple services with the termination of the Jewish state.

(18) Daniel 12:1-2:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”

This passage refers to the “time of trouble,” which, according to millennialists, means the “great tribulation” preceding the millennium. But it will be observed that in this “time of trouble” both the righteous and the wicked are raised. The millennial theory requires that the righteous be raised first, then the thousand years, and after the millennium the resurrection of the wicked, hence the resurrection of the wicked would not occur until a thousand years after the “tribulation.” But Dan. 12 has the wicked raised “in” this time of trouble along with the righteous. So it cannot be the “millennial tribulation.”

If the millennialists can find a passage in the Bible or the Almanac that refers to “wrath” or “trouble” or “battle” they jump to the tribulation, the millennium and Armageddon.

The reference in these verses is to the vindication of the Jewish cause by the guardian of Israel, designated by Daniel as Michael, who interposed to deliver Israel from the time of trouble. Such a time in the history of Israel is mentioned in Macc. 1:10 and 1:20, 22, 39, and in the history of Josephus. This period was described as the worst time of trouble since Israel was a nation *to that time*. The description is that of the persecutions of Antiochus Epiphanes, after old testament prophecy was closed and during the period between the testaments. The deliverance that was promised to “every one that shall be written in the book” refers to the fortunes of the Jews who outlived the Antiochus period of persecution, which is doubtless the sense in which the resurrection is used in verse 2. Some should “awake” from this period of persecution to the everlasting life offered in the gospel, and others to the shame and contempt that accompanied the defeat of the evil cause of

Antiochus. The resurrection here compares figuratively with the resurrections mentioned by Isaiah (26:13-19) and Ezekiel (37:1-14) in reference to deliverance from the Babylonian persecution and captivity.

In verses 5 to 7 Daniel says:

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

In B.C. 167 Antiochus took away the sacrifices of the temple, which were restored by the Maccabees in B.C. 163, a period of three years and a half, the exact “time, times and a half” that Daniel said “all these things shall be finished.”

The whole period of *these things* is set forth by Daniel in verses 8 to 9:

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

The terminus from which this period begins up to the terminus of the period that the sacrifices were resumed provides the “thousand two hundred and ninety days.” And Antiochus was cut down and died *forty-five days* afterward, as stated in verse 12, which added to the 1290 days of verse 11, makes the sum of “the three thousand and thirty-five days” of verse 12. It is hardly possible that this agreement of history with Daniel’s prophecy of chapter 12 can be accidental, and it shows that the

reference was to the Antiochus period and was fulfilled in the events of that period.

But Daniel was told in verse 8 to "go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Here Daniel was informed that, being old, he would not live to see the fulfillment of these things.

If an objection is offered to making these periods mathematically exact, whereas in other instances they are not, it is sufficient to remind of the statement which has previously been made: that when an exact period is meant, the context gives the specifications for it, an example of which is in Isa. 7:5-8, the sixty-five years to the end of the ten tribes; and in Jer. 25: 12 in reference to the seventy years exile in Babylon. The present instance is not different in character, in the period of the Jews under Antiochus Epiphanes.

Finally, the purpose of dealing with these passages in such detail is to show that the future millennial kingdom doctrine finds no support in these prophetic texts, and that the practice of taking these prophecies out of the historical context which fulfills them is anachronistic and unwarranted.

IV. THE MINOR PROPHEETS

The term "minor" applied to the twelve prophets from Hosea to Malachi has no application to their importance as compared with the "major" prophets. The two expressions denote size or length, not importance; the major prophets being the large prophecies, and the minor prophets the small, or short, prophecies. The latter prophets were forth-speakers for God with the same inspired credentials of the four major prophets. Without exception they attribute their prophecies to the word of the Lord or to a "thus saith the Lord." Every prophecy in "the book of the prophets," therefore, must be regarded as a miracle of knowledge, no less miraculous than a miracle of power—one is manifested through words, the other in acts or deeds. Stephen's reference to "the book of the prophets" in Acts 7:42 quoting from Amos, is due to the twelve prophecies being one book as classed by the Jews.

With exception of Malachi the minor prophets delivered their messages either before or during the return of the Jews from Babylon and the northern nations. The return from all the lands of their captivity covered a period of approximately

a hundred years, and references to this return were constantly made while it was in process. It is a highly significant fact that every prophecy of Israel's return and restoration to their land was spoken before or during the return from exile—there is no prophecy on Israel's restoration "in the book of the prophets" that was delivered after the return. None of these prophets being post-exilic, save the one exception mentioned, their prophecies surround Israel's hope of return to their land and their temple, but beyond this the spirit of the coming Messiah and the establishment of his kingdom intermingled in their messages.

The burden of the minor prophets was the return from captivity, the judgment of God against the heathen nations, their punishment and overthrow, which the prophets dramatize as the controversy of the nations. From these temporal settings each prophet rises to the contemplation of the higher order of a new dispensation. A few representative examples, without exhaustive treatment, will serve the present purpose.

Taking the twelve prophets in canonical, not chronological order, the comments will follow the biblical arrangement.

(1) Hosea 1:10-11:

"Yet the number of the children of Israel shall be as the sands of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

The first chapter of Hosea begins with an allegorical mirror of Israel's unfaithful relations with God, and concludes with the pronouncements of Israel's end as a people in God's favor, and the inauguration of a new spiritual nation which would include all the people of the earth. The chapter spearheads his prophecy on the rejection of Israel as a nation and the inclusion of the Gentiles in the church of Christ. This fulfillment is removed from conjecture by Paul's quotation of these verses in Rom. 9:24-26: "Even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the

place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Thus the first part of the chapter is a prophecy on the end of the ten tribes after the return from exile, and the merging of all Israel under Judah; and in the last verses of the chapter the prophet foretells the calling of the Gentiles and the merging of fleshly Israel into a spiritual nation, the church of Christ.

(2) Hosea 2:11:

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

The prophet here describes the end of Israel's national glory, the termination of all Jewish ceremonial observances, the national holidays, the sabbath days—"and all her solemn feasts." Colossians 2:14-17 is a New Testament adaptation of the Old Testament passage, as the language of the apostle parallels that of the prophet. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." This is a clear fulfillment of the prophecy, showing that the nation of Israel ended, and all of the national observances were terminated with the abolition of the Sinaitic law called "the handwriting of ordinances." The things "nailed to the cross" included the sabbath, the memorial of Israel's emancipation from Egypt, and their greatest national day. It will be observed that in the text of Col. 2:16 the word *days* added to the word sabbath, is in italics, indicating that the word "days" is not in the manuscripts, and it does not belong in the text here. Hence the passage reads: "Let no man judge you in respect of an holyday, or of the new moon, or of the sabbath." Other sabbath days would be included in the term "an holyday"—but *the sabbath* is specific, and refers to the observance of the seventh day sabbath. The apostle then added significantly: "But the body is of Christ," that is, a new spiritual nation which does not incorporate the national ordinances of the Old Testament Israel. The final proof to the Jews that the nation of Israel has ended was to show by the prophets that their covenant with all of its ordinances had

ended, including the thing that distinguished them from all other people and nations—the observance of the sabbath.

(3) Hosea 3:4-5:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”

This prophecy pertains to the state of Israel in exile without the category of services in which their nation and kingdom consisted. After the return from exile these things would never exist as before, for there would be no king on earth, but Israel would be without a king for “many days,” until “afterward” when Israel would seek the Lord, and David their king, when they should “fear the Lord in the latter days.” This is a clear forecast of “the latter days” of Joel 2:28-29, alluded to and quoted by the apostle Peter in Acts 2:17, and is a prophecy of the kingdom of Christ, the new David, in the gospel dispensation.

(4) Hosea 13:9-11:

“O Israel, thou has destroyed thy self; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? And thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.”

The book of Judges describes the period of anarchy that brought decay to the God-ordained government of Israel's judges, and which resulted in the popular demand for a king.

Here is the prophet's condemnation of Israel's demand for the earthly king, the reminder of God's rejection of such a king, and the declaration that God would henceforth be Israel's king. These verses show that the earthly king was never a part of God's promise, nor according to his will, but was an apostasy from his plan and the rejection of his will and his way. The doctrine of millennialism, calling for the restoration of the earthly kingdom, is a demand for the reinstatement of an apostasy, the re-establishment of the type of kingdom that God did not want, and the kind of king that the prophet said he condemned and rejected.

(5) Joel 2:17:

“Wherefore should they say among the people, Where is their God? . . . Fear not, O land: be glad and rejoice: for the Lord will do great things . . . and he will cause to come down for you the rain, the former rain and the latter rain is the first.”

Joel's prophecy is a combination of the historical, apocalyptic and prophetic elements, springing out of the conditions of the prophet's own time, and the inspired visions of the new dispensation to come.

Chapter 2, verse 17 is a descriptive forecast of the destruction of Jerusalem, but picturing the blessings that will follow in the gospel dispensation. In verse 32 the prophet declares that “in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”

(6) Joel 2:28-29:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come.”

This is the passage that has won for Joel the title of “the prophet of Pentecost,” for the reason that the apostle Peter in Acts 2:16-21 quoted this section of Joel's prophecy and declared, “this is that which was spoken by the prophet Joel.” It is definite that the prophet was describing the end of the Jewish dispensation and the opening of the gospel age, on Pentecost, referred to as “the great and notable day of the Lord.” The symbolic language, such as “the sun shall be turned into darkness, and the moon into blood,” signifies the doom of Jerusalem and the end of the Jewish state as darkness settled over the nation.

(7) Joel 3:9-17:

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble

yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

The baseless claim made on these verses is that the great battle "in the valley of Jehoshaphat" will be Armageddon, where the nations of the earth shall be gathered for the war that is theorized to take place in the "valley of decision," which will be the "day of the Lord" in preparation for the millennium.

Again, the context provides the answer. In verses 1 and 2 of the same chapter the prophet applies the language to the end of Israel's captivity. The "valley of Jehoshaphat" and the "valley of decision" are symbolic representations of Judah's victory over the nations that had held them captive. The darkening of the sun and the moon and the withdrawing of the stars, of verse 15, are a figurative description of the destiny of the heathen nations opposing Israel and Judah, by the same figures of speech employed by Isaiah in his prophecy on the destruction of Babylon, in Isa. 13, to which attention has been directed more than once in various connections. The proclamation of verse 16 that "the Lord shall roar out of Zion, and utter his voice from Jerusalem" to shake the heavens and the earth, is further emphasis on the judgment of God against the heathen nations. The prophecy of Jeremiah, chapter 25, verses 9 to 14, is of similar description and import. God would "utterly destroy" the nations, and would punish the king of Babylon, and "that nation," and all the land of the Chaldeans, "for their iniquity" in connection with the fortunes of Israel and Judah. The prophecy of Joel has the same application, and both proph-

ecies are related to the history of these nations of antiquity before the captivity, during the exile, and in the return.

But like the other prophets, Joel's language from verses 17 to 20 envisions the new dispensation, when the new Jerusalem shall be holy, and there shall be "no more strangers" within her borders; when the "fountain shall come forth" from the house of the Lord, and "Judah shall dwell forever, and Jerusalem from generation to generation." The language of Paul in the Ephesian letter, chapter 2, verse 19, can hardly be regarded accidental; that in the house of God, the temple of the new dispensation, there are "no more strangers"; but all Jews and Gentiles are "fellowcitizens with the saints, and of the household of God." It requires little more than a casual reading of the text and context to see the historical application of these prophecies to the fortunes of Israel and Judah, and the heathen nations which surrounded them; and the spiritual fulfillment in the church of the new dispensation.

(8) Amos 4:12:

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

The prophet Amos has been called the "preacher-prophet," and his prophecy has been referred to as the "oldest volume of sermons" by a "shepherd of the hills, and a natural born preacher," but whatever his natural characteristics the element of divine inspiration should not to any degree be discounted.

The prophecy is largely an elegy over northern Israel, with the ultimatum that "Samaria must be destroyed" and a dirge over the nation of Israel because "the virgin of Israel is fallen."

The prophet issued the challenge to Israel in the name of the "Lord of hosts"—the God of battle. Amos reminded them of God's dealings with some, as in the overthrow of Sodom and Gomorrah, and Israel had repeatedly "as a firebrand" been "plucked out of the burning," yet rejected God. For that decision and course all diplomatic relations were severed, war was declared on the issues drawn, Israel faced the necessity of meeting God "the Lord of hosts" in battle, which meant their destruction. The exhortation "prepare to meet thy God" has provided a common text for sermons proclaiming the terrors of the judgment day, but the immediate application is rather to the pronouncement of judgment against the nation of Israel.

(9) Amos 5:1-2:

“Hear ye this word which I take up against you, even lamentation, O house of Israel. The virgin Israel is fallen; she shall rise no more; she is forsaken upon her land; there is none to raise her up.”

In the eighth chapter the prophet declared that “the end is come” to Israel. The northern nation would be sifted, Samaria would be no more, and after the captivity only Judah. But an ultimate reclamation was in store for them—a spiritual restoration in Jesus Christ and his church. From this point the shepherd-prophet concluded his prophecy in the last chapter with an epilogue of hope and promise, in a vision of singular beauty and unexcelled grandeur, as he pictured the remnant of Israel restored and redeemed in their new Zion, the church, under their new head, Jesus Christ.

(10) Amos 9:11-15:

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”

This is the familiar prophecy on the tabernacle of David, quoted by the apostle James in Acts 15:13-17 as a fulfilled prophecy. If the tabernacle of David mentioned here has not been established, the Gentiles cannot seek after God. The tabernacle of David, the royal line or family of David, was in decay, in ruin, when Jesus Christ came of the royal line of David to re-establish it. The coming of Christ and the establishment of his kingdom restored the royal line of David. But the fleshly throne and tabernacle of David was but a type of the throne and kingdom of Christ. Verses 13 to 15 are only physical descriptions of the spiritual blessings under the gospel—a picture of spiritual restoration in imagery.

The "discrepancy" between the quotation of James and the text of Amos, which millennialists have urged, certainly serves no point. James quoted the Septuagint, which reads as does Acts 15. The expression "after this will I return" was interpreted by the apostle James to refer to things that occurred before the first coming of Christ, and the "return" referred to God sending Christ to rebuild the tabernacle of David, which was done in the establishment of his church and kingdom on earth and his throne in heaven. To deny the quotation is to deny the inspiration of James.

(11) Obadiah 1:15-21:

"For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. . . . But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions . . . and there shall not be any remaining of the house of Esau . . . and the captivity of this host of the children of Israel shall possess that of the Canaanites . . . and saviours shall come up on mount Zion . . . and the kingdom shall be the Lord's."

The object of this one-chapter prophecy of Obadiah is the destruction of Edom and the restoration of Israel to Jerusalem and Judea; to the Edomites his prophecy was a warning and to the captive Israelites it was a comfort and a hope. In the book of second Chronicles, chapter 17, verse 7, is recorded the information that Obadiah had been a teacher of the law; in chapter 25:7 he is mentioned as the advisor concerning collaboration with northern Israel; and in chapter 34:12 he is connected with the repairing of the temple. Whether the prophet Obadiah was one or all of these, or neither, has been a question among commentators and historians but concerning the meaning of his message there can be no question: the destruction of Edom, the descendants of Esau, the return and restoration of Israel to their own land after the exile, and the prophetic forecast of the spiritual kingdom of the One to come, the kingdom of the Christ. It is evident without argument that his prophecy cannot serve the futurists, but has been fulfilled in all of its elements.

Even the casual reader, much less the careful student of these prophecies, will observe that the prophetic preachments

were directed against the existing conditions in Israel and the surrounding nations.

(12) Jonah 4:1-3:

“But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled to Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger and of great kindness, and repentest thee of evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.”

In Jonah we see a prophet who was the representative of a nation of people whose selfishness could not transcend national boundaries, and who wanted God to be only the God of Israel and of no other nation of people. A striking parallel may be drawn in the Judaists of the New Testament who protested the preaching of the gospel by Paul to the Gentiles. They were the counterpart of Jonah in spirit, and the book of Jonah was a rebuke to Israel by example in the experience of their representative of the bigotry that was ever an obstacle in the way of Israel's acceptance of God's plan of redemption for all men.

The conditional character of God's promises is a feature for major emphasis in the book of Jonah. In it there is the application of the eighteenth chapter of Jeremiah and the thirty-third chapter of Ezekiel: God's threatenings are accompanied by his promises, and his threats are never executed without opportunity for repentance. God is not bound by oath or obligation to carry out his threats, according to Jeremiah, Ezekiel and Jonah; but according to the apostle Paul in Heb. 6:18 he is sworn to keep his promises, and it has been our task in these chapters to prove that he has fulfilled them.

(13) Micah 4:1-8:

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem . . . they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord

of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even to the first dominion; the kingdom shall come to the daughter of Jerusalem."

This prophecy should be connected with Isaiah 2. They are duplicate prophecies. Jesus alludes to them in Luke's record of the Great Commission. The dispensation called "the last days" was foretold by the prophet Joel, chapter 2, verse 28: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." The prophecy is quoted by the apostle Peter in Acts 2:16-17 in these words: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The inspired apostle interpreted the word "afterward" in Joel's language to refer to "the last days," or the new dispensation, and said the prophecy was fulfilled on the day of Pentecost.

A comparison of verses 4-8 of Micah 4 with Zech. 9:9-10, then with Matt. 21:4-5, 8, 9, will show that the expression "in that day" refers to the gospel dispensation, and to the freedom of all men under the gospel of Jesus Christ. The language of verse 4 that "every man shall sit under his own vine and fig tree" is a magnificent expression of the universal and impartial character of the blessings of the gospel in the new dispensation under the new covenant, in which without respect of persons the Gentiles should share equally with the Jews.

Micah 4 means exactly what Isaiah 2 means, and Jesus settled that point by his reference to it in Luke 24:46-47.

(14) Nahum 1:5-8:

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit

the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies."

Once more the groundless assertion of the future theorists is that the expressions "the Lord revengeth and is furious," and "the Lord will take vengeance on his adversaries," and "his indignation," and "the fierceness of his anger"—all these, we are told with the tone of authority and the air of finality, refer to battle which supposedly must take place before the millennium can begin.

But against the medley of assertions and conglomeration of theories is the whole environment of these verses showing that this "day of trouble" was a prophecy on the destruction of Nineveh, when "fury like fire" would descend as a judgment of God against the Ninevites. The chasm between these passages and a future millennium is too wide for the theorists to bridge.

(15) Nahum 1:15:

"Behold upon the mountains the feet of him that bringeth the good tidings, that publisheth peace!"

In the search for intimations of a millennial theory, the "good tidings" here are interpreted to be the announcement of a future age when "the feet" of a messenger of "peace" will herald the millennium. But in Isa. 52:7 the prophet uses the same imagery for the preaching of the gospel, and it is quoted by Paul in Rom. 10:15: "As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Thus the apostle's application of the prophet's language cancels the millennial interpretation and destroys their theorizing.

(16) Nahum 2:1-4:

“He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Isarel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. . . He shall recount his worthies.”

This passage is said by millennialists to refer to “the great tribulation,” mentioned by Nahum as “the day of preparation.” But verse 1, chapter 1, shows the prophecy to refer to the destruction of Nineveh many years before Christ. Compare Ezek. 26:10 on the ruin of Tyre, and Jer. 4:13 on the invasion of Judah in a like characterization. The mistake of these theorists is in choosing a passage that refers to ancient nations and cities, which seem to fit their notion, and applying them to cities and nations of modern times. It is an arbitrary interpretation—in fact, it is not interpretation at all—it is rank assertion.

The millennial theorists assert that the statement, “he shall recount his worthies,” means that God is selecting rulers for the millennial age. But the context shows that the prophecy as a whole refers to the downfall of Nineveh; but rising from the temporal, the inspiration of the prophet brings forth the utterance that the destruction of these kingdoms of antiquity, and the desolation of their centers of power, would come upon the threshold of a new reign to be inaugurated in the new dispensation—the gospel age—and that these kingdoms of darkness would fall before the kingdom of light appeared. There is no application of this passage that does not fit the spiritual nature of the kingdom of Christ in this the gospel age.

(17) Habakkuk 2:2-4:

“Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . But the just shall live by faith.”

Again the theoretical assertions of the millennialists fancy that this vision, "yet for an appointed time," means the millenium, and that it will be ushered in with announcements so "plain" as of a cursory warning written on the signposts, so that the one who reads it may run in haste. The whole application is wrong.

The passage is connected with the doctrinal declaration of Habakkuk that "the just shall live by faith" of verse 4. This passage is quoted by the apostles of the New Testament in Rom. 1:17, Gal. 3:11 and Heb. 10:38 and applied to justification by the gospel. God's word of this salvation would be so plainly revealed that it would be as a sign so legible that one running could read and understand its message.

The vision surrounding these verses is composed largely of the two elements of *theophany*—manifestation; and *parousia*—presence. The theophany of the manifestation of God in the thundercloud was for their assurance that as his presence had always been with his people, he would not forsake them "in the midst of the years" of their captivity. Rather than a millennial prophecy, the message of Habakkuk was one of comfort to the people of Israel in a period of crisis, with the spiritual highlights and outflashings of the gospel dispensation for which we have the direct New Testament quotations.

(18) Zephaniah 1:14-18:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

The "distress upon men in the day of his wrath" is a prophecy of punishment upon Jerusalem. Men who take such prophetic warnings out of their historical connection and attempt

to make them fit into a theory of future events are either ignorant or insincere. A cause which requires such visionary, vague and far-fetched efforts to sustain bears its own condemnation.

It is asserted that the "great day of the Lord" in verse 14, and "a day of trouble and distress" in verse 15, and "the distress upon men" in verse 17, and the "day of the Lord's wrath" in verse 18, all refer to the period of tribulation which is supposed to precede the millennium. The only observation necessary to refute the assertion is that the first thirteen verses of the chapter identify the prophecy with Zephaniah's warnings against Judah and Jerusalem, and God's judgments upon their wickedness.

(19) Zephaniah 3:8, 20:

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy"—verse 8.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord"—verse 20.

The words "fierce anger" and "indignation" in this passage are interpreted to mean the tribulation to come before the millennium. Compared with verse 20 it can be seen to be a prophecy on the punishment of the enemies of Judah when her captivity was completed.

Compare also Jer. 25:30-31:

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

Both of these texts are prophecies on Judah's captivity and God's punishment of them and other nations, by Babylon first, then of Babylon in return. In verse 13 Jeremiah says "all the

words" were accomplished in the return from captivity, so it has been fulfilled.

(20) Haggai 2:6-7:

"For thus saith the Lord of hosts; Yet once it is a little while, and I will shake the heavens, and the earth, and the dry land; and I will shake all the nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

Notwithstanding the plain import of Haggai's prophetic utterance in the context, the millennialists twist this passage into meaning that the "shaking of the nations" is a prelude to the millennium, and the "desire of the nations" is the millennial reign. But the facts are that the task of Haggai was to stir within the Jews the enthusiasm to rebuild the temple which had been destroyed by Nebuchadnezzar. In this effort and enterprise he was joined by his contemporary, Zechariah. The book of Ezra furnishes detailed information of the period and the events to which the prophecy of Haggai belongs. It is the record of the exodus of the people of Israel from all the lands of their captivity under the decree of Cyrus, with his permission, assistance and blessing in the rebuilding of the temple in Jerusalem. The foundation was laid, but they desisted through the interference of the Samaritans, and for sixteen years the work of rebuilding the temple was delayed. The prophet warned the Jews that God was provoked and displeased and God manifested his displeasure in the drought upon the land—chapter 1:1-11.

The divine events accompanying these developments would "shake the nations." In verses 15-18 of chapter 2, the prophet states that these events were to be considered *backward*, "from before a stone was laid upon a stone," in the rebuilding of the temple by Zerubbabel, "even from the day that the foundation of the Lord's temple was laid, consider it." The millennialists want to consider it forward even from now. But the context of the two chapters of Haggai settles the history of this prophecy.

The only future significance of the prophecy would be in the spiritual application to the rebuilding of the Jewish temple as a necessary preparation for the coming of Christ into the world, and his reception as King over a new Israel, the church; whose coming would not only "shake" the nations, but would

be the "desire" of all nations in the blessings of the new dispensation. A comparison of Hag. 2:7-8 with Heb. 12:26-28 will bear out the spiritual forecast of the glory of the new house of God.

(21) Zechariah 8:9-11:

"Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts."

This prophecy is claimed by the millennialists as referring to the millennium, the rebuilding of the temple, and a promise of glorious conditions for the laborer in the "golden age."

But these words were spoken by the prophet before the temple was rebuilt by Zerubbabel. In the following passages reference is made to this same event.

Hag. 2:15-18:

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were made, when one came to a heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it."

Ezra 5:1-2:

"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them."

Ezra 6:14-15:

“And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.”

2 Chron. 15:3-6:

“Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity.”

A little look at dates and the context of the citations would save these speculators a lot of embarrassment, and all of us some trouble.

The passage itself says “consider backward,” but the millennialist considers it “forward.” There is not a prophecy adapted by millennialists in the Old Testament that does not have within it the answer to their perversions.

(22) Zechariah 9:9-10:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.”

The fulfillment of this advent prophecy is recorded in Matt. 21:4-5:

“All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

It is plainly evident that the only purpose of Matthew's quo-

tation of this prophecy was to prove by the prophets that Jesus not only should be king, but that his kingship was related to his first advent. Millennialists have no use for such prophecies.

(23) Zechariah 12:10-11:

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon.”

It is strange that millennialists should refer this passage to events connected with the Lord's return. In Jno. 20:37 there is a direct quotation of verse 10: “They shall look upon me whom they have pierced.” According to the apostle John this prophecy was fulfilled at the crucifixion of Christ. But according to the millennial use of the prophecy John misunderstood and misapplied it. The “mourning” in Jerusalem mentioned in verse 11 is prophetic of the termination of the Jewish nation by the death of him whom they had pierced, and the prophecy has within its scope the destruction of Jerusalem and the end of the Jewish state. The Jews all over the world would “mourn” the results of the events prophesied by Zechariah.

(24) Zech. 14:1-2:

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”

As Isa. 13 refers to the destruction of Babylon, Zech. 14 is a chapter on the destruction of Jerusalem. A full discussion will be found in the address on “The Second Coming—Is It Imminent?” along with the discussion on Matthew 24, in this series.

There are three divisions of the book of Zechariah: First, the prophecies during the reign of Darius, king of Persia re-

ferring to the rebuilding of the temple under the supervision of Zerubbabel. Second, the prophecies concerning the future fortunes of the Jews under the secular governments or powers. Third, the culmination of the prophecies in the glory of the new spiritual kingdom and the conversion of Israel to Christ, the new Shepherd, in the new age, "the last days"—the gospel dispensation, which began on the day of Pentecost, as described in Acts 2, and throughout the New Testament.

The Zechariah prophecies are an inspired symposium of Messianic oracles intermingled with apocalypses of the temple building, the secular powers and the gospel dispensation. The classification of these visions and their meaning conform in a general way to the following outline:

1. The mounted messengers—1:7-17—symbolize God's unrelenting interest in his people by divine guidance in the fulfillment of the providential directive, "my house shall be built."

2. The four horns and the carpenters—1:18-21—indicate the defeat of Israel's enemies in their opposition to the building of the Lord's house: "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, what be these? And he answered me, These are the horns which have scattered Judah, Israel and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, and which lifted up their horns over the land of Judah to scatter it." The meaning of this figurative description is evident as having reference to the destruction of all the forces combined to defeat Israel in the building of the temple under the leadership of Zerubbabel.

3. The man with the measuring line—chapter 2—is an apocalyptic description of the rehabilitation of Jerusalem after the return from Babylonian exile, mingled with a spiritual vision of the new Jerusalem of the gospel dispensation, when "many nations shall be joined to the Lord, and shall be my people"—verse 11—a climactic vision of the universal character of the kingdom of Christ and the world-wide expansion of the gospel from Jerusalem.

4. The high priest Joshua in filthy garments before the angel—chapter 3—signifies the bearing of the sins of the people in his own person, and is typical of the cleansing of the priest-

hood; and the taking away of the sins of the people in "the Branch" to come, in whose day iniquity would be taken away: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee . . . for, behold, I will bring forth my servant the BRANCH . . . and I will remove the iniquity of the land in one day." The fulfillment of this prophetic utterance cannot be mistaken or misunderstood in the light of the references to it in the New Testament. Verses 1 and 2 are quoted by the apostle Jude, in verse 9 of his epistle; and the apostle Paul applies the BRANCH of this passage, and of the sixth chapter of Zechariah, to the kingdom and priesthood of Christ in the new covenant. The connecting passages in the prophecies are Isa. 11:1, Jer. 23:5 and Zech. 6:12, foreseeing that the One to come, Jesus Christ the Messiah, would be of the royal house of David; and that he would be both King and Priest, to "sit," to "rule" on his "throne," and to "build" the temple—all these in the new covenant dispensation. The connecting New Testament passages are Rom. 15:12, Heb. 1:8, Heb. 4:14, Heb. 8:4, Acts 2:34 and 1 Cor. 3:16. That these prophecies concerning the BRANCH have been fulfilled in Jesus Christ is not a matter of conjecture. It is as certain as the inspiration of the apostles of the New Testament.

5. The seven lamps and two olive trees—chapter 4—are a figurative representation that the visible things of the old temple must give place to the spiritual temple which they typified. The symbolism of Zerubbabel and Joshua as "the two sons of oil"—verse 14—represents the light of God's true temple which would burn "not by might nor by power," but by the Spirit of the Lord, by which his house would reach its end and fulfill its purpose in the gospel dispensation. The two anointed ones and the two olive trees are representative of the divine character of both the old and the new dispensations, and of the divine mission of both the prophets and the apostles, in the fulfillment of God's divine plan in the type and antitype of the old and the new temples. It was "not by might nor by power" of men, but by God's Spirit, that the prophets preached and stirred up the people to build the old temple against the great mountain of opposition of the carnal Jews and secular governors. So in like manner the apostles of Christ were without human power or might to build the spiritual temple of the Lord and to fill the whole earth with his glory, as typified in verse 6. And referring to the two witnesses representative of the old and new

dispensations, and likewise the old and new temples, in verse 14, the prophet concluded the apocalypse of the two candlesticks and the two trees, saying, "These are the two anointed ones, that stand by the Lord of the whole earth."

6. The flying roll and the ephah—chapter 5:1-11—signified by the large banner, which only the hand of an angel could waft and wave through the air, that God would bring divine anathema upon the wickedness of the nations opposing his people. This banner in the hand of God's angel was the harbinger of the all-seeing God. The woman imprisoned in the ephah implies the captivity of the Jewish nation, but the two women with wings bearing the ephah away, as emblematical of the removing of sin by its remission through the new priesthood, when the true temple of the Lord should be built in the new day.

7. The four chariots and the coronation scene—chapter 6:1-15—represented, first, by the chariots issuing from the presence of God, the divine protection surrounding the sanctuary of the people of God, as a guarantee of the fulfillment of all things revealed through his prophets; and second, by the crowning of the high priest, a typical portrayal of the Branch; which was a composite and complete type of Christ as King and Priest in the prophetic imagery of the Old Testament, the fulfillment of which is the theme of several chapters of the apostolic epistles, the epistles of Romans and Hebrews especially. In verse 12 is a special revelation to the Jews to return to their work on the temple, which was made a type of the more glorious work of the spiritual temple which the Lord himself would build. Thus "the man whose name is The Branch," who was called "the root of Jesse" in Isa. 11, would build the new temple.

The Chaldaic version reads: "Behold the man whose name is Messiah." Of him it is said: First, he shall build the temple of the Lord; second, he shall bear the glory of the regal and mediatorial throne; third, he shall sit and rule upon his throne; fourth, he shall be priest on his throne; fifth, the counsel of peace shall be between him and the people of all the nations. It has been repeatedly shown that all of these predicted offices have been fulfilled in Jesus Christ who is now King and Priest on his throne, and whose church is his temple. The direct references and quotations to prove it begin in the preaching of the apostles and extend into their epistles. In Acts 13:22-23, Paul declared: "And when he had removed him (Saul), he raised

up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." Connected with this introduction to the fulfillment of this line of types and prophecies, apocalypses and promises, are the passages in Romans 15, Hebrews 1, 4, 8, and other New Testament chapters, which have been more than once cited in similar connections in these presentations.

8. The promise of the new theocracy—chapters 9-12—is visualized in the familiar language of 9:9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This lowly but jubilant exclamation is quoted in Matt. 21:5 to show its fulfillment in the kingship of Christ, in whom Judah and Ephraim would be united under one King—not on earth, for on earth there could be none—but through whom Israel should be saved, though nationally to cease. In chapter 12:10 the prophet proclaimed, "and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him . . . in that day there shall be great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." In Jno. 20:37, the apostle said that verse 10 of this chapter was fulfilled at the crucifixion of Jesus, when "they looked on him whom they had pierced." Verse 12 has its fulfillment in the mourning of the Jewish tribes and families in Jerusalem and all over the earth "in that day," because of the events that brought an end to their state and their nation.

9. The fountain for sin—chapter 13—is the graphic portrayal of the mediation necessary to the reconciliation of sinners to God—"in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," verse 1. In verse 6 the prophet inquires, "What are the wounds in thine hands?" and the answer is, "I was wounded in the house of my friends"—thus connecting the fulfillment of these figures of redemption with the crucifixion of Christ and his atonement for the sins of the race. In chapter 14:8 the prophet sees the remedial waters flowing from Jerusalem, "half of them toward the former sea, and half of them

toward the hinder sea." The means of redemption issued from this fountain of expiation for the transgressions under the old covenant as well as the new, a truth confirmed by Paul in Heb. 9:15.

10. The day of the Lord—chapter 14—is undoubtedly an apocalypse of the siege and destruction of Jerusalem, the end of the Jewish state and the gospel dispensation. Verses 1 to 5 describe the Roman armies besieging Jerusalem. Verses 6 to 11 describe the darkness that settled over the Jewish nation, as it ceased, no more to exist; but the light of the gospel would shine forth in splendor, when remedial waters flowing from Jerusalem would bring an end to the curse of sin and its dispensation. The Lord for whom the world had waited would then be the one King and the one Lord, and his name one in all the earth. Verses 12 to 21 present the grand finale of the vision in the concourse of the redeemed, comprising all of the families of the earth, formed into a procession moving in mighty surge to the universal Jerusalem of all nations, the new Jerusalem—to worship the King. Under the blessings of the administration of the gospel, the evening shades of Judaism, described in verses 6 and 7, would turn into the sunbright morning of Christianity. In this new Jerusalem no foreigner could find habitation. The refusal of acknowledgment of the King would be a barrier to his blessings—"upon them there shall be no rain"—verse 17. No spiritual alien could enter its portals and have residence, for "there shall be no more the Canaanite"—verse 21. And the vision of Zechariah ends with the sublime description of the glorious dispensation of the gospel in which there is *one tabernacle, one name, one worship and one people.*

(25) Malachi 3:1-2, 16, 17:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant . . . But who may abide the day of his coming? and who shall stand when he appeareth? . . . Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine . . . in that day when I make up by jewels."

That this is a prophecy of the new covenant, of which John the baptist was harbinger, is settled without argument by the

statement of Christ in Matt. 11:7-11: "And as they departed, Jesus began to say unto the multitudes concerning John . . . What went ye out to see? A prophet? yea, and much more than a prophet. For this is he of whom it was written, Behold I send my messenger before thy face, which shall prepare the way before thee." It is in this new covenant that God would make up "his jewels" of them that "feared the Lord," and "thought upon his name," and were in "the book of remembrance"—of them the Lord said "they shall be mine . . . in that day." Millennial theorists have argued that God will make up his jewels for the millennium, but the Lord himself declares that this language of Malachi forecasts the new covenant as the basis of God's discernment and judgment of the righteous and the wicked.

The prophet's vision of the new dispensation continues in chapter 4: "For, behold, the day cometh, that shall burn as an oven . . . and the day that cometh shall burn them up . . . that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . . Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Here the final voice of prophecy announces the great consummation, the new day, the new dispensation, the new Elijah, the harbinger of the new King.

The prophet declares that "the day shall burn as an oven" and "it shall burn them up"—a pronouncement against the Jewish nation and governments that rejected and condemned the Christ, and persecuted his saints. The advent of the Messiah would be "the coming of the great and dreadful day of the Lord." His harbinger would "turn the heart of fathers to the children and the heart of children to their fathers"—the conciliatory mission of the forerunner of the Messiah in the work of reformation necessary to prepare the whole generation of Jews for the acceptance of the One whom their prophets had foretold. The errand and ministry of John was to call disobedient Israel to repentance toward God, that they might receive the gospel—"lest I come and smite the earth with a curse"—the judgment of God against the Jewish nation for rejecting Christ and a perpetual warning against all enemies of the Lord Jesus Christ.

The book of the twelve prophets closes with Malachi's out-flashings of the new dispensation across the four centuries of prophetic silence between the testaments. "Behold, I will send my messenger, and he shall prepare the way before me"—Mal. 3:1. In the last chapter, verse 2, the prophet utters the final anticipation of the One to come. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." For an adequate description of the Redeemer of Israel and Saviour of the world the prophet adapted the flaming orb of the day—what the sun of the solar system is to the universe Jesus Christ is to all humanity. There is "healing in its wings"—the beams of the sun are the wings of healing. The words of the prophet presaged a new day. The darkness of four thousand years vanished as the Sun of righteousness cast the beams of splendor across the crest of Calvary. The night turned to day. Death yielded to the power of a crucified Christ. The tomb surrendered to his command; its bars were unbolted, its seals released, and Christ arose, fulfilling all that was written in the law, and in the prophets and in the psalms concerning him.

APPENDIX

PASSAGES FROM PIONEERS

The word of no man is authority in the realm of religion. The Bible is sole authority. But the misrepresentation and perversion of men's positions on preaching, after they are dead, should be condemned.

A legal will of several thousand dollars has been left by Don Carlos Janes to E. L. Jorgenson for the stated purpose of reprinting and circulating premillennial literature, purportedly to prove that certain "pioneers" held the present position of the premillennialists in the church. The *Word and Work*, a premillennial monthly, has been carrying a column of "Precious Reprints," which would naturally raise the question if the Janes will is not being appropriated by Boll and Jorgenson through *Word and Work*. Whether or not, there are some rare and precious "reprints" that E. L. Jorgenson and R. H. Boll have never reprinted in their columns or elsewhere, which deny their assertions and belie their claims as to what certain men among the pioneers taught on certain questions. The claim that Alexander Campbell was a premillennialist, for instance, is wholly false, without any element of truth in it. The abstract of his writings, even in the light of the evolution of his thought over a period of years, falsifies the claim. Men who continue to disconnect his statements and attempt to force premillennialism into his record are dishonest men. There is no other word for it.

Some millennial views were held cautiously by Lard, but he did not believe or teach the system of premillennialists now or then, as some of the following quotations show. Campbell and McGarvey stood solidly against the millennial theory. Lard and Milligan could not be claimed by present day millennialists.

The following quotations are only a few among many, and would be good material for "Precious Reprints" in the premillennial magazine of Boll and Jorgenson.

McGarvey on the Throne of David:

"It was well known to the Jews, as it is now to all interpreters of the prophetic Psalms, that David habitually speaks

in the first person when prophesying of Christ; and in any given case, if it is made clear that he does not speak of himself, the conclusion is that he speaks of Christ . . . it also corrected their conception of an earthly reign of the Christ, and showed them that he was to sit on David's throne after his resurrection, not before his death."—*Commentary on Acts*, p. 33.

"He had made him Lord by causing him to sit on God's own throne, to rule over angels and men; and he had made him Christ by causing him to sit on the throne of David according to promise. It was God's throne because it was the throne of universal dominion; and it was David's throne, because it was the lineal descent from David which made Jesus rightful king. From this conclusion the Jewish hearers of Peter learned that, contrary to their previous conception, the promised Christ was to sit, not on an earthly throne, however glorious, but on the throne of the universe."—*Commentary on Acts*, p. 36.

Lard on the Restoration of Israel:

"It is strenuously maintained that, as a nation, Israel is yet to be restored to divine favor. With those entertaining his view I cannot agree. As a nation, Israel, in my opinion will never be restored. The only restoration that awaits them is individual . . . on the condition alone of belief in Christ, can they ever regain the divine favor . . . it will be as individuals and not as a nation. They will then exist as constituent parts of the church, and not dwell apart by themselves as a nation. The individual Christianization of the Jew is one thing; their re-nationalization, quite another. In that, I believe up to a large number; in this not at all."—*Commentary on Romans*, p. 37.

"But in endeavoring to forecast the probable future of the Jews, two things are to be steadily kept in mind. 1. That no miracle will be worked in order to effect their conversion. The gospel is God's power for salvation. Consequently he who is not saved by it will never be saved at all. All will be done to save the Jews that is now being done to save Gentiles, but no more. 2. That the future salvation of Israel does not imply their restoration to their ancient home in Palestine. The first is a great necessity, the latter is none. When converted, the Jew can be just as happy, dispersed as they now are, as though they were all crowded back into Judea; and certainly they can be far more useful. The Gospel is not designed to prepare men

for an earthly Canaan, but for a heavenly.”—*Commentary on Romans*, p. 371.

Campbell on the Tabernacle of David:

“Israel, house of Jacob, tabernacle of David, mount Zion, Jerusalem, etc., are sometimes to be interpreted figuratively in the New Testament, just as much as any of the symbols of the Apocalypse. Indeed, most of the promises made to David, Israel, and the fathers, as well as those concerning Jerusalem, mount Zion, “the rest of Canaan,” “the seed of Abraham,” referred to by the apostles, are applied not in their original and literal, but in their figurative and spiritual import. We shall at present adduce a few examples.

“1. Gabriel, in the annunciation of the nativity of the Messiah, thus speaks, “He shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.” Surely this is not the literal and earthly throne of David, nor is it the literal and earthly house of Jacob; nor can it be said, even now, that he has received the kingdom and the throne of God on which David sat on earth; that he has reigned over the house of Jacob ever since, much less for ever; nor will he ever in Jerusalem sit upon the throne of David; for the earthly city shall never again be built, nor that throne established either on our hypothesis, or on that of the Literalist of the Boston Convention.”—*Millennial Harbinger*, 1841—pp. 197-8.

Campbell on the Resurrection:

“Now it ought to be distinctly noted, that although the burial and resurrection of Satan, or of the antagonist powers symbolized by the dragon and Satan, are first spoken of in the vision; still the resurrection of the souls of the martyred dead—the revival of such spirits on earth, though next described, is first in fact, and in occurrence: since Satan and his innumerable hosts are not to encompass the city of the saints till some time after the thousand years or the revival of the “rest of the dead.” Have we not, then, I appeal to the unprejudiced readers, much more reason and consistency in explaining the first in contrast with the second symbolic resurrection, as we have it clearly intimated in the context, than to imagine a second literal resurrection to suit a first literal resurrection. Indeed,

as first implies a second of the same sort, we are constrained to make both either literal or figurative. But the doctrine of two literal resurrections is no where taught in this passage; and certainly to select out of the midst of so many symbols, as we find in this passage, one phrase, and make it not only literal and unfigurative, but also to found on it the doctrine of two distinct corporal and literal resurrections, would be a dangerous precedent and without a parallel in sound criticism and good sense—not only in the Bible, but in any other similar composition in the world. Where have we a first and second resurrection in any other passage of Jewish or Christian scriptures besides this? And where have we a hint of more than one literal resurrection, from any prophet or apostle? I know of none. It appears, therefore, like building a castle upon the ice, to found the theory of two proper resurrections upon such data as this passage affords.”—*Millennial Harbinger*, 1841, pp. 194-5.

Campbell on "Thy Kingdom Come":

“Who, then, enlightened in the Christian religion, can pray, “thy reign come,” or “thy kingdom come”? I want no other proof of the darkness that yet covers much of protestant Christendom, than the papal ceremonious hebdomadal abuse of “the Lord’s Prayer” as it is named in many hundred synagogues in this so-called “Bible-enlightened land.”

The kingdom has come, and the King has been on the throne of David now more than 1800 years; still, myriads are yet praying “thy kingdom come”! Some qualify it by such awkward phrases—“thy kingdom come to the hearts of this people”; “thy kingdom come in its ultimate glory.” But this is to desecrate and mystify the scripture style. “The Lord’s Prayer,” properly so called, is written in John, chapter 17; before offering up which, he said to his disciples: “Hitherto you have asked nothing in my name.” “Whatsoever you ask in my name,” henceforth “I will do.”

Christ could not be our intercessor till he became our sacrifice. Aaron, the type, never entered into the divine presence, as an intercessor, till he had made a sin offering. Then he carried with him his sacrifice into the Holiest of all. Thus Jesus, after he had expiated our sins on earth, entered Heaven, and basing his intercession, as our high priest, upon his own sacrifice, he sat down a priest upon his throne, “after the order of Melchise-

dek"; a high priest forever, "according to the power of an endless life."

"This, as set above forth, is a leading doctrine of this current Reformation, and forms, so far as I am informed, no part of the pulpit or periodical press developments of this day, beyond the precincts of our brotherhood, that challenge the investigation of this greatest and grandest of Christian topics. It is pregnant with great revolutionizing and regenerating principles."—*Millennial Harbinger*, 1851, p. 21.

Campbell on the Throne of David:

An opinion has been occasionally propagated at different periods of the Christian church, that the conversion of the Jews, would be effected at once in a national way, and that by a personal and literal return of the Messiah to the literal and earthly Jerusalem in Judea, where our Lord was crucified. The opinion has again been revived in connection with other kindred notions, propagated also at different periods of the Christian church, concerning the state of the dead, of which I cannot now speak particularly. But the recent attempts to revive the oft-alleged, and as oft-refuted, notions of the personal and literal return of the Messiah to sit upon the literal throne of David, and thus to convert the Jews by sight rather than faith, demands a passing notice at our hands, and more especially, as it has now been presented to our consideration by our much-esteemed Brother Anderson, of Kentucky. At present we can do little more than exhibit an induction of what is said in Holy Writ on the subject of the throne of David. And first, then, we shall place before the reader what the Scriptures say on this subject:

Abner's oath runs in these words: "As Jehovah hath sworn to David, even so do I to him; to transfer the kingdom from the house of Saul, and to set up *the throne of David* over Israel and over Judah, from Dan even to Beersheba." (2 Sam. 3:9, 10.) Thus we are first introduced to the throne of David.

Jehovah's oath, or *covenant*, to David, runs in these words: "And [David] when thy days be fulfilled, and thou shalt lie down with thy fathers, I will raise up thy seed after thee [Solomon] who shall proceed from thee, and I will establish his kingdom: he shall build a house for my name, and I will establish the throne of his kingdom forever." "And [David] thy house and thy kingdom shall be steadfast forever before thee; thy throne shall be established forever." (2 Sam. 7:12-16)

And David in response said: "O Lord Jehovah, thou hast also spoken of thy servant's house for a great while to come."

(Verse 19) "Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord Jehovah, hath spoken it; and with thy blessing let the house of thy servant be blessed forever." (Verse 29)

This throne of David was by himself sworn or covenanted to his son Solomon as his successor. Nathan the prophet commanded Bathsheba to put the following words to David: "Didst not thou, my lord, O king, swear to thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne?" And what did David respond? "As Jehovah liveth, that hath delivered me out of all my distress, even as I swear to thee by Jehovah God of Israel, saying, Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; *even so will I certainly do this day.*" (1 Kings 1:13, 29, 30) Thus Solomon sat upon the throne of David, his father. (1 Kings 2:12) The throne of David is frequently called "*the throne of Israel.*" (1 Kings 2:4; 8:25; 9:5; 2 Chron. 6:16; Jer. 33:17) "David," saith Jehovah, "shall never want a man to sit on the throne of Israel." This name was given to the throne of David before the nation was divided into two sovereignties, that of Judah and that of Israel.

This covenant is again alluded to in Ps. 29:3, 4: "I have sworn a covenant with my chosen, I have sworn to David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Again, Ps. 132:11: "Jehovah has sworn in truth to David; he will not turn from it; of the fruit of thy body will I set on thy throne."

Before the birth of Jesus, seven hundred and forty years, Isa. 9:7 says: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

During the captivity Jeremiah prophesied (17:25) that on certain conditions there "shall enter into the gates of Jerusalem kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes: . . . and this city shall remain forever." This promise is repeated in Jer. 20:4. This throne of David is again alluded to, but with no reference to our present subject, in Jer. 22:2; 29:16; 34:30. Such is a full induction of all the allusions in the Old Testament to the "throne of David, bearing on *the covenant concerning David and his seed as sitting on that throne.*"

In the New Testament (Luke 1:32) an angel announces that

the son promised Mary "shall be called the son of the highest, that the Lord God will give him the throne of his father David, and that he will reign over the house of Jacob forever, and of his kingdom there shall be no end." Such are the prophecies and promises concerning the throne of David in the Old and New Testaments.

But it is proper here to inquire, "*Did, or did not, the Lord Jesus Christ obtain a throne in heaven, on his ascension; and if so, what throne is it?*" We propose the question for the sake of form, and to give to our minds the proper direction, rather than as to insinuating and doubt as to the fact of his coronation. It will be, I presume, admitted by every Bible student that the Lord Jesus Christ, "born to be a king," *but not on earth*, did, on entering the heavens, ascend to a throne, a crown, and a kingdom. Let us turn over again the leaves of the Old Testament prophecies.

David foretold that his son would be a king and sit upon his throne, not on earth, but in the heavens.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth array themselves [Herod and Pontius Pilate, Caesar's representatives and vice-regents], and the people take counsel together against Jehovah and his Anointed, saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh: Jehovah shall deride them. Then he will speak to them in his wrath, and humble them in his fury. Yet have I set my king upon my holy mountain, Zion . . . Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a scepter of iron; thou shalt dash them in pieces like a potter's vessel. (Ps. 2)

We have here the authority of the whole Jerusalem church, with all its spiritual gifts for interpreting this passage and for applying it to Jesus as Jehovah's anointed King in the heavenly Zion, the proper antitype of the city and throne of David. Despite of Caesar in his representatives, Herod and Pontius Pilate, Jehovah placed his King upon the holy hill of Zion. And who is this King but David's son and David's sovereign? Now, according to the angelic annunciation (Luke 1:32), did not Jehovah, the God of Israel, give to him the throne of his father David?

But we have other writings in Jewish writings as explicit, and, perhaps, more direct and striking than even these. What diligent student of official grandeur of the Lord Jesus does not

ponder with delight upon the One Hundred and Tenth Psalm?

Jehovah saith unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool. Jehovah shall send the scepter of thy strength from Zion: rule thou in the midst of thine enemies. Thy people shall be willing [volunteers] in the day of thy power [gubernatorial authority]. In the beauty of holiness from [more than] the womb of the morning, thou hast the dew of thy youth. Jehovah hath sworn, and will not repent: Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall crush kings in the day of his wrath . . . [or, sovereigns of great nations].

Was not Melchizedek a priest upon a throne, and is not our High Priest of that order: now King of Kings, as well as priest of the Most High God?

Nay, we are constrained to admit that Jesus is now constituted Lord of all. Peter, on Pentecost, assured the fleshly Israel that God had *anointed*, or made, Jesus supreme over all. And Paul also indicates the same when he says: "We have such a high priest, who is seated on the right hand of the Majesty in the heavens." (Heb. 8:1) Even so speaks the Lord Jesus of himself. He went from earth in quest of a kingdom and a throne, and found one; for he says: "As I have overcome, and am set down with my Father on his throne, so he that overcometh shall sit down with me on my throne." In all the visions of our ascended Lord he appears invested with regal glory, "a Prince and a Savior," exalted to a throne and a kingdom, *having all authority in heaven and on earth*—Lord of lords, and King of kings.

With this induction of all the passages that speak of the throne of David, and all that is said of the anointing and coronation of the Lord Jesus, can anyone find a vestige of authority for the assumption that Jesus Christ will descend from the throne of God in the heavens to sit upon anything called a throne of David in literal Jerusalem, and thus, in the form of a man, reign as a Prince and a Priest over one nation and people, for any national, temporal, or spiritual purpose?

But the emphasis recently laid upon this assumption is such as to call for still further exposition of its baseless character. From the passages quoted we note the significant fact that the throne of David is once and again said to be "*established forever*." Now, that it continued till the birth of "David's son and Lord" would certainly be implied in the fact that it was "*established forever*." That "the scepter should not depart from Judah until Shiloh come," I need scarcely say is relied on by the so-

called "Christian world" universally as a strong proof of the Messiahship of Jesus of Nazareth; for till he came that throne or scepter of Judah ceased not. But after his death, Jerusalem and the nations fell into ruins; and according to Hosea, they have ever since been "*without a king, and without a prince, and without a sacrifice, and without a pillar, and without an image and without a teraphim.*" (Hos. 3:4) Now, unless Jesus be King, and unless the throne of David be raised to heaven, how can it be said that the throne of David was established forever? For eighteen hundred years that throne has fallen down and been without a king, unless in the person of Jesus of Nazareth!

Still there is a stronger argument, or at least one more explicit, than even this. It is as flat a negation of this neophyte assumption as I can imagine. It is that cited by Isa. 33:17: "For thus saith Jehovah, *David shall never want a man to sit upon the throne of the house of Israel.*" I own it may be translated, "There shall not be cut off a man from David before me"—that is, *He will always have a representative.* Now, according to the oracle, so explicit, so definite, and so intelligible, David's son and David's Lord reigns upon his throne, as royal representatives.

But one fact is not seen by those neophytes who assume so much on this subject. It is this, *that David's throne was originally the throne of God, and David was but his representative. Jehovah himself was King of Israel, and when Israel repudiated him he gave them in his anger what they sought—that is, "a king like other nations"; but he would merely depute him and authorize him by an unction in his name, thereby constituting him "the Lord's anointed."* This is the mystery which none of these theological adventurers have yet been taught.

David and his sons were God's only anointed kings, and just as exclusive and alone, as Jesus of Nazareth is his only begotten Son and heir of the throne in the heavens; therefore, with literal and exact truth after his resurrection he said, all sacerdotal, political, regal and divine authority, in heaven and earth, were his, and only his, and his forever. God reigned on earth in the persons of Judah's kings on David's throne. But after the Jews said, "This is the heir; come, let us kill him and seize the inheritance," he translated the throne of David to heaven and placed his Son upon it, and there it will continue as the seat of the Lord Jesus Christ till all his enemies fall before him.—*Millennial Harbinger*, 1849, pp. 288-294.

Milligan on Throne of David:

“According then, to the testimony of Peter, Jesus Christ was, on the day of Pentecost, seated on the throne of David, not in Jerusalem, as the Jews anticipated, but in heaven at the right hand of God. He was exalted to the rank and dignity of a Prince as well as a Saviour. And hence, for the first time in the history of the world, those who gladly received the word, were commanded to be baptized in the name of Jesus Christ for the remission of sins. And hence, a few years after this, Paul in his letter to the Colossians, made it a subject of thanksgiving that God had delivered them from the power and dominion of darkness, and had translated them into the kingdom of his dear son. We need scarcely add that what was in this respect true of the Colossians, was especially true of all other Christians; that they had all, in like manner, been translated into the same kingdom.”—*Millennial Harbinger*, 1858. p. 69.

Milligan on the Thousand Years:

“When we say that this language is symbolical we simply affirm that it is similar to other parts of the Apocalypse. Very few persons, we presume, will insist on a strictly literal interpretation of this passage. That an angel, in the ordinary sense of this term, will ever descend from heaven, and literally lay hold on the dragon, that old serpent, which is the devil and satan; that he will bind him with a literal chain of gold, silver, iron, brass, or any other kind of materials; that he will literally cast into the bottomless pit and lock him up, as a culprit is confined in a jail or penitentiary; that during the period of his imprisonment the souls of the martyrs and of those who had not worshipped the beast and his image will sit on the literal thrones, and literally reign with Christ, while all the rest of the dead will slumber in their graves; and that at the expiration of one thousand years the literal chain will be literally taken off Satan, the doors of his prison opened, and he permitted thus to go out once more to deceive the nations. This we presume, is rather too literal for almost anyone.”—*Scheme of Redemption*, p. 567.

In view of the foregoing reprints, one thing is incontrovertible, namely: whatever may have been their varied opinions and more or less undefined views of the book of Revelation and concerning the second coming of Christ, the pioneers of the

church on this continent were not premillennialists. The general practice of the premillennial group to misrepresent the pioneers, in order to obtain prestige for their party, is comparable to the propaganda of the Christian church in reference to Alexander Campbell, and their unethical tactics in claiming his name and influence for their denomination. Such devices can be rightly regarded in no other light than calculated schemes to beguile the innocent and to "deceive the hearts of the simple," and must be branded as deliberate dishonesty.

The purpose of this addendum is not to elevate the writings of men to the level of divine authority nor to extend what men have said beyond the realm of their own human knowledge. What men have learned and left on the printed page is valuable in proportion to a proper use in ascertaining the facts pertaining to truth and error, but the word of man is not the measuring line. With emphasis it should be repeated that after all has been spoken or written by men—it is the Word of God that counts, and it is final.

THE END

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