

Volume Four

Ecclesiology • Eschatology

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ECCLESIOLOGY

Chapter I

INTRODUCTION TO ECCLESIOLOGY

THIS, THE SIXTH major division of Systematic Theology, contemplates the New Testament doctrine of the Church. Because of the permitted intrusion of compromises with the pagan world and the attending overlordship of ecclesiasticism which came in the third and fourth centuries, things which have continued to some extent to the present hour, an extended introduction which essays to clarify a number of distinctions is in order. In this preliminary word some features to which reference is made only in part are to be considered more completely in the following main thesis of Ecclesiology.

Two separate, dissimilar, and unmistakable revelations were given to the Apostle Paul, namely: (1) that, through the death and resurrection of Christ, a perfect and eternal salvation into a heavenly state is provided for, and offered to, both Jew and Gentile alike and on the sole condition of saving faith in the Lord Jesus Christ. Of this revelation the Apostle writes: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. 1:11–12). The importance of this revealed gospel is reflected in the warnings respecting judgment that must fall upon those who misstate this gospel. Such warnings should occasion consternation in the minds of all who venture forth as preachers of the gospel. It is written: “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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:8–9). The unique and incomparable character of the gospel is directly declared by the Apostle when he says by inspiration that it is a specific revelation, and is implied in the warnings which demand the preservation of its purity by those who proclaim it. This gospel of divine grace was lost to view during the dark centuries in which the corruption of Rome was unrestrained. It was given to Martin Luther, with his colleagues, to restore the main features of this gospel and these features have been the cherished possessions of Protestants from Reformation days. (2) Just as definitely and as supernaturally a second revelation was given to the Apostle Paul and this disclosure concerns the divine purpose in the present age. It is the substance of Ecclesiology. He writes: “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” (Eph. 3:1–6). On this passage Dr. C. I. Scofield publishes the following note: “That the Gentiles were to be *saved* was no mystery (Rom. 9:24–33; 10:19–21). The mystery ‘hid in God’ was the divine purpose to make of Jew and Gentile a wholly new thing—‘the church, which is his [Christ’s] body,’ formed by the baptism with the Holy Spirit (1 Cor. 12:12–13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14–15; Col. 3:10–11). The revelation of this mystery, which was foretold but not explained by Christ (Matt. 16:18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church” (*The Scofield Reference Bible*, p. 1252).

A Scriptural conception of the truth respecting the Church demands the background of an accurate understanding of important distinctions concerning God’s creatures, and concerning God’s times and seasons, as well as a right understanding of the precise character of the Church itself.

I. The Creatures of God Viewed Dispensationally

The Bible is God’s one and only Book. In it He discloses facts of eternity as well as of time, of heaven and hell as well as of earth, of Himself as well as of His creatures, and of His purposes in all creation. The reader of the Scriptures should be prepared to discover revelation which at times deals with other beings and their destiny quite apart from himself. The Bible presents the origin, present estate, and destiny of four major classes of rational beings in the universe, namely, the angels, the Gentiles, the Jews, and the Christians. Nothing could be more germane to true Biblical interpretation than the observance of this fact, that these divisions of rational beings continue what they are throughout their history. The revealed divine program for each of these groups will here be traced in brief.

1. THE ANGELS. The angels are created beings (Ps. 148:2–5; Col. 1:16); their abode is in heaven (Matt. 24:36); their activity is both on earth and in heaven (Ps. 103:20; Luke 15:10; Heb. 1:14); and their destiny is in the celestial city

(Heb. 12:22; Rev. 21:12). They remain angels throughout their existence. They neither propagate nor do they die. There is no reason for confusing the angels with any other creatures in God's universe. Even though they fall, as in the case of Satan and the demons, they are still classed as angels (Matt. 25:41).

2. THE GENTILES. As for their racial stock, the Gentiles had their origin in Adam and their federal headship is in him. They have partaken of the fall, and, though they are the subjects of prophecy which predicts that they will yet share, as a subordinate people, with Israel in her coming kingdom glory (Isa. 2:4; 60:3, 5, 12; 62:2; Acts 15:17), they, with respect to their estate in the period from Adam to Christ, are under a fivefold indictment, namely, "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" (Eph. 2:12). With the death, resurrection, and ascension of Christ, and the descent of the Spirit, the door of gospel privilege was opened unto the Gentiles (Acts 10:45; 11:17–18; 13:47–48), and out of them God is now calling an elect company (Acts 15:14). Their new proffered blessings in this age do not consist in being permitted to share in Israel's earthly covenants, which even Israel is not now enjoying; but rather, through riches of grace in Christ Jesus, they are privileged to be partakers of a heavenly citizenship and glory. It is revealed that the mass of Gentiles will not in this age enter by faith into these heavenly riches. Therefore, this people, designated as "the nations," go on, and at the end of their stewardship as earth-rulers, which is the termination of "the times of the Gentiles" (Luke 21:24; cf. Dan. 2:36–44), they of that generation will, at the end of the tribulation period (cf. Matt. 24:8–31 with 25:31–46), be called upon to stand before the Messiah King, seated on the throne of His glory (Matt. 25:31–32) here on the earth. At that time, some who are found on the left and who are designated "the goats" will be dismissed into "everlasting fire, prepared for the devil and his angels," but those who are found on His right, who are designated as "sheep," will be ushered into "the kingdom" prepared for them from the foundation of the world (Matt. 25:31–46). The basis of this judgment and its disposition of each of these groups, who together represent the sum total of that generation of the Gentile nations, will be meritorious to the last degree. The "sheep" enter the kingdom and the "goats" the lake of fire on the sole issue of their treatment of a third group whom Christ designates "my brethren." This context does not bear out the interpretation that this is a description of a last and final judgment when all saved people of all the ages are ushered into heaven; for the saved, each and

every one, when departing this world are immediately present with the Lord in heaven (Acts 7:55–56; 2 Cor. 5:8; Phil. 1:23); and who, according to such an interpretation, would answer to “my brethren”? The scene is at the close of the great tribulation (Matt. 24:21) after the removal of the Church from the earth, and at a time when nations will be divided over the Semitic question. The issue is one regarding what nations will be chosen to enter Israel’s Messianic kingdom on the earth. The destiny of the Gentiles is further revealed when it is declared concerning the city which, after the creation of the new heavens and the new earth, comes down from God out of heaven (Rev. 3:12; 21:2, 10), that “the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ... And they shall bring the glory and honour of the nations into it” (Rev. 21:24–26). The term “the nations of them which are saved” could not refer to the Church for her destiny is not earthly, neither is she ever termed “the nations,” nor does she include the kings of the earth in her number. In this same context, the city itself is said to be “the bride, the Lamb’s wife,” which is the Church (Rev. 21:2, 9–10). Thus it is disclosed that—in spite of the fact that a dispensation of world-rule is committed unto them, that in this age the gospel is preached unto them with its offers of heavenly glory, that in the coming age they share the blessings of the kingdom with Israel, and that they appear in the future ages—they remain Gentiles, in contradistinction to the one nation Israel, to the end of the picture; and there is no defensible ground for diverting or misapplying this great body of Scripture bearing on the Gentiles.

3. THE JEWS. Whatever Abraham was nationally before he was called of God, it is certain that God set him apart and through him secured a race so distinct in its individuality, that from the time of the Exodus to the end of the record of their history they are held as antipodal of all other nations combined. Whatever Abraham’s distinctive physical characteristics may have been, it is certain that his spiritual characteristics were far removed from those of the idolatrous heathen among whom he was reared, and the race which sprang from him through Isaac and Jacob has ever been unique both with regard to spiritual values and physical appearance.

Following the first eleven chapters of Genesis wherein the first third of human history is recorded and which concern a period when there was but one division of the human family on the earth, the record enters upon the second third of human history, which period extends from Abraham to Christ. In a usual

edition of the Bible totaling 1,351 pages, 1,132 bear almost exclusively upon this second period, and concern the physical seed of Abraham through Isaac and Jacob. During this extended period there are two divisions of humanity on the earth, but the Gentile is then considered only in the light of his relation to Israel. Israel is set apart as an elect nation. Her specific divine favors are enumerated thus: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen” (Rom. 9:4–5). Out of the covenants Jehovah has made with Israel, five eternal features are dominant—a national entity (Jer. 31:36), a land in perpetuity (Gen. 13:15), a throne (2 Sam. 7:16; Ps. 89:36), a king (Jer. 33:21), and a kingdom (Dan. 7:14). Though Jehovah reserves the right to chasten even to the extent of scattering His people through all the nations, their land being trodden down of Gentiles and their throne vacant for a time, yet His eternal purposes cannot fail. This people are to be regathered and the land will be possessed forever (Deut. 30:1–6; Jer. 23:5–8; Ezek. 37:21–25). Their rightful King, the Son of David, will occupy the Davidic throne *forever* (Ps. 89:34–37; Isa. 9:6–7; Jer. 33:17; Luke 1:31–33; Rev. 11:15). Each of the two major passages on the virgin birth of Christ—one in the Old Testament (Isa. 7:14 with 9:6–7) and one in the New Testament (Luke 1:31–33)—record the prediction, in addition to the virgin birth, that Christ will occupy the Davidic throne forever.

According to very much prophecy, the anticipated Messiah would come as a resistless Lion and as a sacrificial Lamb. Peter testifies to the perplexity of the prophets over this seeming paradox (1 Pet. 1:10–11). Isaiah blends the events connected with the two advents into one vast, all-inclusive expectation (Isa. 61:1–5); and even the angel Gabriel was not permitted to disclose the fact of two advents separated by the present age, but refers to the events of both advents as though they belonged to one uninterrupted program (Luke 1:31–33). However, to David were given two important revelations, namely, (a) that God’s eternal Son would die a sacrificial death (Ps. 22:1–21; 69:20–21), and (b) that He would occupy David’s throne forever (2 Sam. 7:16–29; Ps. 89:34–37). David reasoned that if God’s Son was to occupy the throne forever He must first die and be raised again from the dead and thus be free to reign forever. This conclusion on the part of David was one of the most vital features of Peter’s Pentecostal sermon (Acts 2:25–36), in which he is proving that the Lord Jesus is, in spite of His death, the eternal Messiah to Israel. Thus it was disclosed that the Son of

David would first die and then be raised again, that the Davidic promise of an eternal occupant of David's throne might be fulfilled. However, it was as definitely predicted that Christ would at His first advent offer Himself to Israel as their King, not in the role of a resistless conquering monarch, as He will yet come (Rev. 19:15–16), but “meek” and “lowly” (Zech. 9:9; cf. Matt. 21:5). Yet in spite of prediction that Christ would make a precross offer of Himself to Israel as their King, coming in “lowly guise,” antidispensationalists refer to the belief which dispensationalists hold—that Christ offered the kingdom to Israel and that it was rejected and postponed—as a theory characterized by intricacies and impossibilities. They state that this theory seriously minimizes the value and centrality of the cross in Bible revelation. These men are Calvinists, yet they are disturbed over the seeming conflict between divine sovereignty and human will. If the ground of their objection to the “postponement theory” stands, then there was no assurance that there would be a Jewish nation until Abraham made his decision to obey God; there was no certainty that Christ would be born until Mary gave her consent; there was no assurance that Christ would die until Pilate so ordered. In the light of two determining facts, namely, that Jehovah's Lamb was in the redeeming purpose slain from the foundation of the world and that had Adam *not* sinned there could have been no need of a redeemer, why did Jehovah tell Adam *not* to sin? And what would have become of the redemptive purpose had Adam obeyed God? These objections to the so-called postponement theory do not take into consideration the fact of the divinely purposed test involved and the necessary postponement resulting from the failure under testing, the failure itself being anticipated. These are evidently very serious problems for some Calvinists to face. If it be claimed that the birth and death of Christ were predicted and therefore made sure, it is equally true that the precross offer of the earthly Messianic kingdom to Israel by her Messiah in the days of His “lowly guise” was also made sure by *prediction*. It is equally made sure by prediction that Christ would be crucified, which was Israel's official rejection of their King (Ps. 118:22–24 with 1 Pet. 2:6–8; Matt. 21:42–45; Luke 19:14, 27; Acts 4:10–12), be raised from the dead (Ps. 16:8–10), and ultimately sit on David's earthly throne and reign over the house of Jacob forever (Isa. 9:6–7; Matt. 2:6; Luke 1:31–33). The prophet declared of Christ that He would be “despised and rejected of men,” and John states, “He came unto his own, but his own [Israel] received him not” (John 1:11). The truth set forth in this last passage is of utmost importance. The “rejection” on the part of the nation Israel was not the personal rejection of a crucified and risen Savior as He is now

rejected when the gospel is refused. It was a nation to whom a Messiah King was promised, rejecting their King. They did not say, “We will not believe on this Savior for the saving of our souls”; but they did say in effect, “We will not have this man to reign over us.” This distinction is important since it determines the precise character of their sin.

Two years after their departure from Egypt, God offered to Israel an entrance into their land at Kadesh-barnea. They rejected the offer. God knew they would reject it, yet it was a bona fide offer He made to them. Yea, it was in the divine counsel that they would reject, become guilty of that specific sin, and, as a punishment, be returned to thirtyeight more years of wilderness experience. After that, they were taken into the land by His sovereign hand without a question concerning their own wishes. Since He had worked in their hearts to do His good pleasure, they went in with songs of rejoicing. This history is allegorical, if not typical. The two years of wilderness experience preceding the offer at Kadesh are typical of the six hundred years Israel had been out of their kingdom when Christ came. The rejection of the divine offer at Kadesh is typical of the rejection of Christ. A possible entrance into the land at Kadesh was a bona fide offer to Israel made by Jehovah in the full knowledge that they would reject it, and in spite of the fact that His eternal purpose required them to reject the offer and return to thirtyeight more years of trial. Had the salvation of the world hung on the added years of trial after Kadesh, hesitating Calvinists would shrink back from admitting that the Kadesh offer was ever made, or, if made, was genuine. All would be branded as a theory characterized by intricacies and impossible. The added thirty-eight years are typical of Israel’s present condition as a people yet deprived of their land and the blessings of their covenants. The entrance of Israel into the land by sovereign power is typical of the final restoration of that nation to their inheritance which Jehovah covenanted to them as an everlasting possession (Gen. 13:14–17). That Israel will yet be regathered into her own land is the burden of about twenty Old Testament predictions beginning with Deuteronomy 30:3. The death of Christ is neither incidental, accidental, nor fortuitous. It is the central truth of the Bible and the central fact of the universe. It was also in the purpose of God that Christ’s death should be accomplished by Israel as their act of rejecting their King. It is also true that they did not and could not reject what was not first offered to them. In the present unforeseen age—which is bounded by the two advents of Christ and properly termed intercalary, in the sense that it is unforeseen in the divine program for the Jews as reflected in the prophecies concerning them and not accounted for in the

Gentile program of successive monarchies symbolized by the colossal image of Nebuchadnezzar's dream—the Jews, like the Gentiles, are, as individuals, shut up to the message of the gospel of saving grace through faith in Christ. The age-long Jewish advantage because of divine election is, for an age, set aside and the Apostle declares, "There is no difference." They are as individuals alike "under sin" (Rom. 3:9), and as individuals alike in that God is rich in mercy to all that call upon Him (Rom. 10:12). This is a new message to Gentiles and equally new to Jews. The divine favor proffered to Gentiles does not consist in offering them a share in the national blessings of Israel, nor does it provide a way whereby the Jew may realize the specific features of his national covenants. Though present salvation is into the kingdom of God (John 3:3), no earthly kingdom is now being offered to any people. Colossians 1:13 is no exception. Should the present king of Great Britain marry a woman of another nation he would bring her into his kingdom, not as a subject, but as a consort. The present divine purpose is the outcalling from both Jews and Gentiles of that company who are the Bride of Christ, who are, therefore, each and every one to partake of His standing, being in Him, to be like Him, and to reign with Him on the earth (Rev. 20:4, 6; 22:5). To the nation Israel Christ is Messiah, Emmanuel, and King; to the Church He is Head, Bridegroom, and Lord, the last designation connoting His sovereign authority over the Church. These statements, admittedly dogmatic, are easily verified.

At the end of this age, Israel must pass through the great tribulation, which is specifically characterized as "the time of Jacob's trouble" (Jer. 30:4–7; Dan. 12:1; Matt. 24:21); and, before entering her kingdom, she must come before her King in judgment. Of this event Ezekiel writes: "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me" (Ezek. 20:34–38. The entire context should be considered,^{33–44}. Cf., also, Isa. 1:24–26; Ps. 50:1–7; Mal. 3:2–5; 4:1–2). Israel's judgments are likewise described by Christ in Matthew 24:15—25:30. That this Scripture refers to Israel is certain from the fact that the Church does not come into judgment (John 3:18; 5:24; Rom. 8:1, R.V., 38–39), and that the description of the judgment of the nations does not begin until verse 31. It therefore follows that Israel's judgments are in view in the passage in question. The incomparable tribulation is ended by the glorious return of Christ to the earth (Ps. 2:1–9; Isa. 63:1–6; Matt. 24:27–31; 2 Thess. 2:3–12; Rev. 19:11–21);

Israel's judgments, according to the context of Matthew 24:30—25:30, follow the glorious appearing of Christ; and the judgment of the nations occurs when He is seated on the throne of His glory (Matt. 25:31–32).

The Day of Jehovah, which extended period occupies so large a part of Old Testament prophecy, begins with the judgments of Jehovah in the earth, above mentioned, and continues on including the return of Christ to the earth and all the millennial glory for Israel and the Gentiles. Zechariah 14:1–21 predicts the beginning of that long period, while 2 Peter 3:4–15 (note, in this connection, Peter declares “one day is with the Lord as a thousand years, and a thousand years as one day”) and Revelation 20:7–15 describe the end of that period. The whole extended “day” is characterized by the presence of Christ reigning on the earth with His Bride, by Satan being bound and in the abyss, and by the realization on Israel's part of all the glory and blessedness promised that people in Jehovah's covenants with them. More space than this introduction may claim would be required to quote even the major prophecies bearing on this theme (cf. Ps. 45:8–17; 72:1–20; Isa. 11:1–12:6; 54:1–55:13; 60:1–66:24; Jer. 23:5–8; 31:1–40; 33:1–26; Ezek. 34:11–31; 36:16–38; 37:1–14; 40:1–48:35; Dan. 2:44–45; 7:13–14; Zech. 14:1–21; Mal. 4:1–6). These promises are all of an earthly glory and concern a land which Jehovah has given as an everlasting possession to His elect people, Israel, to whom He said, “I have loved thee with an everlasting love” (Jer. 31:3). Little consideration, indeed, is given to the confusion or inconsistencies which arise when, under a spiritualizing method of interpretation, these blessings which are addressed to the elect nation and related to their land and King are applied to an elect heavenly people called out from all nations to whom no land has ever been given, and who are not now or at any future time said to be subjects of the King. There is no scholarly reason for applying the Scriptures which bear upon the past, the present, or the future of Israel to any other people than that nation of whom these Scriptures speak. The real unity of the Bible is preserved only by those who observe with care the divine program for Gentiles, for Jews, and for Christians in their individual and unchanging continuity.

4. THE CHRISTIANS. The current and last third of human history, extending from the first advent of Christ to the present hour, is characterized by three widely different classes of people dwelling together on the earth. As in the preceding age, all divine purpose centered about the Jew, and the Gentile was in evidence only as he was related to Israel, so in this age the divine purpose

centers in the new group which is present, and the Jew and the Gentile are seen only as those to whom the gospel is to be preached alike and from whom this new elect company is being called out by a spiritual birth of each individual who believes to the saving of his soul. The Scriptures addressed specifically to this company are: the Gospel by John—especially the Upper Room Discourse—the Acts, and the Epistles. The Synoptic Gospels, though on the surface presenting a simple narrative, are, nevertheless, a field for careful, discriminating study on the part of the true expositor. In these Gospels Christ is seen as loyal to and vindicating the Mosaic Law under which He lived; He also anticipates the kingdom age in connection with the offer of Himself as Israel's King; and, when His rejection is indicated, He announces His death and resurrection and the expectation concerning a heavenly people (Matt. 16:18) for whom He gave Himself in redeeming love (Eph. 5:25–27). An extensive body of Scripture declares directly or indirectly that the present age is unforeseen and intercalary in its character and in it a new humanity appears on the earth with an incomparable new headship in the resurrected Christ, which company is being formed by the regenerating power of the Spirit. It is likewise revealed that there is now “no difference” between Jews and Gentiles generally, either with respect to their need of salvation (Rom. 3:9) or the specific message to be preached to them (Rom. 10:12). It is seen, also, that in this new body wherein Jews and Gentiles are united by a common salvation, the middle wall of partition—the agelong enmity between Jew and Gentile—is broken down, itself having been “slain” by Christ on the cross, thus making peace (Eph. 2:14–18). In fact, all former distinctions are lost, those thus saved having come upon new ground where there is neither Jew nor Gentile, but where Christ is all, and in all (Gal. 3:28; Col. 3:11). The New Testament also records that the individual Christian, being indwelt by Christ, now possesses eternal life and its hope of glory (Col. 1:27), and, being in Christ, is enriched with the perfect standing of Christ, since all that Christ is—even the righteousness of God—is imputed unto him. The Christian is thus already constituted a heavenly citizen (Phil. 3:20) and, being raised with Christ (Col. 3:1–3), and seated with Christ (Eph. 2:6), belongs to another sphere—so definitely, indeed, that Christ can say of the Christian, “Ye are not of the world, even as I am not of the world” (John 17:14, 16; cf. 15:18–19). It is likewise to be observed that, since this spiritual birth and heavenly position in Christ are supernatural, they are, of necessity, wrought by God alone, and that human cooperation is excluded, the only responsibility imposed on the human side being that of faith which trusts in the only One who is able to save.

To this heavenly people, who are the New Creation of God (2 Cor. 5:17; Gal. 6:15), is committed, not in any corporate sense but only as individuals, a twofold responsibility, namely, (a) to adorn by a Christlike life the doctrine which they represent by the very nature of their salvation, and (b) to be His witnesses to the uttermost parts of the earth. It is similarly believed that the Scriptures which direct the Christian in his holy walk and service are adapted to the fact that he is not now striving to secure a standing with God, but is already “accepted in the beloved” (Eph. 1:6), and has attained unto every spiritual blessing (Eph. 1:3; Col. 2:10). It is evident that no human resource could enable any person to arise to the fulfillment of these heaven-high responsibilities and that God, anticipating the believer’s inability to walk worthy of the calling wherewith he is called, has freely bestowed His empowering Spirit to indwell each and every one who is saved. Of this same heavenly company it is declared that they, when their elect number is complete, will be removed from this earth. The bodies of those that have died will be raised and living saints will be translated (1 Cor. 15:20–57; 1 Thess. 4:13–17). In glory, the individuals who comprise this company will be judged as regards their rewards for service (1 Cor. 3:9–15; 9:18–27; 2 Cor. 5:10–11), be married to Christ (Rev. 19:7–9), and then return *with* Him to share as His consort in His reign (Luke 12:35–36; Jude 1:14–15; Rev. 19:11–16). This New Creation people, like the angels, Israel, and the Gentiles, may be traced on into the eternity to come (Heb. 12:22–24; Rev. 21:1–22:5). But, it will be remembered, the Christian possesses no land (Ex. 20:12; Matt. 5:5); no house (Matt. 23:38; Acts 15:16), though of the household of God; no earthly capital or city (Isa. 2:1–4; Ps. 137:5–6); no earthly throne (Luke 1:31–33); no earthly kingdom (Acts 1:6–7); no king to whom he is subject (Matt. 2:2), though Christians may speak of Christ as “the King” (1 Tim. 1:17; 6:15); and no altar other than the cross of Christ (Heb. 13:10–14).

II. Scripture Doctrine Viewed Dispensationally

A true religion consists in a specific relationship, with its corresponding responsibilities, divinely set up between God and man. There is no revelation of any distinctive relation having been set up either between God and the angels or between God and the Gentiles which partakes of the character of a true religion, but God has entered into relation with the Jew, which results in Judaism, or what the Apostle identifies as the religion of the Jews (Acts 26:5; Gal. 1:13; cf. James 1:26–27), and with the Christian, which results in Christianity, or what the New

Testament writers designate as “the faith” (Jude 1:3) and “this way” (Acts 9:2; 22:4; cf. 18:26; 2 Pet. 2:2). Judaism and Christianity have much in common; each is ordained of God to serve a specific purpose. They incorporate similar features—God, man, righteousness, sin, redemption, salvation, human responsibility, and human destiny—but these similarities do not establish identity since the dissimilarities, to be enumerated partially later, far outnumber the similarities. There are remarkable points of likeness between the laws of Great Britain and the laws of the United States, but this fact does not constitute these two nations one.

A complete religious system provides at least seven distinctive features, all of which are present both in Judaism and in Christianity. These features are: (1) an acceptable standing on the part of man before God, (2) a manner of life consistent with that standing, (3) a divinely appointed service, (4) a righteous ground whereon God may graciously forgive and cleanse the erring, (5) a clear revelation of the responsibility on the human side upon which divine forgiveness and cleansing may be secured, (6) an effective basis upon which God may be worshiped and petitioned in prayer, and (7) a future hope.

1. AN ACCEPTABLE STANDING ON THE PART OF MAN BEFORE GOD. Whatever may have been the divine method of dealing with individuals before the call of Abraham and the giving of the Law by Moses, it is evident that, with the call of Abraham and the giving of the Law and all that has followed, there are two widely different, standardized, divine provisions, whereby man, who is utterly fallen, might stand in the favor of God.

a. Divine Grace Upon Israel. Apart from the privilege accorded proselytes of joining the congregation of Israel—which seemed to bear little fruitage—entrance into the right to share in the covenants of blessing designed for the earthly people was and is by *physical* birth. It was no vain boast when the Apostle declared of himself that he was “of the stock of Israel” (Phil. 3:5), nor is there any uncertain generalization in the statement that Christ “was a minister of the circumcision ... to confirm the promises made unto the fathers” (Rom. 15:8). The national blessings of Israel are recorded thus: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came” (Rom. 9:4–5). Though they went down into Egypt a family, they came out a nation and Jehovah redeemed them as a nation unto Himself both by blood and by power. It was not an individual redemption

since it was not restricted to that generation; but Israel remains a redeemed nation throughout all her history. On the human side, the Passover lamb saved the physical life of Israel's first-born. On the divine side, the lamb, as an anticipation of God's perfect Lamb, gave Jehovah freedom to redeem a nation forever. That Israel was already in Jehovah's favor is revealed in Exodus 8:23; 9:6, 26; 10:23. The redeemed nation became Jehovah's abiding treasure (Ex. 19:5; Deut. 4:32–40; Ps. 135:4). What Jehovah has covenanted to His elect nation is one thing, and what He covenants to individuals within that nation is quite another thing. The national entity has been and will be preserved forever according to covenant promise (Isa. 66:22; Jer. 31:35–37; Gen. 17:7–8). The individual Israelite, on the other hand, was subject to a prescribed and regulated conduct which carried with it a penalty of individual judgment for every failure (Deut. 28:58–62; Ezek. 20:33–44; Matt. 24:51; 25:12, 30). The national standing (but not necessarily the spiritual state) of each Israelite was secured by physical birth. Some of that nation did by faithfulness attain to more personal blessing than others of the nation (cf. Luke 2:25, 37), and some gloried in their tribal relationship (cf. Phil. 3:5); but these things added nothing to their rights within their covenants, which rights were secured to each and every one alike by physical birth.

b. Divine Grace Upon Christians. The heavenly people, whether taken individually from either Jewish or Gentile stock, attain immediately by faith unto a standing as perfect as that of Christ, which standing is secured by a *spiritual* birth and all the saving operations of God which accompany it. They are individually redeemed by the blood of Christ; born of the Spirit into a relationship in which God becomes their Father and they become His legitimate sons and heirs—even jointheirs with Christ. Through the regenerating work of the Spirit they have Christ begotten in them (Col. 1: 27), and receive the divine nature which is eternal life (Rom. 6:23). They are forgiven all trespasses to such a degree that they will never come into condemnation (Col. 2:13; John 3:18; Rom. 8:1, RV.), and justified forever (Rom. 3:21—5:11). They died in Christ's death (Rom. 6:1–10); they rose in Christ's resurrection (Col. 3:1–3); and they are seated with Christ in the heavenlies (Eph. 2:6). By the baptizing work of the Spirit they are "joined to the Lord" (Rom. 6:1–7; 1 Cor. 12:13; Gal. 3:27) and, being thus in Christ, their standing before God is no less than the perfection of Christ in whom they are accepted (2 Cor. 5:21; Eph. 1:6). Being in Christ, they are one in each other in a mystic union which is both incomparable and incomprehensible—a unity like that within the blessed Trinity (John 17:21–23). They are already

constituted citizens of heaven (Phil. 3:20). These blessings are not only as exalted and spiritual as heaven itself and eternal, but they are secured apart from all human merit at the instant one believes on Christ to the saving of the soul. Any Bible student can verify the assertion which is here made that not one of these distinctive characteristics of a Christian, and the list here presented could be greatly extended, is ever said to belong to Israel as such either as individuals or nationally; and almost none of these spiritual blessings are predicated of any individual before the death and resurrection of Christ. The Upper Room Discourse (John 13:1—17:26), though spoken before the death of Christ, is, nevertheless, a record in anticipation of all that would be after His death and even after Pentecost.

2. A DIVINELY SPECIFIED MANNER OF LIFE. Quite apart from the revealed will of God as recorded of earlier ages, the Bible sets forth at length three distinct and complete divine rulings which govern human action. None of these rulings are addressed to the angels or to the Gentiles as such. Two are addressed to Israel—one in the age that is past, known as the Mosaic Law, and the other the setting forth of the terms of admission into, and the required conduct in, the Messianic kingdom when that kingdom is set up in the earth. The third is addressed to Christians and provides divine direction in this age for the heavenly people who are already perfected, with respect to standing, in Christ Jesus. Since the Bible is God's one book for all the ages, it should be no more difficult to recognize its references to future ages than to recognize its reference to completed past ages. These three rules of life do present widely different economies. This is evident both from their distinctive characteristics as set forth in the Word of God and from the very nature of the case. Concerning the nature of the case, it may be said that the divine administration in the earth could not be the same after the death of Christ, after His resurrection, after His ascension and the inauguration of His present ministry, after the advent of the Holy Spirit on the Day of Pentecost, and after the ad interim disannulling of Judaism, as it was before those events. Nor could the divine administration be the same after the removal of the Church from the earth, after the regathering of Israel and the restoration of Judaism, after the judgment of the nations, after the binding of Satan, and after the seating of Christ at His second advent on David's throne to rule over the whole earth, as it is now before those events occur.

Since the faith of some cannot be extended to the point of visualizing unfulfilled prophecy into reality, it might be the part of wisdom to restrict this

argument to the first group of events, namely, those which form a cleavage between the past age and the present age. Because of the fact that these events are now history (though at one time they were predictive prophecy) their reality is hardly disputed even by the unregenerate man. Nevertheless the second group of events, which separate the present age from the age to come, are the keys to the understanding of God's kingdom purposes in the earth, and without these keys the casual reader is left with little else to do other than to fall in with the Romish fiction of a world-conquering church under a supposed supremacy of an irresistible kingdom of God on the earth. No doubt will be raised by any intelligent Christian concerning the truth that it is within the range of divine power to transform society in this age, or at any other time. The question is really one of whether worldtransformation *is* the divine purpose for this age; and until the one who believes that this is the divine purpose has made a reasonable exposition and disposition in harmony with his views of the vast body of Scripture that discloses the confusion and wickedness with which this age is said to end, there is little to be gained by accusing those who believe God's present purposes to be the outcalling of the Church of "dishonoring the Spirit of God," or of "minimizing the value of the cross." Especially is such a charge without force when it is known that those so accused believe that all of God's triumph in this and every age will be only by virtue of that cross.

The Mosaic system was designed to govern Israel in the land and was an ad interim form of divine government between that gracious administration described in Exodus 19:4, and the coming of Christ (John 1:17; Rom. 4:9–16; Gal. 3:19–25). It was in three parts, namely, (a) "the commandments," which governed Israel's moral life (Ex. 20:1–17); (b) "the judgments," which governed Israel's civic life (Ex. 21:1–24:11); and (c) "the ordinances," which governed Israel's religious life (Ex. 24:12–31:18). These provisions were holy, just, and good (Rom. 7:12, 14), but they carried a penalty (Deut. 28:58–62) and, because they were not kept by Israel, they became a "ministration of death" (Rom. 7:10; 2 Cor. 3:7). The law was not of faith, but of works (Gal. 3:12). It was ordained unto life (Rom. 7:10), but because of the weakness of the flesh of those to whom it made its appeal (Rom. 8:3), there was, as a practical result, no law given which could give life (Gal. 3:21). The law did, however, serve as the παιδαγωγός, or child-conductor, to lead to Christ—both immediately, as Christ was foreshadowed in the sacrifices, and dispensationally, as described in Galatians 3:23–25. Though almost every intrinsic value contained in the law system is carried forward and incorporated into the present grace system, it still

remains true that the law as an ad interim system did come to its end and a new divine economy superseded it. No more decisive language could be employed on this point than is used in John 1:17; Romans 6:14; 7:2–6; 10:4; 2 Corinthians 3:6–13; Galatians 3:23–25; 5:18. These Scriptures should not be slighted, as they too often are, by those who would impose the law system upon the heavenly people. It is useless to claim that it was the judgments and ordinances that were done away and that the commandments abide, since it is that which was “written and engraven in stones” which is said to have been “done away” and “abolished” (2 Cor. 3:11, 13). Nor is the situation relieved for those who claim that the law has ceased as a means of justification; for it was never that, nor could it be (Gal. 3:11).

The heavenly people, by the very exalted character of their salvation being “made” to stand in all the perfection of Christ (Rom. 3:22; 5:1; 8:1; 10:4; 2 Cor. 5:21; Gal. 3:22; Eph. 1:6), have no burden laid upon them of establishing personal merit before God since they are perfected forever in Christ (Heb. 10:9–14); but they do have the new responsibility of “walking worthy” of their high calling (Rom. 12:1–2; Eph. 4:1–3; Col. 3:1–3). No system of merit, such as was the law, could possibly be applied to a people who by riches of divine grace have attained to a perfect standing, even every spiritual blessing in Christ Jesus (Eph. 1:3; Col. 2:10). It is to be expected that the injunctions addressed to a perfected heavenly people will be as exalted as heaven itself; and they are (cf. John 13:34; Rom. 6:11–13; 2 Cor. 10:3–5; Gal. 5:16; Eph. 4:30; 5:18). Similarly, as these requirements are superhuman and yet the doing of them is most essential, God has provided that each individual thus saved shall be indwelt by the Holy Spirit to the end that he may, by dependence on the Spirit and by the power of the Spirit, live a supernatural, God-honoring life—not, indeed, *to be* accepted, but because he *is* accepted. Those who would intrude the Mosaic system of merit into this heaven-high divine administration of superabounding grace either have no conception of the character of that merit which the law required, or are lacking in the comprehension of the glories of divine grace.

The third administration which is contained in the Bible is that which is designed to govern the earthly people in relation to their coming earthly kingdom. It is explicit, also, with regard to the requirements that are to be imposed upon those who enter that kingdom. This body of Scripture is found in the Old Testament portions which anticipate the Messianic kingdom and in large portions of the Synoptic Gospels. The essential elements of a grace administration—faith as the sole basis of acceptance with God, unmerited

acceptance through a perfect standing in Christ, the present possession of eternal life, an absolute security from all condemnation, and the enabling power of the indwelling Spirit—are not found in the kingdom administration. On the other hand, it is declared to be the fulfilling of “the law and the prophets” (Matt. 5:17–18; 7:12), and is seen to be an extension of the Mosaic Law into realms of merit-seeking which blast and wither as the Mosaic system could never do (Matt. 5:20–48). These kingdom injunctions, though suited to the conditions that will then obtain, could perfect no one as men in Christ are now perfected, nor are they adapted as a rule of life for those already complete in Christ Jesus.

These systems do set up conflicting and opposing principles; but since these difficulties appear only when an attempt is made to coalesce systems, elements, and principles which God has separated, the conflicts really do not exist at all outside these unwarranted unifying efforts; in fact they rather demonstrate the necessity of a due recognition of all God’s different and distinct administrations. The true unity of the Scriptures is not discovered when one blindly seeks to fuse these opposing principles into one system, but rather it is found when God’s plain differentiations are observed. The dispensationalist does not create these differences as he is sometimes accused of doing. The conflicting principles, in the text of Scripture, are observable to all who penetrate deep enough to recognize the essential features of divine administration. Instead of creating the problems, the dispensationalist is the one who has a solution for them. If the ideals of an earthly people for long life in the land which God gave unto them (Ex. 20:12; Ps. 37:3, 11, 34; Matt. 5:5) do not articulate with the ideals of a heavenly people who in respect to the earth are “strangers and pilgrims” and who are enjoined to be looking for and loving the imminent appearing of Christ, the problem is easily solved by the one whose system of interpretation is proved rather than distressed by such distinctions. A plan of interpretation—which, in defense of an ideal unity of the Bible, contends for a single divine purpose, ignores drastic contradictions, and is sustained only by occasional or accidental similarities—is doomed to confusion when confronted with the many problems which such a system imposes on the text of Scripture, which problems are recognized by the dispensationalist only as he observes them in the system which creates them.

All Scripture is “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16), but all Scripture is not of primary application to a particular person or class of persons which the Bible designates as such. All Scripture is not of the angels, nor is it of the Gentiles. In like

manner, all Scripture is not addressed to the Jew, nor is it all addressed to the Christian. These are obvious truths and the dispensationalist's plan of interpretation is none other than an attempt to be consistent in following these distinctions in the primary application of Scripture as far as, and no further than, the Bible carries them. However, all Scripture is profitable, that is, it has its moral, spiritual, or secondary application. To illustrate this: Much valuable truth may be gained from the great body of Scripture bearing on the Jewish Sabbath; but if that body of Scripture has a primary application to the Church, then the Church has no Biblical ground for the observance of the first day of the week (which she certainly has) and she could offer no excuse for her disobedience, and her individual members, like all Sabbath breakers, should be stoned to death (Num. 15:32–36). In like manner, if all Scripture is of primary application to believers of this age then they are in danger of hell fire (Matt. 5:29–30), of unspeakable plagues, diseases, and sicknesses, and by reason of these to become few in number (Deut. 28:58–62), and to have the blood of lost souls required at their hands (Ezek. 3:17–18). Moral and spiritual lessons are to be drawn from God's dealing with Israelites, quite apart from the necessity being imposed upon Christians to comply with all that a primary application of the Scriptures specifically addressed to Israel would demand. Of the believer of this age it is said that "he ... shall not come into condemnation [judgment]" (John 5:24), and "there is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1, R.V.). These latter promises are disannulled by diametrically opposite declarations if all Scripture applies primarily to the Christian. Arminianism is the legitimate expression of this confusion and the would-be Calvinist who ignores the plain distinctions of the Bible has no defense against Arminian claims.

3. A DIVINELY APPOINTED SERVICE. Service for God is an essential of any true religion. In the case of Judaism, service consisted in the maintenance of the tabernacle and temple ritual, and all tithes and offerings went to the support of the priesthood and their ministry. In the case of Christianity, service faces outward with its commission to preach the gospel to every creature and includes the edification of the saints.

4. A RIGHTEOUS GROUND WHEREON GOD MAY GRACIOUSLY FORGIVE AND CLEANSE THE ERRING. Any religious economy which is to continue must provide a ground upon which God is righteously free to forgive and restore those who fail. Being possessed—as all are—of a fallen nature, there is no possibility of anyone continuing in right relation to God who is not ever and always being

renewed and restored by the gracious power of God. In the case of Judaism, God forgave sin and renewed His fellowship with them on the ground of His own certainty that a sufficient sacrifice would be made in due time by His Lamb. In the case of the Christian, God is said to be propitious concerning “our sins” (1 John 2:2), and this because of the fact that His Son has already borne the penalty (1 Cor. 15:3), and because of the fact that Christ as Advocate now appears for us when we sin (1 John 2:1). No more comforting truth can come to the Christian’s heart than the assurance that God is now propitious concerning “our sins.”

5. A CLEAR REVELATION OF THE RESPONSIBILITY ON THE HUMAN SIDE UPON WHICH DIVINE FORGIVENESS AND CLEANSING MAY BE SECURED. This aspect of this theme offers opportunity for several misunderstandings. In a general way, it will be recognized by all that the requirement on the human side was, in the Old Testament, the offering of an animal sacrifice, while in the New Testament, following the death of Christ—which event terminated all sacrifices—divine forgiveness for the believer is conditioned on confession of sin, which confession is the outward expression of an inward repentance. All this is natural and reasonable. However, certain complications arise when these obvious facts are considered in their relation to other phases of truth.

It is important to observe that in the Old Testament ages no provisions were made, so far as Scripture records, for Gentile needs. We recognize that Abel, Noah, Job, and Melchizedek sacrificed offerings for sin, yet no form of doctrine is disclosed regarding these offerings. On the other hand, the Jews, being a covenant people, were, when injured by sin, given the sacrifices as a basis for divine forgiveness and as a way back into those blessings and relationships belonging to their covenants. It must be observed that the sacrifices never constituted a ground for the entrance into the covenants, which ground was already secured by their physical birth, nor was any sacrifice the ground of personal salvation. On the contrary, the sacrifices for Israel served to provide a ground for forgiveness and restoration of covenant people. The parallel in Christianity is the provision through the death of Christ whereby the Christian may be forgiven and cleansed. Judaism required an animal sacrifice; Christianity looks back to the sacrifice already wrought. The only parallel in Judaism of the present salvation of an unregenerate person is the fact that the Jew was physically *born* into his covenant relations. The personal salvation of a Jew in the old order is a theme which is yet to be considered.

6. AN EFFECTIVE BASIS UPON WHICH GOD MAY BE WORSHIPED AND

PETITIONED IN PRAYER. Under this heading it is to be observed that the basis of appeal on which the Old Testament saints prayed was that of their covenants. A study of the recorded prayers will disclose the fact that they pleaded with Jehovah to observe and do what He had promised He would do. The ground of prayer in the New Testament after the death, resurrection, and ascension of Christ, and the descent of the Spirit, is such that the new approach to God is in the *name* of Christ. Being in Christ, the believer's prayer arises to the Father as though it were the voice of Christ, and it is granted for Christ's sake. That this is new is indicated by the word of Christ when He said, "Hitherto have ye asked nothing in my name" (John 16:24). By this statement all previous forms and appeals are set aside and the new appeal is established which is as immeasurable as infinity itself. We read, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

7. A FUTURE HOPE. Judaism has its eschatology reaching on into eternity with covenants and promises which are everlasting. On the other hand, Christianity has its eschatology which is different at every point. Some of these contrasts are:

a. *The Future of This Life.* In the case of Israel, the thing to be desired was long life "upon the land which the LORD thy God giveth thee," whereas the Christian's hope is the prospect of the imminent coming of Christ to take away His Church from the earth. This he is taught to wait for, and he is told that he should love Christ's appearing. He has no land, nor has he any promise of earthly things beyond his personal need. In those Scriptures which warn Israel of the future coming of her Messiah, that nation is told that they should *watch* for His coming since that coming will be unexpected (Matt. 24:36–51; 25:13). Over against this and for the same reason, the Christian is told to *wait* for his Lord from heaven (1 Thess. 1:9–10).

b. *Intermediate State.* One passage reporting the words of Christ is about all that Judaism reveals on the intermediate state. This is found in Luke 16:19–31. The rich man is in torment, while the beggar is in "Abraham's bosom." The latter is a strongly Jewish conception and in contrast to the revelation that when the Christian departs this life he goes to be "with Christ; which is far better" (Phil. 1:23; cf. 2 Cor. 5:8).

c. *Resurrection.* Judaism contemplated a resurrection for Israel. In Daniel 12:1–3 we read that, following the great tribulation, Daniel's people will be raised from the dead. Some are to be raised to everlasting life and some to everlasting contempt. Rewards are also promised, for those "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.” That this refers to Daniel’s people is clearly indicated in the context. Martha, voicing the Jewish hope, declared that her brother would be raised again in the resurrection at the last day (John 11:24). And in Hebrews 6:1–2, where Judaism’s features are named, the resurrection of the dead is included. The doctrine of resurrection for the Christian is in two parts: (a) He has already been raised and seated (Eph. 2:6), and, having partaken of the resurrection life of Christ and being positionally in the value of all Christ has done, is said to be already raised from the dead (Col. 3:1–3), and (b) should he die, the believer’s body is yet to be raised, and this at the coming of Christ for His own (1 Cor. 15:23; 1 Thess. 4:16–17). The believers will also be rewarded for faithfulness in service.

d. *Eternal Life.* The Old Testament saints were in right and acceptable relation to God, but it could not be said that they were in the new federal headship of the resurrected Christ, nor that their lives were “hid with Christ in God” (Col. 3:1–3). The Apostle writes: “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:23). As for the estate of the Jew in the old dispensation it may be observed: (a) They were born into covenant relations with God wherein there were no limitations imposed upon their faith in Him or upon their fellowship with Him. This fact was itself a demonstration of superabounding grace. (b) In case of failure to meet the moral and spiritual obligations resting upon them because of their covenant position, the sacrifices were provided as a righteous basis of restoration to their covenant privileges, which fact is another demonstration of immeasurable grace. (c) The individual Jew might so fail in his conduct and so neglect the sacrifices as, in the end, to be disowned of God and cast out (Gen. 17:14; Deut. 28:58–61; Ezek. 3:18; Matt. 10:32–33; 24:50–51; 25:11–12, 29–30). (d) The national salvation and forgiveness of Israel is yet a future expectation and is promised to occur when the Deliverer comes out of Sion (Rom. 11:26–27). Who can fail to recognize the eternal grace of God revealed in Isaiah 60:1—62:12 toward Israel in all ages to come? If any clarity is to be gained on the difference between Israel’s privileges under the Mosaic system and the present privileges of the Church, distinction must be made between the law as a *rule of life* which none were able to keep perfectly, and the law as a *system* which not only set forth the high and holy demands upon personal conduct, but also provided complete divine forgiveness through the sacrifices. The final standing of any Jew before God was not based on law observance alone, but contemplated that Jew in the

light of the sacrifices he had presented in his own behalf. All consideration of the doctrine of eternal life, whether in one age or another, must distinguish between mere endless existence and the impartation of that life from God which is as eternal in every aspect of it as is the Author Himself. No human being can ever cease to exist; even death, which appears to terminate life, in due time will be dismissed forever (1 Cor. 15:26; Rev. 21:4). Quite apart from the indisputable fact of the endless character of human existence, is God's gracious bestowment of eternal life, which eternal life is a vital part of the eschatology of Judaism as it is a vital part of the soteriology of Christianity. A very clear and comprehensive body of Scripture bears on eternal life as related to Judaism. However, it is there contemplated as an *inheritance*. The doctrine as related to Judaism is found in well-identified passages: (a) Isaiah 55:3 (cf. Deut. 30:6), in which context the prophet is calling on a covenant people to enter fully into the blessings which Jehovah's covenants secure. In the midst of these is this promise that "your soul shall live." (b) Daniel 12:2, where the context, as seen above, relates to the resurrection of those who are of Judaism; some of these are to be raised to "everlasting life," and some to "everlasting contempt." The "life" is no more their possession in this present existence than is the "contempt." (c) Matthew 7:13–14, which passage is found in that portion of Scripture that defines the terms of admission into, and conditions life in, the earthly Messianic kingdom, which kingdom occupies a high place in the eschatology of Judaism. The passage imposes the most drastic human effort as essential if one would enter the narrow way that leads to life. The life is at the *end* of the path and its price is well defined by the word ἀγωνίζομαι (better translated *agonize*) as used by Luke (13:24), when this saying of Christ's is reported by him. (d) Luke 10:25–29, in which passage the lawyer asks how he may *inherit* eternal life and is told by Christ in the most absolute terms that eternal life for him is gained by the keeping of that contained in the Mosaic Law. (e) Luke 18:18–27, where it is likewise reported that a young ruler made the same inquiry, namely, "What shall I do to inherit eternal life?" and to this sincere man our Lord quoted the Mosaic commandments; but when the young man declared that these things had been kept by him from his youth, Christ did not chide him for falsehood but took him on to the ground of complete surrender of all he was and all he had as the way into that state which Christ termed *perfect* (Matt. 19:21). (f) Matthew 18:8–9, which passage presents the alternative of entering life—a future experience—maimed or halt, or entering "everlasting fire" or "hell fire." That a Christian, already possessing eternal life and perfected as he is in Christ, could not enter

heaven maimed or halt when his body is to be like Christ's glorious body, nor into hell fire after Christ has said that he shall not come into judgment and that he shall never perish, is obvious indeed. Over against this extended body of Scripture bearing on that particularized, yet future form of eternal life which, being a feature of Judaism, is related to the earthly kingdom, is another body of Scripture far more extensive which declares that eternal life for the Christian is an impartation from God and is the gift of God (John 10:28; Rom. 6:23); is a present possession (John 3:36; 5:24; 6:54; 20:31; 1 John 5:11–13); and is none other than Christ indwelling (Col. 1:27) and the imparted divine nature (2 Pet. 1:4). The receiving of eternal life will be for Israelites, as it is in the case of the Christian, a feature of salvation itself; and salvation for Israel is, in Romans 11:26–32, declared to be after the present age-purpose of the fulness of the Gentiles which is now accompanied by Israel's blindness (verse 25), and at the time when "there shall come out of Sion the Deliverer," who shall "turn away ungodliness from Jacob." "This," Jehovah says, "is my covenant unto them, when I shall take away their sins." Isaiah anticipates the same great moment of Israel's salvation when he predicts that a nation shall be born "at once." The Hebrew words "pa'am eḥāth" from which the words *at once* are translated mean, as a time measurement, *a stroke*, or *the beat of a foot*. On the other hand, the Christian is saved when he believes and that salvation is related only to the first advent of Christ.

e. The Covenanted Davidic Kingdom. This, the most extensive and important feature of the eschatology of Judaism, occupies so large a place in the discussion which this whole introduction presents, it need be no more than mentioned here. That form of interpretation which rides on occasional similarities and passes over vital differences is displayed by those who argue that the kingdom of heaven, as referred to in Matthew, must be the same as the kingdom of God since some parables regarding the kingdom of heaven are reported in Mark and Luke under the designation, *the kingdom of God*. No attempt is made by these expositors to explain why the term *kingdom of heaven* is used by Matthew only, nor do they seem to recognize the fact that the real difference between that which these designations represent is to be discovered in connection with the instances where they are not and cannot be used interchangeably rather than in the instances where they are interchangeable. Certain features are common to both the kingdom of heaven and the kingdom of God, and in such instances the interchange of the terms is justified. Closer attention will reveal that the kingdom of heaven is always earthly while the kingdom of God is as wide as the

universe and includes as much of earthly things as are germane to it. Likewise, the kingdom of heaven is entered by a righteousness exceeding the righteousness of the scribes and Pharisees (Matt. 5:20), while the kingdom of God is entered by a new birth (John 3:1–16). So, again, the kingdom of heaven answers the hope of Israel and the Gentiles, while the kingdom of God answers the eternal and all-inclusive purpose of God. To be more explicit: Matthew 5:20 declares the condition upon which a Jew might hope to enter the kingdom of heaven. Matthew 8:12; 24:50–51; 25:28–30 indicate that children of the kingdom of heaven are to be cast out. Neither of these truths could apply to the kingdom of God. Again, the parables of the wheat and the tares, Matthew 13:24–30, 36–43, and the parable of the good and bad fish, Matthew 13:47–50, are spoken only of the kingdom of heaven. However, the parable of the leaven is predicated of both spheres of divine rule; leaven, representing evil doctrine rather than evil persons, may corrupt, as it does, the truth relative to both kingdoms. Such contrasts might be cited to great lengths, but the important objective has been gained if it has been made clear that there is an eschatology of Judaism and an eschatology of Christianity and each, though wholly different in details, reaches on into eternity. One of the great burdens of predictive prophecy is the anticipation of the glories of Israel in a transformed earth under the reign of David's Son, the Lord Jesus Christ, the Son of God. There is likewise much prediction which anticipates the glories of the redeemed in heaven.

III. The Church Specifically Considered

Ecclesiology, or the doctrine of the Church, is naturally subdivided into three parts: (1) the Pauline revelation of a new order or class of humanity, namely, a redeemed company taken from both Jews and Gentiles, and, together with the resurrected Christ, forming a New Creation which is His Body and His Bride; (2) the outward or visible church, the assembly of those in any place who gather in the name of Christ; and (3) the walk and service of those who are saved.

The first main division of Ecclesiology presents a body of truth of surpassing importance. Apart from the right understanding of this subject there can be no conception of the heavenly purpose of God in and through the Church in contrast to His earthly purpose in Israel, no conception of the divine purpose in the present age, no basis for a true evaluation of all those new realities and relationships which were made possible and established through the death and resurrection of Christ, no worthy comprehension of the present ministries of the

Spirit of God, and no sufficient basis of appeal for the God-honoring life and service of the believer.

The true Church sustains a relation to the First Person of the Godhead, which is that He is *Father*, with all that this implies; a relation to the Second Person of the Godhead set forth in the following seven figures: the Shepherd and the sheep, the Vine and the branches, the Cornerstone and the stones of the building, the High Priest and the kingdom of priests, the Last Adam and the New Creation, the Head and the Body, the Bridegroom and the Bride; and a fourfold relation to the Third Person of the Godhead, for they are born of the Spirit, indwelt of the Spirit, baptized by the Spirit, and sealed by the Spirit. The extent of the body of truth related to the true Church may be indicated in the fact that the entire doctrine of the resurrection of Christ is properly introduced at this point, and that its entire scope of achievement is only a feature of one of the relationships which exists between Christ and the Church—the Last Adam and the New Creation—and that a major part of the doctrinal portion of the New Testament bears directly, or indirectly, upon the limitless theme of the New Creation in Christ Jesus. In addition to the relationships which the Church sustains to the triune God, there are other important relations to be considered, including her relation to the kingdom of God, to the kingdom of heaven, to the angels, to the world, to saints of other dispensations, to the nation Israel, to service, and to judgment.

The second division of Ecclesiology is concerned with its outward, organized or recognized assembly which, though one in the divine reckoning, has been divided and subdivided into many sectarian groups. The New Testament presents plain instructions relative to the visible church and her organization, with specific mention of those who are to exercise authority, and of her ordinances, her order, her gifts, and her ministries.

The third main division of Ecclesiology contemplates the daily life and service of those who are saved. In ascertaining by what rule the Christian should walk, recognition must be given to the three independent and complete governing systems presented in the Bible, cited above, which are designed each in turn to regulate human conduct: the first, given by Moses and addressed to Israel; the second, composed of the teachings of grace and addressed to the Church; the third, incorporating the rule of life which will obtain in the future Messianic kingdom on the earth. Not only is the believer of this age saved from the legal, meritorious responsibility which characterizes the first and third of these three systems, but he has been saved, likewise, from the burden of *inherent*

law, which is none other than the normal, meritorious obligation which rests on every moral creature to be like his Creator. Christ having provided the saved one with every merit that infinite holiness can demand, no other obligation remains upon the saved one than to walk worthy of so high a calling. The perfect standing of the believer is assumed in all the hortatory portions of the New Testament Epistles and these injunctions are addressed only to the children of God under grace. A clear comprehension of this grace system, which alone directs Christian conduct, is most essential if the child of God is to be intelligent in his life and service for God. At this point the whole provision of God for a supernatural manner of life is introduced, being indicated as it is by the fact that these injunctions are, in the main, supernatural in their character.

This third subdivision of Ecclesiology concludes with the recognition of the believer's positions and possessions in Christ, his associations, his life, his contacts and deeds, his warfare against the world, the flesh, and the devil, his contests, and his witness.

Though of tremendous importance, the first and third of these divisions are practically never treated in works of Systematic Theology, while the second, if mentioned at all, is usually restricted to peculiar features of some sect or branch of the visible church with specific reference to organization and ordinances.

The book of the Acts and the Epistles introduce the fact of a new classification of humanity termed the *Church*, which group is, also, properly designated as a part of the *New Creation* since each individual within the group has experienced the regenerating power of the Holy Spirit (2 Cor. 5:17; Gal. 6:15). The two terms, the *Church* and the *New Creation*, are not synonymous. In the first instance a company of redeemed people is in view related to, but conceived of as separate from, Christ, as a body is related to, yet to be distinguished from, its head. In the second instance, reference is made to an organic unity which is formed by the baptism with the Spirit wherein the same identical company of redeemed ones is united to the resurrected Christ as its Federal Head, and these two elements—the redeemed and the resurrected Christ—combine to form the New Creation. No deeper truth could be uttered than is expressed in the words of Christ, “Ye in me [by the baptism of the Spirit], and I in you [by the Spirit's regeneration].” That this and all similar truth is wholly foreign to the Old Testament is obvious.

The works of Systematic Theology generally have recognized the redeemed people of this age, but only as a supposed sequence or continuation in the progress of the divine purpose in Israel. They refer to “the Old Testament

Church” and to “the New Testament Church” as together constituting component parts of one divine project, thus failing to recognize those distinctions between Israel and the Church which, being so radical in character, serve to indicate the widest possible difference between them—difference in origin, difference in character and responsibility, and difference in destiny. There are at least twenty-four far-reaching distinctions yet to be observed between Israel and the Church, while there are about twelve major features common to both; but the obvious similarities do not set aside the differences. The fact that revelation concerning both Israel and the Church includes the truth about God, holiness, sin, and redemption by blood, does not eliminate a far greater body of truth in which it is disclosed that Israelites become such by a natural birth while Christians become such by a spiritual birth; that Israelites were appointed to live and serve under a meritorious, legal system, while Christians live and serve under a gracious system; that Israelites, as a nation, have their citizenship now and their future destiny centered only in the earth, reaching on to the new earth which is yet to be, while Christians have their citizenship and future destiny centered only in heaven, extending on into the new heavens that are yet to be (for both earthly and heavenly blessings see Rev. 21:1–22:7; 2 Pet. 3:10–13; Heb. 1:10–12; Isa. 65:17; 66:22). Jehovah’s fivefold covenant with Israel is everlasting in every respect—(1) a national entity (Jer. 31:36), (2) a land in perpetuity (Gen. 13:15), (3) a throne (2 Sam. 7:16; Ps. 89:36), (4) a King (Jer. 33:21), and (5) a kingdom (Dan. 7:14). These earthly promises are confirmed by the oath of Jehovah and extend *forever*, else language ceases to be a dependable medium for the expression of truth.

Thus, it is seen that the present dispensation only is characterized by the presence on earth of a third grouping of humanity—the Church. Not only did Christ anticipate this body of people (Matt. 16:18), but they appear along with Israel as (1) cosharers in the purpose of His incarnation, (2) as the subjects of His ministry, (3) as the objects of His death and resurrection, (4) as the beneficiaries of His second advent, and (5) as related to Him in His Kingdom reign. Of these aspects of truth, it may be observed:

1. TWO INDEPENDENT AND WIDELY DIFFERENT PURPOSES IN THE INCARNATION.

(a) On the Messianic side and in relation to His office as Israel’s King, Christ was born of a virgin and came into this human relationship with indisputable kingly rights in order that He might fulfill the Davidic covenant (2 Sam. 7:8–18; Ps. 89:20–37; Jer. 33:21–22, 25–26). To the Virgin Mary the angel said “And,

behold, thou shalt conceive in thy womb, and bring forth a son, and 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” (Luke 1:31–33); and as the rightful heir through human lineage, He will be the everlasting occupant of David’s earthly throne, and reign over the house of Jacob forever (Isa. 9:6–7; Luke 1:33). (b) On the mediatorial and redemptive side and to fulfill the Abrahamic covenant, it is equally true that by the incarnation the Mediator between God and man is provided with all the inexhaustible blessings which the theanthropic Mediator secures; and through the virgin birth the Kinsman Redeemer is realized who, as typified by Boaz, is qualified to redeem the lost estate and claim His heavenly Bride—the Church.

While these two widely different objectives obtain in the incarnation, the general facts concerning the incarnation are common to both. When contemplating either the heavenly purpose in the Church, or the earthly purpose in Israel, it should be observed that: (i) It was none other than the Second Person of the Godhead who came into this human relationship; (ii) to do this He emptied Himself, becoming obedient to His Father’s will; (iii) He took a human body, soul, and spirit; and (iv) the union thus formed between the divine and human natures resulted in the incomparable theanthropic Person.

2. CHRIST REVEALED TWO DISTINCT LINES OF TRUTH. In the one, He presented Himself as Israel’s Messiah and called upon that nation for their long-predicted national repentance, in which He also declared the character of His earthly kingdom rule and Himself the fulfiller of the great Messianic purposes. At that time He said of Himself, “I am not sent but unto the lost sheep of the house of Israel” (Matt. 15:24). In sending out His disciples He 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” (Matt. 10:5–6). In the second, when Israel’s rejection of Him became apparent, He began to speak of His departure and second advent, and of a hitherto unannounced age which should intervene in which the gospel should be preached in all the world to Jew and Gentile alike; and His disciples, whose message had before been restricted to Israel alone, were then commissioned to declare the glad tidings to every creature. A slight comparison of His farewell address to Israel—“hated of all nations” (Matt. 23:37–25:46)—with His farewell word to those who had believed on Him to the saving of their souls (John 13:1–17:26), will disclose the

most evident distinctions between Israel and the Church. Such contrasts could be drawn from the Gospels almost indefinitely, and without these distinctions in mind only perplexity can characterize the one who reads with attention.

3. IN HIS DEATH AND RESURRECTION THE SAME TWO WIDELY DIFFERENT OBJECTIVES ARE DISCERNIBLE. To Israel His death was a stumbling-block (1 Cor. 1:23), nor was His death any part of His office as King over Israel—“Long live the king!”; yet, in His death, Israel had her share to the extent that He dealt finally with the sins committed aforesaid, which sins had been only covered according to the provisions of the Old Testament atonement (Rom. 3:25). By His death the way was prepared for any individual Jew to be saved through faith in Him; and by His death a sufficient ground was secured whereon God will yet “take away” the sins of that nation at the time when “all Israel shall be saved” (Rom. 11:27). However, the nation Israel sustains no relation to the resurrection of Christ other than that which David foresaw, namely, that if Christ died He must be raised again from the dead in order that He might sit on David’s throne (Ps. 16:10; Acts 2:25–31). Over against this, it is revealed that Christ loved the Church and gave Himself for it (Eph. 5:25–27), and that His resurrection is the beginning of the New Creation of God, which includes the many sons whom He is bringing into glory (Heb. 2:10). In that New Creation relationship, the believer is *in* the resurrected Christ and the resurrected Christ is *in* the believer. This twofold unity establishes an identity of relationship which surpasses all human understanding. It is even likened by Christ to the unity which exists between the Persons of the Godhead (John 17:21–23). By the baptism of the Spirit, wrought, as it is for everyone, when one believes (1 Cor. 12:13), the saved one is joined to the Lord (1 Cor. 6:17; Gal. 3:27), and by that union with the resurrected Christ is made a partaker of His resurrection life (Col. 1:27); is translated out of the power of the darkness into the kingdom of the Son of His love (Col. 1:13); is crucified, dead, and buried with Christ, and is raised to walk in newness of life (Rom. 6:2–4; Col. 3:1); is now seated with Christ in the heavenlies (Eph. 2:6); is a citizen of heaven (Phil. 3:20); is forgiven all trespasses (Col. 2:13); is justified (Rom. 5:1); and blessed with every spiritual blessing (Eph. 1:3). This vast body of truth, which is but slightly indicated here, is not found in the Old Testament, nor are the Old Testament saints ever said to be thus related to the resurrected Christ. It is impossible for these great disclosures to be fitted into a theological system which does not distinguish the heavenly character of the Church in contrast to the earthly character of Israel. This failure on the part of these

systems of theology to discern the character of the true Church, related wholly, as it is, to the resurrected Christ, accounts for the usual omission from these theological writings of any extended treatment of the doctrine of Christ's resurrection and all related doctrines.

4. EVENTS PREDICTED FOR THE CLOSE OF THE PRESENT AGE. The great events predicted for the close of the present age include the Day of Christ, when the Church will be taken to be forever with the Lord—some by resurrection and some by translation (1 Cor. 15:35–53; 1 Thess. 4:13–17)—and the Day of the Lord, when Israel will be regathered, judged, and privileged to experience the fulfillment of all her earthly covenants in the land which has been given to her by the oath of Jehovah, which oath cannot be broken (Deut. 30:3–5; 2 Sam. 7:16; Ps. 89:34–37; Jer. 23:5–6; 31:35–37; 33:25–26).

5. DISTINCTIONS BETWEEN ISRAEL AND THE CHURCH IN THE COMING KINGDOM. In the coming kingdom of Messiah the distinction between Israel and the Church is still more obvious. Israel, as a nation, is seen through prophetic vision to be on the earth as subjects of the kingdom and in her kingdom glory, while the Church is said to be coreigning with Christ (Rev. 20:6). As His Bride and Consort, it is the rightful place of the Church to share in His reign.

Two revelations were given to the Apostle Paul: (1) that of salvation to infinite perfection for individual Jew and Gentile alike through faith in Christ and on the ground of His death and resurrection (Gal. 1:11–12). That this salvation is an exercise of grace which far surpasses anything hitherto experienced in the Old Testament, is clearly revealed in 1 Peter 1:10–11, where it is stated, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.” And (2) that of the new divine purpose in the outcalling of the Church (Eph. 3:6). This new purpose is not merely that Gentiles are to be blessed. Old Testament prophecy had long predicted Gentile blessings. The purpose consists in the fact that a new body of humanity was to be formed from both Jews and Gentiles, a relationship in which there is neither Jew nor Gentile position retained, but where Christ is all, and in all (Gal. 3:28; Col. 3: 11).

With the same fundamental distinction in view, the Apostle makes separate enumeration of the Jew, the Gentile, and the Church of God (1 Cor. 10:32); and, again, in Ephesians 2:11, R.V., he refers to the Gentiles as the *Uncircumcision*, and the Jews as the *Circumcision made with hands*; but in Colossians 2:11 he refers to the *Circumcision made without hands*. The latter designation indicates

the supernatural standing and character of those who comprise the Body of Christ.

Though in its time established and imposed by Jehovah, Judaism did not merge into Christianity, nor does it now provide the slightest advantage to the individual Jew who would become a Christian. With reference to Christianity, Jews and Gentiles are now, alike, “under sin.” They need identically the same grace of God (Rom. 3:9), and that grace is offered to them on precisely the same terms (Rom. 10:12). Nicodemus, who was apparently a most perfect specimen of Judaism, was told by Christ that *he* must be born again, and the Apostle Paul prayed that the Israelites who had “a zeal for God” might be saved. They were at fault in that, after the new and limitless privileges in grace had come through Christ (John 1:17), they still clung to the old meritorious features of Judaism, “going about to establish their own righteousness” and not submitting themselves to the imputed righteousness of God (Rom. 10:1–3) .

The one who cannot recognize that the Church is a new, heavenly purpose of God, absolutely dissociated from both Jew and Gentile (Gal. 3:28; Col. 3:11), but sees the Church only as an ever increasing company of redeemed people gathered alike from all ages of human history, would perhaps do well to ponder the following questions: Why the rent veil? Why Pentecost? Why the distinctive message of the Epistles? Why the “better” things of the book of Hebrews? Why the Jewish branches broken off? Why the present headship and ministry of Christ in heaven? Why the present visitation to the Gentiles and not before? Why the present indwelling by the Spirit of all who believe? Why the baptism of the Spirit—unique in the New Testament? Why two companies of redeemed in the new Jerusalem? Why only earthly promises to Israel and only heavenly promises to the Church? Why should the divinely given rule of life be changed from law to grace? Why is Israel likened to the repudiated and yet to be restored wife of Jehovah, and the Church likened to the espoused Bride of Christ? Why the two objectives in the incarnation and resurrection? Why the new day—the Day of Christ—with its rapture and resurrection of believers and with its rewards for service and suffering—a day never once mentioned in the Old Testament? Why the “mysteries” of the New Testament, including the Body of Christ? Why the New Creation, comprising, as it does, all those who by the Spirit are joined to the Lord and are forever in Christ? How could there be a Church, constructed as she is, until the death of Christ, the resurrection of Christ, the ascension of Christ, and the Day of Pentecost? How could the Church, in which there is neither Jew nor Gentile, be any part of Israel in this or any other age?

Like the doctrine of the resurrection of Christ, the doctrine of the true Church with her supernatural and exalted position and her heavenly destiny is largely omitted from theological writings only because these aspects of truth cannot be fitted into a Judaized system to which Systematic Theology has too often been committed. The stupendous spiritual loss of such an omission is only slightly reflected in the failure on the part of believers to understand their heavenly calling with its corresponding God-designed incentive to a holy life.

As indicated above, Ecclesiology divides properly into three sections: (1) the Church as an organism, (2) the organized Church, and (3) the believer's rule of life.

The Church as an Organism

Chapter II

GENERAL FEATURES OF THE DOCTRINE CONCERNING THE CHURCH

THIS, THE FIRST main division of Ecclesiology, has in view the Church universal; that is, the Church which includes all who have believed on Christ to the saving of their souls since the Church began to be, and will include all who will yet believe before that incomparable company is removed from the earth. The vast majority of this glorious company have already reached heaven and are now with Christ their Savior. This important truth is sometimes forgotten in the stress of this life with its conflicts which bear down upon those of that number who are now in the world. That portion of the Church who have gone on to be with Christ is sometimes styled “the Church triumphant”; but they of that company are still to be identified as an indivisible part of a specific group who, being heavenly in character—whether actually in heaven or on earth—serve the highest divine purpose of all the ages.

Since the same word is used for a local assembly as for the true Church, distinction is here made between the organized church in the world and the organism. The latter is that whole company who have been saved and who are an organism because of being in Christ. The former is constituted when any group of believers in one locality assembles.

The clear recognition of that which, through divine grace, the Church is, of the supreme place she occupies as the Body of Christ, and of the glory and exaltation which awaits her as the Bride of the Lamb, is indispensable if a worthy perspective of God’s plan and purpose is to be gained. The all but universal disregard on the part of theologians for the Pauline revelation respecting the Church has wrought confusion and damage to an immeasurable degree. Two factors serve as paramount causes of this deplorable neglect, namely, (a) the Reformation did not recover this truth as formerly it was held by the early church, and (b) the attitude of the theologians, being bound and confined within the limitations of Reformation truth, has been that of avoiding what to them seems new. No theology would be complete, even as viewed by the Reformers, that did not exalt the first Pauline revelation of the gospel. However, it is as true, in the light of the Scriptures, that no theology is complete that does not recognize and elevate to its transcendent place the second Pauline revelation

of the Church. The two disclosures are interdependent and therefore inseparable to a large degree. Together they form that larger body of truth which the Apostle termed “my gospel.”

While there were occasional references to the Church universal in post-Reformation theological literature, it was not until the middle of the last century that this extensive and important body of teaching was wrought into a doctrinal declaration. It was given to J. N. Darby of England to achieve this distinctive ministry. From the teachings of Darby and his associates what is known as the Brethren movement sprang; and these highly trained men have produced an expository literature covering the entire Sacred Text which is not only orthodox and free from misconceptions and disproportionate emphasis, but essays to interpret faithfully the entire field of Biblical doctrine—that which theology confined to the Reformation has failed to do. At this same time, other men in America and foreign countries were awakening to the fact that the Bible presents a much larger range of doctrine than that released by the Reformers, and, as a result, a widespread Bible exposition movement has developed which incorporated all that the Reformation restored and very much more. There is, then, a division at the present time in the ranks of orthodox men. On the one hand, there are those who, being trained to recognize no more than that which entered into Reformation theology, are restricted in their doctrinal viewpoint and who look upon added truth as a departure from standard ideas and therefore dangerous. On the other hand, there are those who, though as jealous to preserve the purity of the divine revelation, are constructing an unabridged system of theology, and finding the way into the full-orbed harmony of truth and into the limitless field of Biblical doctrine.

The first main division of Ecclesiology, which contemplates the second Pauline revelation, is now to be subjected to a threefold treatment: (1) general features of the doctrine concerning the Church, (2) contrasts between Israel and the Church, and (3) seven figures used of the Church in her relation to Christ (Chapters IV–VI).

At the outset, there is need that the student shall, by special attention, come to realize that, as employed by the New Testament, the word *church* may refer to no more than a gathering of people of one generation and with no guarantee that each one in that gathering is saved. On the other hand, the word *church* may mean the whole company of the redeemed of all generations between Pentecost and the rapture, and in that company there is not one who is unsaved. Dr. C. I. Scofield summarizes the character of the true Church thus: “The true church,

composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12, 13), is the body of Christ of which He is the Head (Eph. 1:22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2:21, 22); is ‘one flesh’ with Christ (Eph. 5:30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11:2–4)” (*Scofield Reference Bible*, p. 1304).

The general features of this doctrine to be noted are: (a) the meaning of the word *church*, (b) the fact of a new divine undertaking, (c) various terms employed, (d) the first use of the word *church*, (e) the Church the present divine purpose, (f) four reasons why the Church began at Pentecost, and (g) the Church in type and prophecy.

I. The Meaning of the Word *church*

Since so very much depends upon the meaning of the word *church*, expositors have felt the obligation to dwell upon it. In his extended analysis of this word, which traces it back to its heathen origin, Archbishop Trench, in his *New Testament Synonyms* (9th ed., pp. 1–7), writes as an introduction: “There are words whose history it is peculiarly interesting to watch, as they obtain a deeper meaning, and receive a new consecration in the Christian Church; words which the Church did not invent, but has assumed into its service, and employed in a far loftier sense than any to which the world has ever put them before. The very word by which the Church is named is itself an example—a more illustrious one could scarcely be found—of this progressive ennobling of a word. For we have ἐκκλησία in three distinct stages of meaning—the heathen, the Jewish, and the Christian. ... This did not, like some other words, pass immediately and at a single step from the heathen world to the Christian Church: but here, as so often, the Septuagint supplies the link of connexion, the point of transition, the word being there prepared for its highest meaning of all.”

Commenting on Matthew 16:18, Dr. Marvin Vincent gives the following as bearing on this word:

Church (ἐκκλησία), ἐκ *out*, καλέω, to *call* or *summon*. This is the first occurrence of this word in the New Testament, Originally *an assembly of citizens, regularly summoned*. So in New Testament, Acts 19:39. The Septuagint uses the word for the congregation of Israel, either as summoned for a definite purpose (1 Kings 8:65), or for the community of Israel collectively, regarded as a congregation (Gen. 28:3), where *assembly* is given for *multitude* in margin. In New Testament, of the congregation of Israel (Acts 7:38); but for this there is more commonly employed συναγωγή, of which *synagogue* is a transcription; σύν, *together*, ἄγω, *to bring* (Acts 13:43). In

Christ's words to Peter the word ἐκκλησία acquires special emphasis from the opposition implied in it to the synagogue. The Christian community in the midst of Israel would be designated as ἐκκλησία, without being confounded with the συναγωγή, the Jewish community. ... Both in Hebrew and in New Testament usage ἐκκλησία implies more than a collective or national unity; rather a community based on a special religious idea and established in a special way. In the New Testament the term is used also in the narrower sense of a single church, or a church confined to a particular place. So of the church in the house of Aquila and Priscilla (Rom. 16:5); the church at Corinth, the churches in Judea, the church at Jerusalem, etc.—*Word Studies in the New Testament*, I, 93

Whatever the use of the word *church* in the New Testament, one idea inheres, namely, a people segregated or called out from the mass into that which is a distinct group in itself. If no more is to be asserted than that a certain company is assembled in one place, they become a church. As elsewhere stated, the mob in the Ephesian theatre (Acts 19:32) is a church in the theatre. Likewise Israel in the wilderness (Acts 7:38); but there is no implication here that either Israel or the Ephesian mob share in the glories of that Church which is Christ's Body. The larger and more impressive truth is that when from Jews and Gentiles some are called into a heavenly body, the word *Church* is not only the proper word to be used, but is the word the New Testament employs. That its use is, under these circumstances, advanced to the highest possible purpose cannot be doubted. By divine calling, which is efficacious (Rom. 8:30), the Church as an elect company is being gathered. This achievement, it will yet be seen, is the supreme divine intent in this age. Probably no more illuminating passage will be found in the New Testament bearing on the outcalling of the Church than Acts 15:14: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Since the gospel had leaped all Jewish bounds, the Jerusalem church had met to consider the problem of what had become of the distinctive Jewish covenants and promises. The conclusion is clear: God is visiting Gentiles to take out of them (not, all of them) a people for His name. That Jews were already visited and were being saved was taken for granted (cf. Eph. 3:6).

II. The Fact of a New Divine Undertaking

To those accustomed to the religious order which has obtained for nineteen hundred years, the ability to visualize the transforming innovation which the launching of an utterly new and unforeseen divine project represents is essential. Up to that time Judaism had not only occupied the field, but had been engendered, promoted, and blessed of God. It was God's will for His people in

the world. The beneficiaries of Judaism were as entrenched in their religious position and convictions and as much sustained by divine sanctions as are the most orthodox believers today. The new divine purpose had intentionally been unrevealed before its inauguration. It came, therefore, not only with great suddenness, but wholly without Old Testament revelation. The case would be nearly parallel if a new and unpredicted divine project were to be forced in at this time to supersede Christianity. The unyielding prejudice and violent resistance which arose in the Jewish mind was in direct ratio to the sincerity with which the individual Jew cherished his agelong privileges. Added to all this and calculated to make the new divine enterprise many-fold more difficult was its bold announcement that the despised Gentiles would be placed on equal footing with the Jew. Viewed only from the human standpoint, there was no possibility that a movement of such a character could be introduced at all. Naught but the mighty power of God could accomplish these ends. Among all those whose prejudice and resistance reached to the point of murder was Saul of Tarsus, who was apparently the most zealous of all his countrymen for the truth held by the Jews under divine authority; yet God wrought such a change in that one defiant Pharisee that he became the champion of the new cause. No more revolutionary word was ever spoken than what this man uttered when he said, "There is no difference between the Jew and the Greek [Gentile]: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12; cf. 3:9).

Thus the first church council ever held came to the conclusion that a new divine purpose had been introduced and that, when that purpose was completed, God would take up the Jewish program again and carry it to its predicted consummation. The record of the decision of this notable conclave is given in Acts 15:13–18, which declares: "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. Known unto God are all his works from the beginning of the world." Christian love, engendered by the indwelling Spirit, had seized the hearts of those who had believed—both Jew and Gentile—and the agelong, middle wall of partition was broken down (Eph. 2:14); therefore, the new purpose of God was hailed by those who were saved

and its message of knowledge-surpassing riches proclaimed to Jew and Gentile alike. How definitely the great Apostle Peter had been transformed is disclosed in his word to this same Jerusalem council, when he said that God in His dealing with the Gentiles had “put no difference between us [Jews] and them [Gentiles], purifying their hearts by faith” (Acts 15:9). In fact, the new, hitherto unrevealed purpose of God in the outcalling of a heavenly people from Jews and Gentiles is so divergent with respect to the divine purpose toward Israel, which purpose preceded it and will yet follow it, that the term *parenthetical*, commonly employed to describe the new age-purpose, is inaccurate. A parenthetical portion sustains some direct or indirect relation to that which goes before or that which follows; but the present age-purpose is not thus related and therefore is more properly termed an *intercalation*. The appropriateness of this word will be seen in the fact that, as an interpolation is formed by inserting a word or phrase into a context, so an intercalation is formed by introducing a day or a period of time into the calendar. The present age of the Church is an intercalation into the revealed calendar or program of God as that program was foreseen by the prophets of old. Such, indeed, is the precise character of the present age.

That two widely separated systems of interpretation of the Bible are impinged on the truthfulness or untruthfulness of the contention that this age is an intercalation, cannot be unobserved. If the divine objective in the Church is nothing new, being only the blossom of the Jewish bud or the second and last chapter of a continuous story, then all the efforts of the New Testament to declare the distinctive character of the heavenly purpose in the New Creation are in vain. On the other hand, if the divine objective is new, then all Scripture is harmonized and not one word God has spoken is without meaning. This is not to say that there are no types or predictions in the Old Testament which, with the added light of the present revelation, cannot be recognized as foreshadowings of the present divine purpose in the Church; nor is it implied by this distinction that there is not a continuity running through the entire Sacred Text. However, this age and its purpose were not seen by prophets of old (1 Pet. 1:10–11).

III. Various Terms Employed

Like her Lord in whom she lives, in whom she stands, and in whom she is accepted, the Church is identified by many appellations and descriptive designations. The Lord Himself referred to them as “my church,” “my sheep,” “those whom thou hast given me” (cf. Eph. 5:25–27). They are known as

“Christians, saints, believers, the elect, the body of Christ, brethren, his own, witnesses, ambassadors, strangers and pilgrims, the household of faith, the children of God,” etc. Every name, it will be seen, bears some intimation relative to the distinctive character of the heavenly company; but none is more doctrinally complete than the title *the church*. It would hardly seem necessary to state that what is generally known as church membership or church organization is not contemplated under the cognomen “the church.” It has been declared before that this designation includes only those who are saved, though it extends to every generation between Pentecost and the rapture. It is peculiarly advantageous for the student to become clear in his mind on this fact that the true Church is not to be confused with any mixed multitude that may make up the church memberships of earth. In this work the true Church is always indicated by the use of capital C, while reference to the organized church is by the use of small c.

Among all the designations applied to the true Church, the declaration that she is a New Creation is of high import. Not only does this title disclose the fundamental fact that this is a company newly created by the recreation of each individual within it, but it indicates that this new, heavenly humanity is related to Christ as a race is related to its natural head. This New Creation incorporates Christ along with all believers into its one identity. In this respect, the term *Church* is somewhat different in that, as a body may be contemplated apart from its head, so the Church may be contemplated as separate from, though closely identified with, Christ.

IV. The First Use of the Word Church

The rule will usually obtain that, if there is more than one meaning to a Biblical term, the first use of it in the Sacred Text will be that of its most important signification. This suggestion is sustained, at least, in the case of the word *church*. The term appears for the first time when spoken by Christ Himself and is recorded in Matthew 16:18: “I will build my church.” Each of these five words is freighted with doctrinal import. If the phrase is repeated five times emphasizing a different word each time, the contribution each word makes to the whole will be noted. When the stress falls on the word *I*, it is indicated that the whole enterprise belongs to and is undertaken by Christ alone. He it is who is calling out, saving, and perfecting this specific company. When the stress falls on the word *will*, the prophetic aspect is introduced and the reader is reminded

that the Church did not exist at the moment Christ was speaking, but was to be realized in the future. This is a difficult aspect of truth for those who contend that the Church has existed throughout the period covered by the Old Testament, or any part of it. Naught but bondage to tradition—mostly of a Romish order—can account for such a contention. When the stress falls on the word *build*, an important truth is advanced respecting the manner in which the company will be completed. The word *build* suggests a slow, long-drawn-out process; and such it has proved to be. That the Church is *being builded* is a literal translation of Ephesians 2:20. So, again, in Hebrews 3:6, “whose house are we.” When the stress falls on the word *my*, the most blessed reality is proclaimed. This company is, above all else, “the church of God, which he hath purchased with his own blood” (Acts 20:28); and, likewise, “Christ also loved the church, and gave himself for it” (Eph. 5:25). Whatever may be the reaction of the individual heart respecting this ownership, the truth remains unalterable—the Church is the property of Christ, and He will yet present it unto Himself. There will be no contesting of His tenure and those who are within the Church, so far from being unwilling victims of arbitrary authority, will rejoice that they are His own and will be loving Him who first loved them. When the stress falls on the word *church*, there is set up at once the distinction which exists between this heavenly company and every other classification of human beings. For Jehovah to say to Israel, “I have loved thee with an everlasting love” (Jer. 31:3), does not complicate the truth that the Church is also loved to an infinite degree (John 13:1; Eph. 5:25).

V. The Church the Present Divine Purpose

The attentive reader is aware of the fact that the Old Testament closes without the realization of any of those immeasurable expectations which the prophets had presented. In like manner, it is seen that those expectations, though made possible by the first advent of the King, were, nevertheless, not then effected. The King was rejected and crucified; but out of the very rejection and crucifixion the door was opened for the securing of a bride for the Lamb. In due time, and as stipulated, every Old Testament expectation will be attained. However, it is most certain that the purpose of the present age is the out-gathering of the Church and not the time of Israel’s blessings. Israel is still “broken off, hated, scattered, and peeled.” God is not now dealing with a nation, but He is dealing with the individual. He is not restricted to Jews, but is

including Gentiles in His gracious provisions; and He is offering a kingdom to no people whatsoever.

In Matthew 13 there is given by Christ Himself, and under seven parables, the characteristics of this age. In this Scripture this age is itself declared to be a mystery, or sacred secret (13:11), and the parables develop the truth that there are three major features present throughout this age, namely, (a) that which is acceptable—the wheat, the pearl, and the good fish; (b) that which represents blinded Israel (vss. 14–15), who are the treasure hid in the field—the field is the world—and (c) the presence of evil—the tares, evil birds, leaven, and bad fish. It should be observed that, in the New Testament, each of these three factors is itself declared to be a mystery, or sacred secret: (a) the Church composed of Jews and Gentiles in one Body (Eph. 3:4–6), (b) Israel blinded until the Church is called out (Rom. 11:25; cf. Acts 15:13–18), and (c) the presence and character of evil in this age (2 Thess. 2:7). Israel's blindness as a mystery is said to continue *until* the Church is taken out of the world. Evil as a mystery also continues *until* the Restrainer is taken away—the departure of the Holy Spirit from His resident relation to the world and the removal of the Church which cannot be separated from Him (John 14:17). It thus follows that of these three factors which characterize this age, two of them—the delay for Israel through blindness, and the presence of evil—are timed, not to what might be their own purpose, but each must wait *until* the Church is called out and removed from the earth. It thus is demonstrated that the outcalling of the Church is the primary, divine objective in this dispensation.

But more conclusive still is the direct statement in Ephesians 2:7, which asserts that the major divine purpose is that in the ages to come God may make a full manifestation of the riches of His grace by means of the salvation which He now accomplishes in all who believe.

VI. Four Reasons Why the Church Began at Pentecost

Apparently for want of due consideration of all that enters into the case, some theologians have sustained the idea that those things which characterize the Old Testament revelation are carried forward without change into the New Testament. The necessity of observing dispensational distinctions arises in connection with the abrupt abandonment of existing features and the introduction of new features which mark the transition from one dispensation to the next. This line of demarcation is especially clear between the present age and

that which preceded it, and between the present age and that which is to follow. Certain events which serve to produce these changes are properly styled *age-transforming*. Things cannot be the same in this age as they were in the past age, after the death of Christ has taken place, His resurrection, His ascension, and the advent of the Spirit on Pentecost. In like manner, things cannot be the same in the coming age as they are in this age, after there is brought about the second advent of Christ to reign on the earth, the binding of Satan, the removal of the Church, and the restoration of Israel. Those who see no force in this declaration have hardly considered the measureless meaning of these age-transforming occurrences. In the light of these determining issues, it may be seen (a) that there could be no Church in the world—constituted as she is and distinctive in all her features—until Christ's death; for her relation to that death is not a mere anticipation, but is based wholly on His finished work and she must be purified by His precious blood. (b) There could be no Church until Christ arose from the dead to provide her with resurrection life. (c) There could be no Church until He had ascended up on high to become her Head; for she is a New Creation with a new federal headship in the resurrected Christ. He is, likewise, to her as the head is to the body. Nor could the Church survive for a moment were it not for His intercession and advocacy in heaven. (d) There could be no Church on earth until the advent of the Holy Spirit; for the most basic and fundamental reality respecting the Church is that she is a temple for the habitation of God through the Spirit. She is regenerated, baptized, and sealed by the Spirit. If it be contended that these conditions could have existed before Pentecost, it is easily proved that the Scriptures do not declare that these relationships obtained until *after* Pentecost (cf. John 14:17). A Church without the finished work on which to stand; a Church without resurrection position or life; a Church which is a new humanity, but lacking a federal head; and a Church without Pentecost and all that Pentecost contributes, is only a figment of theological fancy and wholly extraneous to the New Testament.

VII. The Church in Type and Prophecy

The statement, as usually made, that the Church is not in the Old Testament, is a declaration of the truth that she was not then in actual existence and that from any type or prediction no clear delineation of the Church could have been formed. As for the types, it is evident that every sacrifice of the old order was a foreshadowing of Christ's death in which death the Church sustains so large a

part. The antitypical meaning of the Levitical offerings and at least four of the seven feasts of Jehovah converge on the Church. Some of the brides of the Old Testament are types of the Bride of Christ. Prophecy concerning the Church is largely within the New Testament. Of her, as has been said, Christ not only declared that He would build her as His own, but that “the gates of hell” should not prevail against her. Those gates have prevailed constantly against the organized church which is in the world; but those gates have never prevailed against the Church which is His Body. Each member of that Church has been and ever will be preserved unto His heavenly kingdom.

As Archbishop Trench has written, the term *church* had its heathen, its Old Testament use—as employed by the LXX—and its New Testament meaning. It is to no purpose to attempt a demonstration, as some have sought to do, that the Church is defined by the use of the term in the Septuagint. The word is advanced in the New Testament to the highest degree of exaltation and honorable representation, and the revelations of the Church in the New Testament are without complication or confusion.

Chapter III

CONTRASTS BETWEEN ISRAEL AND THE CHURCH

THOUGH MUCH HAS already been presented in the general introduction to Ecclesiology bearing on the distinctions which obtain between Israel and the Church, a partial summarization of this inexhaustible field of investigation is included at this point. Twenty-four contrasts are to be indicated in briefest outline and this will be followed by a recognition of the similarities which are present between these two important groupings of humanity.

I. The Extent of Biblical Revelation

With respect to primary application, Israel occupies nearly four-fifths of the text of the Bible, while the Church, with respect to primary application, occupies slightly more than one-fifth.

II. The Divine Purpose

Because of a strange inattention on the part of many, it needs to be stated that there are two major divine purposes, both quite apart from that which concerns either the angels or the Gentiles. The distinction between the purpose for Israel and the purpose for the Church is about as important as that which exists between the two Testaments. Every covenant, promise, and provision for Israel is earthly, and they continue as a nation with the earth when it is created new. Every covenant or promise for the Church is for a heavenly reality, and she continues in heavenly citizenship when the heavens are recreated.

III. The Seed of Abraham

In view of the fact that Abraham is not only the progenitor of the nation of promise but is also the pattern of a Christian under grace, it is significant that there are two figures employed by Jehovah respecting Abraham's seed—the dust of the earth (Gen. 13:16), and the stars (Gen. 15:5; cf. Heb. 11:12). The extent of this Abrahamic covenant is expressed in Romans 4:16: “Therefore it is of faith, that it might be by 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.” Aside from Ishmael's line and the children of

Keturah concerning whom there is no revealed divine purpose, the children of Jacob, or Israel, and without reference to Esau, are counted as the physical seed (cf. Gen. 22:2; Heb. 11:17) of Abraham; for with these God has made covenants respecting their earthly privilege. Contrariwise, the heavenly seed of Abraham are not progenerated by Abraham, but are generated by God on the efficacious principle of faith; and, because of the truth that this faith was exercised specifically by Abraham (Gen. 15:6; Rom. 4:1–3, 17–24), those of like faith are Abraham’s spiritual seed. It is written, “So then they which be of faith are blessed with faithful Abraham” (Gal. 3:9). A vital distinction is drawn by the Apostle between Israel after the flesh and that portion of Israel within Israel who are saved. Those who are saved are styled “the Israel of God” (Gal. 6:16), and the statement that “they are not all Israel, which are of Israel” (Rom. 9:6) is a reference to the same distinction. The use of these passages to prove Israel and the Church to be the same is deplored in the light of the truth which these Scriptures declare.

IV. Birth

Israelites become what they are by physical birth. They are each one begotten of human parents and their inheritance is transmitted by human generation. Christians become what they are by spiritual birth. They are begotten directly by God and are therefore His legitimate offspring. Their inheritance is immediate in that each is a child of God.

V. Headship

Abraham is the head of the Jewish race, and they are properly designated as “the seed of Abraham.” Though born of Gentile stock, Abraham was set apart by God to the high honor of being the progenitor of the elect earthly people. Over against this it may be said of Christians, though when magnifying the element of faith they are called “Abraham’s seed” (Gal. 3:29), God is their Father and by the Spirit they are joined to Christ and He, the resurrected Lord, is their new federal Head.

VI. Covenants

God has made unconditional covenants with His earthly people. He will yet make a new covenant with them when they enter their kingdom. That new

covenant will govern their conduct and will supersede the Mosaic covenant of the Law (cf. Jer. 31:31–33; Deut. 30:8). This new covenant for Israel will be in four parts, but these four features are the present blessings of the Church. This heavenly people are sheltered under a new covenant made in His blood. It is individual in its application and everlasting. It guarantees every divine grace upon those who believe in Christ as Savior.

VII. Nationality

Israel belongs to the earth and to the world-system. Though above all nations in Jehovah's reckoning, they are still in the world as one of its nations. Over against this and forming the strongest contrast is the fact that the Church is composed of all nations, including Israel, and sustains no citizenship here, but instead the believers are strangers and pilgrims.

VIII. Divine Dealing

The fact that, in the present age, Israelites, like Gentiles, are shut up to their individual responsibility respecting the claims of the gospel, doubtless misleads those who do not consider the wide range of human history which the Bible covers. They fail to realize that the present divine arrangement is exceptional and that God has in other ages dealt with nations—especially Israel—as a whole. The present arrangement is restricted to the one age in which responsibility is altogether personal.

IX. Dispensations

The earthly people, though their estate may vary, are present in the earth in all ages from their beginning in Abraham on into eternity to come, while, as stated before, the Church is restricted to the present dispensation. The dispensation now operative itself is characterized by her presence in the world. It was introduced for her sake; and is therefore unrelated to that which goes before or that which follows.

X. Ministry

Israel was appointed to exercise an influence over the nations of the earth (cf. Ps. 67:1–7), and this she will yet do perfectly in the coming age; nevertheless there was no missionary undertaking and no gospel proclaimed. Israel

maintained her self-centered worship. She faced inward toward the tabernacle or temple and all her benevolence was consumed on her own worship. However, immediately upon her formation, the Church is constituted a foreign missionary society. It is her obligation to face outward and to those of her company is given the task of evangelizing the people of the earth in each generation.

XI. The Death of Christ

That nation which demanded the death of Christ and who said by their officials, “His blood be on us, and on our children,” is guilty of that death; yet they will be saved as a nation on the ground of that sacrifice. On the other hand, a present and perfect salvation to the praise of God is the portion of the Church through the offering of the Lamb of God.

XII. The Father

To Israel God is known by His primary titles, but not as the Father of the individual Israelite. In distinction to this, the Christian is actually begotten of God and has every right to address Him as Father.

XIII. Christ

To Israel, Christ is Messiah, Immanuel, and King with all that those appellations imply. To the Church, Christ is Savior, Lord, Bridegroom, and Head.

XIV. The Holy Spirit

Only in exceptional instances and for unusual service did the Holy Spirit come upon an Israelite, and the Spirit withdrew as freely as He came, when the purpose was accomplished. The strongest contrast is to be seen here, in that the Christian is indwelt by the Spirit; in truth, he is not saved apart from this relation to the Spirit (Rom. 8:9).

XV. A Governing Principle

For fifteen centuries the Law of Moses was Israel’s rule of daily life. It is written: “But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his

covenant, and to those that remember his commandments to do them” (Ps. 103:17–18). Unlike this, the members of Christ’s Body, being wholly perfected in Him, are under the beseechings and directions which grace provides.

XVI. Divine Enablement

The law system provided no enabling power for its achievement. That system is declared to have failed because of the weakness of “the flesh” to which it was evidently addressed (Rom. 8:3). To the Church, however, as certainly as superhuman requirements are laid on her members, so certainly supernatural power is provided for every demand. It is on this account the Apostle could say “Sin shall not have dominion over you.” The reason, of course, is that “ye are not under the law, but under grace” (Rom. 6:14).

XVII. Two Farewell Discourses

Several days before His departure from the world, Christ addressed a farewell discourse to the nation Israel which contemplated her future and that in its relation to His return (Matt. 23:37–25:46). Quite removed from this and wholly different in all its features, Christ, the night before He was put to death, gave His parting message to the Christians. When these two addresses are contemplated side by side, it is seen that the widest distinctions are indicated between Israel and the Church.

XVIII. The Promise of Christ’s Return

As seen in His words specifically addressed to Israel, Christ returns to her as her King in power and great glory, at which time she will be gathered from every part of the earth by angelic ministration and into her own land (Deut. 30:1–8; Jer. 23:7–8; Matt. 24:31). Over against these great events promised to Israel is the return of Christ for His own Bride, when He takes her with Him into heaven’s glory (John 14:1–3). The contrasts between these two situations may be drawn out to great lengths and with equally great profit.

XIX. Position

Isaiah declares, “But thou, Israel, art my servant” (Isa. 41:8). Though individuals in Israel attained to great usefulness, as did the prophets, priests, and kings, yet they never reached a higher distinction than that they were the

servants of Jehovah. Contrariwise, the individuals who compose the Church are forever in Christ and are members in the family and household of God.

XX. Christ's Earthly Reign

Those of the elect nation are appointed to be subjects of the King in His earthly kingdom (Ezek. 37:21–28), while those who comprise the Church are to reign with the King as His Consort in that kingdom (Rev. 20:6).

XXI. Priesthood

The nation Israel *had* a priesthood. The Church *is* a priesthood.

XXII. Marriage

As a nation, Israel is likened by Jehovah to His wife—a wife untrue and yet to be restored (Jer. 3:1, 14, 20; Ezek. 16:1–59; Hos. 2:1–23; Isa. 54:1–17; cf. Gal. 4:27). In marked distinction to this situation respecting Israel, is the revelation that the Church is to Christ as one espoused and to be married in heaven (2 Cor. 11:2; Rev. 19:7–9).

XXIII. Judgements

It is clearly predicted that Israel must come into judgment (Ezek. 20:33–44; Matt. 25:1–13); but it is as clearly declared that the Church will not come into judgment (John 5:24; Rom. 8:1, R.V.).

XXIV. Position in Eternity

In his enumeration of the inhabitants of the new Jerusalem the writer to the Hebrews asserts that there shall be those present who are identified as “the spirits of just men made perfect.” Such can easily refer to the saints of the Old Testament who, while in this life, were styled *just men*. This designation occurs upwards of thirty times in the Old Testament and always with reference to those who were in right relation to God. In the same enumeration of the inhabitants of the new Jerusalem there is recognition also of the “church of the firstborn” (Heb. 12:22–24).

Conclusion

In concluding this extended series of contrasts between Israel and the Church, it should be observed that, in certain respects, there are similarities between these two groups of elect people. Each, in turn, has its own peculiar relation to God, to righteousness, to sin, to redemption, to salvation, to human responsibility, and to destiny. They are each witnesses to the Word of God; each may claim the same Shepherd; they have doctrines in common; the death of Christ avails in its own way for each; they are alike loved with an everlasting love; and each, as determined by God, will be glorified.

Chapter IV

SEVEN FIGURES USED OF THE CHURCH IN HER RELATION TO CHRIST(I–V)

THE TRUE CHURCH, though contemplated under many cognomens, is the central theme of that major portion of the New Testament which bears on the present age. She is the purpose of God in the present age and the supreme purpose of God in the universe. The current neglect of the extensive doctrine of the Church is not only blameworthy, but has led to a considerable array of baneful errors. Sectarianism, with its offense against every specific revelation respecting the one Body of Christ, is not the least of these sins. Had theological instruction of the past given even a small proportion of the recognition to this theme that rightfully belongs to it, Christendom might have been spared its present tragic appearance of being a camp of warring factions. Apparently, the only sacred thing which is honored at this time is the sect. Attacks are tolerated against the most basic and indispensable doctrines without resentment, but disloyalty to a sect is resented. The cure is not in mass movements; it lies in the personal responsibility of every believer to “keep the unity of the Spirit” (Eph. 4:3) by loving and fellowshiping with every other child of God. America alone knows at least three hundred sectarian distinctions, each of which is self-satisfied and promoting church loyalty, all of which, being interpreted, means sectarian fidelity and homage. True, Christ said, “Love one another, as I have loved you”; but this direction must be restricted in scope to include only those of the group to which one belongs. Over against this—though to many it seems not to exist—is the doctrine of the one Body of Christ, the one family and household of God. Happy, indeed, is the individual who can adjust his life and activities to this New Testament reality.

Very much truth concerning the Church is to be discovered in the three groupings of sevens in which she appears, namely, the seven parables of Matthew 13, the seven letters to the seven churches in Asia of Revelation 2 and 3, and the seven figures used of the Church in her relation to Christ. The first two of these sevens deserve at least a brief consideration, while the third is the theme of this entire division of Ecclesiology.

(a) Without exact identification of her precise nature or her name, the seven parables of Matthew 13 present the specific group which comprises the Church

according to the divine purpose in this age, and disclose the facts regarding two other facts and influences which were to be, and have been, both present and equidistant with the Church in this age. By a process of sowing of seed to many people, a residue of what is called *wheat* would be, and has been, secured; counterfeit and destructive seed would be, and has been, sown by Satan; a structure of profession which is out of all proportion to its small beginning and which harbors evil birds which catch away the seed would be, and has been, developed; leaven, the symbol of evil doctrine, would be, and has been, injected into the very company of the elect; Israel, likened to a treasure, would be, and has been, hidden in the field—the *cosmos* world—the Church, likened to a pearl of great cost for which Christ sold all that He might possess it, would be, and has been, secured through redemption; and the age will end by a division of the good and bad fish, as also by the separation of the wheat from the tares. In the end, the wheat will be gathered into His barn and the good fish into vessels. In concluding these parables, Christ said, “So shall it be at the end of the world [consummation of the age]: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Matt. 13:49–50).

(b) In an extended and accurate exposition of the seven letters to the seven churches, as presented in his *Lectures on the Book of Revelation*, Dr. H. A. Ironside writes the following:

Before we begin our study of “The Things which are,” let me give you this parable. Sometime ago, rummaging through an old castle, some people came across a very strange-looking old lock which secured a stout door. They shook the door and tried to open it, but to no avail. They tried one way and another to move the lock, but could not turn it. By and by somebody picked up a bunch of old keys from some rubbish on the floor and he said, “Maybe I can unlock it.” He tried one key and it made no impression. He tried another and it gave a little; another and it gave a little more; and so on, but none would open the lock. At last he came to a peculiar old key. He slipped it into the lock, gave a turn, and the lock was open. They said, “Undoubtedly this key was meant for this lock.”

You will understand my parable if I draw your attention to the fact that, in the 20th verse of the 1st chapter, we are told that there was a mystery connected with the seven lampstands. The seven lampstands are said to symbolize the seven churches of Asia, but there was a mystery connected with them. While some have tried one key and some have tried another (and there have been all kinds of efforts made to interpret this mystery), no solution was found until some devout students of Scripture weighing this portion said, “Might it not be that inasmuch as this section of the book presents ‘the things which are,’ God has been pleased to give us here a prophetic history of the church for the entire dispensation?” But would the key fit the lock? They compared the first part of the church’s history with the letter to Ephesus. Here it fitted perfectly. They went on and compared the letter to Smyrna with the second part of the church’s history, and the agreement was most marked. They went on right down to the end, and when they came to Laodicea they found that what is written to the church of Laodicea answers exactly to the condition of the professing church in the days in which we live, and they said: “There, the mystery is all clear. The lock has been opened;

therefore we have the right key.”—Pp. 35–36

It is obvious that these seven letters were written to existing churches and that they applied in a specific manner to the believers to whom they were written. It is equally to be noted that these messages are addressed to all believers and to all churches of God everywhere and at any time. The phrase, “He that hath an ear, let him hear what the Spirit saith unto the churches”—with which each letter ends—is proof of the universal application of these postascension messages from Christ. Yet, again, and even more vitally, and as Dr. Ironside points out, these letters anticipate—and so it has been fulfilled—the course of the history of the visible church in this age. While this body of truth belongs primarily to the division of Ecclesiology which contemplates the organized church in the world, the true Church, for the most part, is within this company and, therefore, what is declared of the one involves, to some extent, the other.

(c) The all-important revelation respecting the true Church is contained in the seven relationships which she sustains to Christ, which are: (a) the Shepherd and the sheep, (b) the Vine and the branches, (c) the Cornerstone and the stones of the building, (d) the High Priest and the kingdom of priests, (e) the Head and the Body with its many members, (f) the Last Adam and the New Creation, and (g) the Bridegroom and the Bride. Attention will now be given to these in order.

I. The Shepherd and the Sheep

The term *sheep* as applied in the Bible to men is broad in its significance. With complete propriety it is used of Israel, and of the nations that will yet stand on the right hand of the King, and later enter the kingdom prepared for them (Matt. 25:34). The designation, then, in its larger scope, is of any people who are favored of God. However, the use of the word *sheep* in the figure under consideration is restricted to believers of the present dispensation. The utter helplessness of a sheep renders that animal an apt illustration of the Christian.

As the Gospel by John is written that the reader may believe that Jesus is the Christ and believing may have life through His name (John 20:31), it is essential to recognize, also, that, with the exception of chapters 13–17, the words of Christ contained in that Gospel were spoken to Jews. There is no implication here that the truth uttered belonged to Judaism; on the contrary, these extended portions demonstrate the truth that the gospel of God’s grace is addressed to Jews as it is to Gentiles, and on the same terms of faith in the Savior. The people of Israel were the “sheep of his pasture” (Ps. 74:1; 79:13; 95:7; 100:3; Jer. 23:1).

The divine undertaking which is portrayed in John 10, under the figure of the shepherd and the sheep, is, first, of the coming of the Savior, the Good Shepherd, who comes by the door, who is the Door, who gives His life for the sheep, who leads them out, and whom they intuitively follow. The sheep are not here said to be led into the fold, but rather they are led out of it to find salvation, liberty, and pasture (vs. 9). The reference is to those who through faith in Christ are led out of Judaism, Israel's fold; and these together with other sheep—Gentile believers which are not of the Jewish fold—will form one flock under the one Shepherd (the translation of ποιμνῆ in vs. 16 by the term *fold* is misleading: the word means *flock*, R.V.; cf. Matt. 26:31; Luke 2:8; 1 Cor. 9:7). The *flock* that was anticipated by Christ is the Church called out from both Jews and Gentiles.

Dr. A. C. Gaebelien writes clearly on this great theme:

The teaching of this chapter is closely linked with the preceding event. It has become evident that the true sheep of Christ, belonging to His flock, would be cast out of the Jewish fold. The healed man cast out had become one of His sheep. Therefore He teaches now more fully concerning Himself as the Shepherd and about His sheep. The Old Testament speaks often of Israel as the sheep of Jehovah, and of Jehovah as the Shepherd (Ps. 80:1; 95:7; 23:1; Ezek. 34; Zech. 11:7–9; 13:7). The true Shepherd had come through the appointed door into the sheepfold, that is among Israel. He is the only One, and the porter (the Holy Spirit) opened to Him. He came and called His own sheep by name to lead them out. And the sheep hear His voice and follow Him. All is Jewish. He came, the true Shepherd, into the sheepfold to lead them out to become His flock. It was a parable He spoke in these opening verses, but they did not understand it. What follows is a fuller revelation of Himself as the good Shepherd, and the sheep who belong to His flock. Judaism was a fold out of which the Shepherd leads His flock. He is the Door of the sheep. He is the means of getting into the flock, as a door is the means of getting into a house. Through Him all His sheep must enter by faith into the flock. There is no other door and no other way. He came into the fold by God's appointed way and He is God's appointed way. "I am the door, by Me if any man enter in, he shall be saved, and shall go in and out and find pasture." A most blessed promise. He is the door. Any man, it does not matter who it is, any man may enter in by Him and then having entered in by Him, that is believed on Him, He promises salvation, liberty and food. These three things are bestowed upon all who believe on Him. Salvation is in Him and it is a present and a perfect salvation; liberty, freed from the bondage of the law which condemned the sinner, a perfect liberty; pasture, food, which He supplies; He Himself is the food, a perfect food. It is all found outside of the fold, the fold of Judaism, and in Christ. He came that they might have life and that they might have it more abundantly. The abundant life He speaks of here is the life which comes from His death and resurrection. The good Shepherd had to give His life for the sheep. How different from the hireling, who fleeth and careth not for the sheep. The hirelings were the faithless shepherds (Ezek. 34:1–6). Again He said: "I lay down my life for the sheep." In verse 16 our Lord speaks of other sheep, which are not of this fold. These are the Gentiles. He leads out first from the Jewish fold His sheep; then there are the other sheep whom He will bring and who will hear His voice. The result will be one flock and one Shepherd. The Authorized Version is incorrect in using the word "fold." Judaism was a fold, the church is not. The ecclesiastical folds in which Christendom is divided have been brought about by the Judaizing of the church. The fold no longer exists. There is

one flock as there is one Shepherd; one body, as there is one Lord. All who have heard His voice, believed on Him, entered in by Him, are members of the one flock.—*The Annotated Bible: Matthew—Acts*, pp. 213–15

To the same end, F. W. Grant's notes in his *Numerical Bible* are just as convincing:

He is come then to give life: as the Good Shepherd, by laying down His own: yet it is not so much doctrine that is here, as the insistence upon a love proved at whatever cost. The hireling cares but for his wages: the sheep are not his own, and he is not personally concerned about them: when the wolf appears, he leaves the sheep and flees; alas, no supposititious case, but what has been abundantly seen in history. The wolf in consequence, the open adversary, catches them and scatters them. The hireling acts in character: nothing better could be expected of him. On the contrary, between the Good Shepherd and His own exists a bond of the most tender intimacy. "I know My own, and they know Me; even as My Father knoweth Me, and I know My Father; and I lay down My life for the sheep." "The world knew Him not:" there was the strangeness resulting from contrasted natures. His sheep know Him: for they have received His life and nature, and have thus been brought into communion; and this is the same kind of knowledge as exists (however much more perfectly) between the Father and the Son. The love implied in it is manifested in this, that He lays down His life for the sheep. But His sheep as thus defined have no longer any relationship with the Jewish fold, still less can be limited to those who have such. Law could not give this gift of eternal life, nor have, therefore, any control over it. In the fold itself there had been those that were not His own; and there are sheep of His not of that fold at all, but Gentiles, far enough off, to be brought nigh and made to hear His voice. Then there shall be one *flock*, one Shepherd. There is no *fold* any more: the fold was Jewish and legal, and is gone. In Christ is neither Jew nor Gentile.—*The Gospels*, pp. 548–49

The salient features which the figure of Christ as Shepherd and the Church as the flock contributes to the whole doctrine of the true Church are: (a) that Christ came by the door, which is the appointed way; (b) that He is a *true* shepherd, going before His sheep, and no other voice will they hear; (c) that He Himself is the door for the sheep—out from their former estate into His saving grace, and as a door of security, as well, which closes behind them (John 10:28–29); (d) that salvation, freedom from a merit obligation, and food for the new life are all provided by the Shepherd; (e) that all other shepherds are hirelings at best: none have given, nor could they give, their life for the sheep as the Good Shepherd has done; (f) that there is a communion of understanding within the family of God—the sheep know the Shepherd, as the Father knows the Son and the Son knows the Father; and (g) that there is but one flock, for saving grace has brought every individual sheep, regardless of his former situation, into one and the same perfected position in Christ Jesus.

It should be noted, then, that through the God-provided Savior, there is life, liberty, and sustenance; that this Savior is efficacious because He laid down His life for the sheep; that there is a complete relationship established between the

Shepherd and the sheep unto eternal ages; and that there is but one flock.

The entire doctrine of the Shepherdhood of Christ is properly introduced in this connection—His ceaseless intercession, His ceaseless advocacy, and His ceaseless impartation of Himself as spiritual food and spiritual vitality. “The LORD is my shepherd; I shall not want.” If that great reality were true of David within the provisions of Judaism, how much more is it true of the believer under grace!

II. The Vine and the Branches

This figure, quite in contrast to that of the Shepherd and the sheep which was spoken to Israelites, is addressed to believers (John 15). It is the peculiar character of the Upper Room Discourse (John 13–17) that it looks on to conditions that would obtain after Christ’s death, after His resurrection, after His ascension, and after Pentecost. This discourse is, more than any other portion of the Scriptures, the clearest and dearest message to believers in this dispensation. It therefore follows that this figure, falling, as it does, within the limits of this specific portion of the Scriptures, is directly applicable to Christians. They are not here said to have been led out of Judaism, nor is there any reference to their former estate. Though of real significance in its place, little importance is to be placed at this point on the truth that Israel was the vineyard of Jehovah (Isa. 5:1–7; Jer. 2:21; Hos. 10:1; Luke 20:9–16). There is little doubt that the phrase, “I am the true vine,” is intended to be in contrast to the Israelitish vine. That vine was fruitless; but the True Vine must be fruitful and it will be. The Lord Himself will achieve this; but, from the human side, fruitfulness depends on abiding in Christ—a relationship which the believers as branches are appointed to maintain.

Discussion on the meaning of this figure has gone before in this work, and attention has been directed to the distinction which obtains between *union* with Christ and *communion* with Christ. It has been demonstrated that the purpose of this figure is to develop the underlying truth respecting *communion* with Christ, and that *union* with Christ is assumed—as evidenced by the words, “every branch in me” (vs. 2). At no time here or in any part of the New Testament is it ever declared that *union* with Christ is a human responsibility or accomplishment, nor is it implied that it might even be sustained by any human virtue or effort. To be in Christ is the highest of positions and is distinctly declared to be a result which is brought about by the baptism with the Holy Spirit (1 Cor. 12:13). Abiding in Christ means unbroken fellowship with Christ.

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (John 15:10). Similarly, the Lord’s own commandments are contained in His written Word. It therefore is said, “if ye abide in me, and my words abide in you” (vs. 7); thus, finding His will in His Word and doing that will, becomes the Christian’s uncomplicated responsibility if he would abide in Christ. “He that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:6). Dr. C. I. Scofield’s note on abiding in Christ is conclusive: “To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing *consciousness* of these things, and of Him, but that nothing is allowed in the life which separates from Him” (*Scofield Reference Bible*, pp. 1136–37).

It may well be restated that the results of abiding in Christ, as indicated in John 15, are: pruning (vs. 2), prayer effectual (vs. 7), joy celestial (vs. 11), and fruit perpetual (vs. 16). No features of a true Christian life are more vital than these: growth and improvement through discipline, measureless efficacy in prayer, that joy which is due to an unbroken fellowship with Christ (cf. 1 John 1:3–4), and lasting fruit to the glory of God. Fruit is here seen to be the product of the Vine whose vitality is imparted to the branch. Apart from this flow nothing of real value can be wrought (vs. 5). Fruit is the product of the Holy Spirit (Gal. 5:22–23). The very purpose of union with Christ is that the believer may “bring forth fruit unto God” (Rom. 7:4). The fruitfulness of believers is a most important factor in the divine plan and purpose for this age. The Church is being called out by the testimony and ministry of the members in Christ’s Body. It is the ministry of the saints that is now completing the Body. This truth is asserted by the Apostle thus: “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph. 4:12–16). In like manner, concerning the true Church, it is said of

her when about to be presented to her Lord: “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. 19:7). It is no small feature of this achievement that the Bride “hath made herself ready.”

The contribution which the figure of the Vine and its branches makes to the doctrine of the Church is particularly that, by the unbroken communion of the believer with His Lord, the enabling power of God rests upon him both for his own priceless experience of joyous fellowship and for fruitfulness by prayer and testimony unto the completion of the Body of Christ. The vine and the branches partake of one common life. This is true also of Christ and the Church.

III. The Cornerstone and the Stones of the Building

Another wide distinction is indicated when it is declared that Israel had a temple (Ex. 25:8) and the Church is a temple (Eph. 2:21). The figure of a temple or building which is now God’s habitation in the earth—a temple purified and holy through the merit of Christ—is presented in Ephesians 2:19–22: “Now therefore ye are no more strangers and foreigners, but fellowcitizens 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: in whom ye also are builded together for an habitation of God through the Spirit.” Of this conception Christ spoke when He said, “Upon this rock I will build my church” (Matt. 16:18). In like manner, Peter, to whom Christ thus spoke concerning His purpose to build His Church, said, “Ye also, as lively [living] stones, are built [being built] up a spiritual house” (1 Pet. 2:5). Reference is made to “Christ as a son over his own house; whose house are we” (Heb. 3:6); also it is said, “Ye are God’s building” (1 Cor. 3:9).

The symbolization of Christ as a stone is to be seen in various particulars: (a) in relation to Gentiles, He is the Smiting Stone in their final judgment (Dan. 2:34); (b) to Israel, His coming as a Servant rather than as a King became a stumbling stone to them and a rock of offense (Isa. 8:14–15; 1 Cor. 1:23; 1 Pet. 2:8); (c) to the Church, Christ is the Foundation Stone (1 Cor. 3:11), and the Chief Cornerstone (Eph. 2:20–22; 1 Pet. 2:4–5). The exaltation of Christ as Chief Cornerstone was accomplished by His resurrection (He was not that before), and was accomplished in spite of the opposition to, and rejection of, the Stone by the “builders”—Israel. In Psalm 118:22–24, it is declared: “The stone

which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it." Speaking of His resurrection, Peter asserts that "this is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11). Christ quotes the same Old Testament prediction and forecasts that the kingdom of God will be taken from Israel and given to a people bringing forth the fruits thereof. This prediction foresees the impending transition from the former divine purpose in Israel to the present divine purpose in the Church. Yet, further, He anticipates the fact that Israel would stumble over Himself as the "rock of offence," and that the Gentiles will "be ground to powder" under the judgment of that same Smiting Stone. The passage reads, "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 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 on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:42–44). Thus, as the Stone, Christ becomes the destruction of Gentile authority (cf. Ps. 2:7–9; Isa. 63:1–6; Rev. 19:15), the Stumbling Stone to Israel, and the Foundation Stone and Chief Cornerstone to the Church.

A building is being constructed which has three specific distinctions, namely, (a) that each stone in the building is itself a living stone; that is, it partakes of the divine nature (1 Pet. 2:5); (b) its Chief Cornerstone, like its Foundation, is Christ (Eph. 2:20–22; 1 Cor. 3:11; 1 Pet. 2:6); and (c) the whole structure is itself "an habitation of God through the Spirit" (Eph. 2:22).

After reminding the Gentile believers in Ephesus (Eph. 2:19–20) that they are "no more strangers and foreigners," as they were before said to be (cf. Eph. 2:12), the Apostle declares that they are now "fellowcitizens with the saints, and of the household of God"—a blessing which, it should be observed, is as much higher than the commonwealth and covenant privileges of Israel as heaven is higher than the earth. Though once excluded from the earthly Jerusalem, the Gentiles are now come with a gracious welcome to the heavenly Jerusalem (Heb. 12:22–24), in which city the unregenerate Jew, with all his national preference and title to earthly Jerusalem, is an alien. The phrase, "fellowcitizens with the saints," must be received in its restricted meaning as also the fact that this spiritual structure is built on "the foundation of the apostles and [New Testament] prophets." God has had His saints in all dispensations, but they of

the past ages have not formed any part of the Church. Saints are sanctified ones set apart unto God. That New Testament saints are advanced to a higher position of standing than the Old Testament saints (though not necessarily to more faith and piety), is revealed in Hebrews 10:10, where we read: "We are sanctified through the offering of the body of Jesus Christ once for all." This sanctification, or Sainthood, could not be realized until Christ died and rose again, for it is characterized by position in Him, which position could be accorded only to those who are by the Spirit united to the risen Christ. It is true that all saints of all the ages will be gathered eventually before God in a new heaven and a new earth (Heb. 11:39–40; 12:22–24); but the Old Testament saints were no part of the New Creation in Christ, nor were they builded upon the foundation of the apostles and the New Testament prophets. In this Ephesian passage it is declared that the Church, like a building, is being built upon the foundation of the apostles and New Testament prophets, Jesus Christ Himself being the Chief Cornerstone. It is in Him that all the building is being fitly framed together and is thus "growing" into an holy temple in the Lord. In Him the separate and various members are being builded together for an habitation of God through the Spirit. During the past dispensation the habitation of God was the tabernacle, and later the temple—the earthly sanctuary or holy place made with hands (cf. Heb. 8:2; 9:1–2, 24)—which, though held in antithesis to the heavenly sanctuary into which Christ has now entered, was, nevertheless, the type of the present spiritual habitation of God in a temple of living stones. However, at this point the Apostle is not dwelling on the truth which concerns the individual believer, but rather on that which has to do with the corporate Body of Christ; and his declaration is that the Church, as it is now being formed in the world, is being builded as an habitation of God through the Spirit. Let it be said again, Israel *had* a building in which God was pleased to dwell; the Church *is* a building in which God is pleased to dwell.

The contribution which is made to the doctrine of the Church by the figure of the Chief Cornerstone and the stones of the building is that of the interdependence of each saved person upon every other saved person, as a building is weakened and on its way to dissolution by the removal of one stone from the structure; the whole building is built on Christ and thus depends wholly on Christ; and, lastly and of paramount import, this building, like each stone in the structure, is a temple of God through the Spirit. The fact of the indwelling Spirit is a characterizing feature of the Church which receives supreme emphasis in Scripture revelation.

IV. The High Priest and the Kingdom of Priests

The priesthood of Christ is typified by the Old Testament high priest, by Aaron, and by Melchizedek. This extended field of typology is set forth in its antitypical meaning in the letter to the Hebrews (cf. 5:1–10; 6:13—8:6). In His High Priestly service, Christ is over the hierarchy of priests which constitutes the Church and as the Appointer to, and Director of, their service. In His Aaronic ministry, Christ offered a sacrifice to God. That sacrifice was Himself, offered without spot. In this undertaking He was both Sacrificer and Sacrifice; but the Aaronic pattern could go no further than to be the Sacrificer. In His Melchizedek priesthood, He is King-Priest. Melchizedek was of Salem, which is *peace* (Isa. 11:6–9); he had no beginning or ending of days, no human parents; and he was a high priest by divine authority (Ps. 110:4).

The Christian is a king-priest unto God. His service as king is deferred until the coming age when he reigns with Christ (Rev. 20:6); but his priestly service is in force at the present time. There is a future aspect of the believer's priesthood as declared in Revelation 20:6, "But they shall be priests of God and of Christ, and shall reign with him a thousand years." Israel was first appointed to a similar position (cf. Ex. 19:6); but in this they failed. The present king-priest position of the Church, being sustained by God, cannot fail.

In the Old Testament order the priesthood was a hierarchy over the nation and in their service they were under the authority of the high priest. In the New Testament order every believer is a priest unto God (1 Pet. 2:5–9; Rev. 1:6) and the whole ministering company of New Testament priests is under the authority of Christ who is the true High Priest, of whom all other high priests were but types. Therefore, according to the New Testament order, service is committed to all believers alike and on the ground of their priestly relation to God. As there was no evangel to be preached to the nations of the earth, service, in the period covered by the Old Testament, consisted only in the performance by the priests of the divinely appointed ritual in the tabernacle or temple. In contrast to this, the New Testament priestly ministry is much broader in its scope, including not only a service to God and fellow believers, but to all men everywhere.

1. THE SERVICE OF SACRIFICE. At this point there is a striking similarity to be observed. The Old Testament priest was sanctified or set apart both by the fact that he was born into the priestly family of Levi and by the fact that he, with due ceremony, was inducted into the priestly office, which appointment continued so long as he lived. Likewise, at the beginning of his ministry he was ceremonially

cleansed by a once-for-all bathing (Ex. 29:4). In fulfilling the antitype, the believer priest is wholly and once for all cleansed at the moment he is saved (Col. 2:13; Titus 3:5), and, by virtue of his salvation, is set apart unto God. So, also, he is set apart by the new birth into the family of God. In addition to all this, it is peculiarly required of the New Testament priest that he shall *willingly* dedicate himself to God. Concerning his self-dedication we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The phrase, *the mercies of God*, refers to the great facts of salvation which have been set forth in the preceding chapters of the book of Romans, into which mercies every believer enters the moment he is saved, while the presentation of the body as a living sacrifice is the self-dedication to the will of God of all that the believer is and has. That which is thus yielded, God accepts and places where He wills in the field of service (Eph. 2:10). According to the Scriptures, this divine act of accepting and placing is consecration. Therefore, the believer priest may *dedicate* himself, but never *consecrates* himself, to God. In connection with the divine act of consecration, it should be observed that the present work of Christ as High Priest—appointing, directing, and administering the service of believers—fulfills that which was typified by the ministry of the Old Testament priest in the consecration of the sons of Levi. Having yielded to God and being no longer conformed to this world, the believer priest will experience a transfigured life by the power of the indwelling Spirit, and by that power he will make full proof of "what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

According to the New Testament order, priestly service in sacrifice toward God is threefold: (a) the dedication of self, which is declared to be a "reasonable service" (Rom. 12:1), or more literally (R.V.marg.), "a spiritual worship." As Christ was Himself both a Sacrificer and a Sacrifice, so the believer may glorify God by the offering of his whole body as a living sacrifice to God; (b) the sacrifice of the lips, which is the voice of praise and is to be offered continually (Heb. 13:15); (c) the sacrifice of substance (Phil. 4:18).

Referring to the cleansing of the priests, it should be noted again that the Old Testament priest upon entering his holy office was once for all cleansed by a *whole* bathing, which bathing was administered to him by another (Ex. 29:4); however, afterwards, though thus wholly bathed, he was required to be cleansed repeatedly by a *partial* bathing at the brazen laver, and this before undertaking any and every priestly service. In fulfilling the typical significance of this, the

New Testament priest, though wholly cleansed and forgiven when saved, is at all times required to confess every known sin in order that he may be cleansed and qualified for fellowship with God (1 John 1:9). As the appointment of the Old Testament priest was for life, so the New Testament priest is a priest unto God forever.

2. THE SERVICE OF WORSHIP. As worship was a part of the service of every priest of the old order, so every believer is now appointed to worship. In like manner, as the furnishings of the holy place symbolized the worship of the priest in the Old Testament order and every feature and furnishing of that place spoke of Christ, so the believer's worship is by and through Christ alone. Again, in service unto God, the believer's worship may be the offering of one's self to God (Rom. 12:1), the ascribing of praise and thanksgiving to God from the heart (Heb. 13:15), or the sacrificial gifts that are offered to Him. In connection with the worship of the Old Testament priests, there were two prohibitions recorded and these, also, are of typical meaning. No "strange" incense was to be burned (Ex. 30:9)—which speaks typically of mere formality in service toward God; and no "strange" fire was allowed (Lev. 10:1)—which symbolizes the substitution of fleshly emotions in our service for true devotion to Christ by the Spirit, or the love of lesser things to the exclusion of the love for Christ (1 Cor. 1:11–13; Col. 2:8, 16–19).

3. THE SERVICE OF INTERCESSION. As the prophet is God's representative sent to the people, so the priest is the people's representative dispatched to God, and since priesthood is a divine appointment, the necessary access to God is always provided; however, no priest of the old dispensation was permitted to enter the holy of holies other than the high priest, and he but once a year on the ground of sacrificial blood (Heb. 9:7). As for this dispensation, in addition to the fact that Christ as High Priest has with His own blood now entered into the heavenly sanctuary (Heb. 4:14–16; 9:24; 10:19–22) and is now interceding for His own who are in the world (Rom. 8:34; Heb. 7:25), when Christ died, the veil of the temple was rent—which signifies that the way into the holiest is now open, not to the world, but to all who come unto God on the ground of the shed blood of Christ (Heb. 10:19–22). Having unhindered access to God on the ground of the blood of Christ, the New Testament priest is thus privileged to minister in intercession (Rom. 8:26–27; Heb. 10:19–22; 1 Tim. 2:1; Col. 4:12).

The contribution which is made to the doctrine of the Church by the figure of the high priest and the kingdom of priests is that, in this life, the believer is not

only closely associated with Christ positionally, being in Him, but is closely associated in those activities which He is undertaking on the plane of infinity and which may be extended, by His grace, into the finite sphere. As has been seen, these activities are: service, sacrifice, and intercession. Again, it is made clear that it is given to the members of His Body to share in the great achievement of the outcalling and perfecting of the Church of Christ. The Savior has a glory which accrues to Him because of His great accomplishment, but His own who are in the world are His instruments who will share with Him in His merited glory. Theirs is not merely a glory which is a benefaction, but is one which is due to a partnership fruition.

V. The Head and the Body with Its Many Members

In contrast to Israel, which nation was an organization or commonwealth (Eph. 2:12), and in contrast to the visible church, which is merely a human systemization, the true Church is an *organism*. The term *organism* indicates that the thing specified is permeated throughout all its parts with one common life. It is the same life in the roots and the upper structure of a tree. It is the same life which is in every member of a human body. Similarly, it is the same life that is in the Church. Each individual in that company has not only been baptized into one Body, but has been made to drink into one Spirit (1 Cor. 12:13). The figure of the head and body with its many members is employed in the Sacred Text more than any other and serves to indicate certain essential facts respecting the Church, namely, (a) that the Church is a self-developing body, (b) that the members of this body are appointed to specific service, and (c) that the body is one.

1. THE CHURCH A SELF-DEVELOPING BODY. The central text bearing upon this aspect of the activity of those who comprise the Church is Ephesians 4:11–16. In this passage—following the enumeration of ministry gifts in this age of the Church, namely, apostles, prophets, evangelists, pastors and teachers—the writer declares that the ministry of these gifted men, especially the pastor and teacher, is for the perfecting of the saints unto *their* work of the ministry. In this age, as in no other, there is a specific message to be preached to every creature and, while there are leadership men who are God’s gift to the Church, the obligation to witness rests upon every Christian alike. Too much recognition cannot be given to the uncounted multitudes of faithful witnesses who are discharging their commissions as Sunday School teachers, mission workers, personal soul-

winners, and living exponents of divine grace. This is the God-appointed New Testament evangelism. The latent evangelizing forces of a congregation of believers are beyond all human calculation; but they need to be trained for their task, and God has prescribed definitely that they should be trained. How else would they be accurate and skillful even in their limited sphere of service? That they are to be trained is indicated in Ephesians 4:11–12. The revelation here is not only of the fact that the saints have a witnessing service to perform, but also of the fact that they are to be *equipped* for this service by the gifted men whom God has placed over them as their leaders. The word *καταρτισμός*, here translated *perfecting*, is a noun which is but once used in the New Testament and means *equipment*, and so refers to that preparation which all saints should have that they may be effective witnesses for Christ. The verb form of this word is found elsewhere in the New Testament, and with significant meaning. According to this passage (Eph. 4:11–12), the pastor and teacher is responsible for the *equipment* of those given into his care. Although this equipment does involve methods of work, it includes much more, namely, an accurate knowledge of the truth.

But the pastor and teacher must be trained for his leadership task. Under existing conditions this preparation is committed to the professors in the theological seminary. Their responsibility is greater than that of other men inasmuch as the heavenly things transcend the things of earth. Observe this stream flowing forth from its source: whatever truth and ideals the professor imparts to students in training they, in turn, will later impart to the larger groups over which they are given spiritual care. If a congregation is not actively engaged in soul-winning and missionary work, it is usually because of the fact that they have been deprived of the God-intended leadership to that end. If the pastor has no soul-winning passion, no missionary vision, is limited in his proficiency, and inaccurate as an exponent of the Word of God, his lack in these respects may generally be traced to the fact that he has been deprived of the God-intended spiritual and vital training in the seminary. It may, therefore, be restated that the responsibility of the seminary professor is no less than superhuman. If this be true, no man is fitted to render faculty service in a seminary who is not himself awake to his responsibility and, in addition to that advanced training and accuracy in the truth which his position demands, is himself a worthy example of missionary zeal, evangelistic passion, and tireless soul-winning effort. What revival fires would be set burning and spiritual forces be released should the church demand the purification and perfection of her

fountain sources of doctrinal teaching, as well as the worthy illustration of spiritual vitality and soul-winning passion in the life and ministry of those who mold the character of her God-appointed leaders!

This is not an appeal for a lowering of worthy scholarship. The all too prevalent notion that scholarship and spiritual passion cannot exist together in one person was forever answered at the beginning of the Christian era in the case of the Apostle Paul, to say nothing of thousands of great preachers of the past who have attained to enviable scholarship without restricting their spiritual lives or restraining their passion of soul.

The objective in this general witnessing on the part of the whole company of believers is to accomplish a specific task in a prescribed time: “till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13). The “perfect man” here cited is not to be interpreted to mean perfect men; it is the completion of the Body of Christ by the adding thereto of all who are His elect people in this age. The dangers which beset believers who are deprived of the teaching, that which was referred to in the previous verse, is described in verse 14: “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Over against this, the one who is taught will “hold the truth in love.” The word in verse 15 translated *speaking* is better rendered *holding* (cf. R.V.marg.). The truth is to be held as a controlling possession. Such a one will grow up into Christ in all things. To conclude this statement respecting the development of the Body of Christ, the Apostle writes: “From whom the whole body, fitted together, and connected by every joint of supply, according to [the] working in [its] measure of each one part, works for itself the increase of the body to its self-building up in love” (vs. 16, J. N. Darby translation).

From the above it will be seen that the Church, like the human body, is self-developing. Her members, as evangelizing agencies, are appointed to secure other members. Intelligent soul-winning service on the part of Christians is the New Testament expectation.

2. THE MEMBERS ARE APPOINTED TO SPECIFIC SERVICE. This extensive portion of truth which likens the Christian to a member in the human body and with a special function to perform is centered in 1 Corinthians 12, and, as these functions represent the exercise of spiritual gifts, the context continues through

chapters 13 and 14. A similar and exceedingly important passage respecting the members of the Body and their service is found in Romans 12:3–8. Yet, again, contributing a vital part to the general doctrine of the gifts which the members of the Body exhibit is 1 Peter 4:7–11. It is to be seen, also, that the entire theme of the baptism with the Spirit and that which it accomplishes is closely related to the figure in question, since it is by that baptism that each individual becomes a member in Christ's Body and thus is joined to Christ (1 Cor. 6:17). It is in 1 Corinthians 12:12 that the unity of the Body in its relation to the Head is stated. The passage declares: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." In this connection it will be remembered that in Ephesians 4:4 the Apostle makes uncomplicated averment, "There is one body," and it is in 1 Corinthians 12:13 that he defines the manner in which members are joined to Christ. He states: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (cf. 6:17; Gal. 3:27). All believers are of the one Body: "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27); "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30).

The possibility that, through human weakness, there may be jealousy and strife between the members of the Body is guarded against by first pointing out that each member in the Body is placed where he is in the sovereign will of God. Of this sovereignty the Apostle writes in strong statements: "Dividing to every man severally as he will" (1 Cor. 12:11), and, "But now hath God set the members every one of them in the body, as it hath pleased him" (vs. 18). Likewise, in Romans 12:3 the same sovereign purpose is recognized with respect to those gifts which are manifestations of the specific activity of each individual member in the Body. It is written: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." When dealing with jealousies and strife, the Apostle reminds the members of Christ's Body that the honor before God is the same whatever the position in the Body may be, or whatever human ideals may suggest. All members are necessary and all will be equally rewarded, according to their fruitfulness.

3. THE BODY IS ONE. The extent of this theme is to be seen in the fact that it forms the very framework upon which the highest revelation respecting the

Church is fashioned—that set forth in the letter to the Ephesians (1:23; 2:15–16; 3:6; 4:12–16; 5:30). The argument relative to the one Body, after the introduction of the theme in chapter 1, begins in chapter 2. It is defined in chapter 3, is enforced in chapter 4, and concluded in chapter 5.

In chapter 1, the direct statement is made that the ascended Savior is Head over the Church and that the Church is the fulness—completion in respect to desire—of Him that filleth all in all. The passage declares: “And 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” (vss. 22–23).

Chapter 2 is largely the disclosure of the fact that, though there was in all generations so great a difference between Jew and Gentile, the bringing of Jew and Gentile into one Body has broken down, within the Church wherein they are united, the middle wall of partition that separated them, and destroyed the enmity. After nineteen hundred years in which the privileges that constitute the distinction between Gentile and Jew have been divinely set aside, it is difficult in the present time for one to realize the difference which prevailed between these two peoples at the beginning of the present age. Two underlying facts should be observed: (a) God, while not releasing His power and sovereignty over the nations, had, nevertheless, declared His favor toward Israel alone, which people formed the acknowledged heritage of God. True, there was a welcome accorded to strangers who chose to ally themselves with Israel; but all were strangers who were not of Israel. There was no other nation or people who were the chosen of Jehovah (Deut. 7:6–11), to whom He was married (Jer. 3:14), whom alone He knew among the families of the earth (Amos 3:2), and whom He had redeemed from Egypt both by blood and by power (2 Sam. 7:23). Probably no passage of Scripture describes the peculiar estate of Israel before God more completely than Romans 9:4–5. It is written: “who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.” Certainly Israel would have been reprehensible had she failed to acknowledge, or to respond to, this divine election. However, the distinction was national and provided no basis for that Pharisaism which came to prevail in the attitude of the Jews toward individual Gentiles. (b) The prejudice of the Jew toward the Gentile, based upon divine favor, had come to be nothing less than hatred and contempt. To the Jew the Gentile was a “dog,” and it was contrary to custom for a Jew to keep company with a Gentile, let alone enter his house. Only divine

command could persuade Peter to enter the house of Cornelius (Acts 10:20). Probably no other Scripture describes the actual estate of the Gentile before God more completely than Ephesians 2:12. While the lost estate of the individual has been disclosed in verses 1–3 of this chapter, the national position of the Gentile, which was equally true of the individual, is described in verse 12. Again, it is written: “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.” Five disqualifying charges are here preferred. The Gentiles were “without Christ,” not only personally Christless, as all unsaved are, but having no national Messianic hope; they were outside Israel’s one divinely recognized commonwealth; they were “strangers from the covenants of promise”—this does not deny that God had predicted great earthly blessings for the Gentiles in the coming kingdom age (Dan. 7:13–14; Mic. 4:2); it asserts, rather, that He had entered into no covenant with them as He had with Israel—the Gentiles had “no hope,” since no covenant promise had been accorded them; and they were without God in the world. So they could make no claim to His purpose or favor, and they formed that portion of humanity which was under the curse and was doomed to destruction. The world today knows little of the godless and hopeless condition of human life among the Gentiles in the days to which reference is made. It is said that, at the highest state of Greek culture under Alexander the Great, it was commonly held that the best thing was not to be born at all, and next to that was to die, so fully did the experience of the human heart reflect the actual relation which it unknowingly sustained to God.

In the midst of these distinctions between Jew and Gentile which were set up by God, owned of God, and accentuated by human prejudice and hatred, a new divine purpose was introduced, made possible on the ground of the death and resurrection of Christ and the advent of the Spirit on the Day of Pentecost. That divine purpose is no less than the forming of a new Body of heavenly people drawn from both Jews and Gentiles, each individual in that Body perfected in Christ and the whole company destined to be to “the praise of the glory of his grace.” Therefore, because it is to the glory of His grace, each individual in this company, whether Jew or Gentile, is called and saved upon that distinct principle of selection—the sovereign grace of God, apart from all human merit. As a basis for this exercise of sovereign grace apart from human merit, the most startling divine decree was announced, startling, indeed, because never before heard of in the world, and because it is so contrary to the hitherto divinely sanctioned exaltation of Israel over the Gentiles. That decree declares that now there is “no

difference” between Jew and Gentile: they are all *under sin* (Rom. 3:9). So, again, there is “no difference” between Jew and Gentile, “for the same Lord over all is rich unto all that call upon him” (Rom. 10:12). There was little for the Gentile to unlearn in connection with this new age-purpose and plan of salvation. He had no ground for hope before, and the gospel of salvation by grace became to him as life from the dead. But the Jew stumbled over the way of salvation through the cross, and only a few, though their national preference is set aside for this age (Rom. 11:1–36), have been able to abandon their assumed national standing with God and to accept the exceeding grace of God in Christ.

By the words “but now” at the beginning of 2:13, a sharp contrast is drawn between the former estate of these Ephesian Gentiles described in verse 12, and their new position in Christ. Here they are told that they, as Gentiles, who were at a previous time “far off” from God, were henceforth, because of their new position in Christ, “made nigh,” not by external ordinances or human virtue, but by the blood of Christ. To be nigh to God is one of the exalted positions unto which each believer is brought at the moment he is saved. The perfection of this position is seen from the fact that one could not be nearer to God in time or eternity than he is when in Christ. So perfect is the efficacy of the blood of Christ in providing a righteous ground for divine grace, that every desire on the part of God, though prompted by infinite love, can now be satisfied completely on behalf of those who believe on Christ.

Verse 13 is closely related to verse 17 (cf. Isa. 59:17). In the former, only Gentiles are in view; but in the latter, both Jews and Gentiles are seen. The Gentiles are identified as those who, because of no former covenant relation to God, were “far off,” while the Jews, because of their covenants, were “nigh,” but not nigh to the same degree in which the saved Jew and the saved Gentile are now, being *in Christ* and redeemed through His precious blood.

In verse 14, Christ is declared to be “our peace,” and to have broken down the middle wall of partition between Gentile and Jew. The wall of separation, here said to be broken down, was set up by divine arrangement at the time when God entered into covenant relation with Abraham; but now a new thing is introduced (“new” as a declared testimony and actual undertaking, but, in purpose and promise, it is older than the created universe—cf. 1:4). By saving both Jew and Gentile alike, upon the same condition, and into the same heavenly glory, Christ becomes in the fullest sense their Peace; and, by reconciling both to God, becomes thereby the most effective of reconciling agencies. Every distinction is lost in this glorious oneness in Christ. Neither Jew nor Gentile can

rightfully claim superiority over the other since they are both perfected forever in Christ (Heb. 10:14). So, likewise, in addition to the fact that Christ establishes perfect peace between Jews and Gentiles, they being united to Him by faith, He breaks down the middle wall of partition between them. The revelation that Jews were under divine legislation not imposed on Gentiles—a fact typified by the wall which separated the court of the Gentiles in the temple from the restricted area reserved only for the Jews—became a wall of separation between these two classes of people. By the death of Christ, the wall was broken down. The Gentile was not elevated to the level of Jewish privilege; but the Jew was lowered to the level of the hopeless Gentile, from which position either Jew or Gentile might be saved through grace alone into a heavenly position and glory. In His flesh, Christ abolished the enmity, “even the law of commandments” (vs. 15), and every aspect of law which might seem to provide, because of its meritorious character, a basis for man’s responsibility to God, thus placing the child of God, whether Jew or Gentile, upon a new obligation—one not of striving to establish merit, but rather of living in all devotion to Him whose perfect merit is vouchsafed to all who believe. This new obligation is elsewhere termed “the law of Christ” (Gal. 6:2; cf. 1 Cor. 9:21). The removal of both the enmity and the partition between Jew and Gentile is divinely accomplished through the creation of “one new man,” not by renewing individual men, but by forming one new Body—the Church—of which Christ is the Head. Thus, in the Church (vs. 16), He reconciles both Jew and Gentile “unto God in one body by the cross, having slain the enmity thereby,” separated, as they were, by the different relationships they sustained to God.

It is through Christ (vs. 18) that both—Jew and Gentile—have access by one Spirit unto the Father. This declaration provides indisputable evidence that believers now have peace; and how marvelous is that peace when it is the portion of those who were not only at enmity among themselves with a divinely established partition dividing them, but who were enemies of God (Rom. 5:10)!

Chapter 3 of Ephesians defines the Church as a sacred secret, hitherto unrevealed, which provides for the forming of a new Body by making Gentiles “fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” There is no ground for contention about whether the “promise in Christ by the gospel” is a note never before sounded. It is as *new* to Jew as it is to Gentile.

According to verse 5, this Pauline revelation is the unfolding of a mystery, or sacred secret, “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.” No better definition of a New Testament mystery will be found than that set forth in this context. A New Testament mystery is a truth hitherto withheld, or “hid in God” (vs. 9), but now revealed. The sum total of all the mysteries in the New Testament represents that entire body of added truth found in the New Testament which is unrevealed in the Old Testament. On the other hand, the New Testament mystery is to be distinguished from the mystery of the cults of Babylon and Rome, whose secrets were sealed and held on penalty of death; for the New Testament mystery, when it is revealed, is to be declared to the ends of the earth (vs. 9), and is restricted only to the extent of the limitation of the natural man (1 Cor. 2:14).

If, for the previous bringing in of other divine purposes of an earthly nature, it were necessary to employ “holy men of God [who] spake as they were moved by the Holy Ghost” (2 Pet. 1:21), how reasonable is the declaration that “holy apostles and prophets” were used of the Lord for the present bringing in of the revelation of the heavenly purpose! Under these conditions, is anyone justified in the assumption that the New Testament apostles and prophets who spoke forth a later revelation were one whit less honored of God as media of divine truth than the “sons of God”—the “holy men of God”—who spoke forth the former revelation? Messiah’s kingdom occupied the Old Testament prophets’ vision. They saw not the mystery of that “new man” (2:15) which bears collectively the name *Christ* (1 Cor. 12:12). True, indeed, the Messiah was to die a sacrificial death. This fact had not only been typified, but it had been solemnly promised in every Jewish sacrifice. On the other hand, little had been revealed about the value that would accrue from His resurrection. That particular event, being more related to the New Creation than to the old, was, to some extent, withheld as a part of the “mystery.”

What then is the “mystery”? It is stated in verse 6 here in the simplest of terms: “that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.” This declaration must not be treated lightly. That the Gentiles should be fellow heirs and of the same body is not a recognition of the Old Testament prediction that, during Israel’s coming kingdom glory, Gentiles will be raised to a subordinate participation in those covenant blessings (Isa. 60:12). Those predictions were of an earthly calling, and, being revealed in very much Old Testament prophecy, could be no part of the heavenly calling—the “mystery ... hid in God.” This mystery is of a present uniting of Jews and Gentiles into one Body—a new divine purpose, and,

therefore, in no sense the perpetuation of anything which has been before.

That the Church is a new purpose of God could not be more clearly stated than it is in verses 3–9, yet certain schools of theology contend that the Church in her present form is but a continuation of God’s one purpose from the beginning of the human family. They speak of an “Old Testament church” and seek to relate this to the one Body which constitutes the New Testament revelation. The fact that Jews are now invited into fellowheirship in the one Body with Gentiles is no warrant for the belief that Old Testament saints are included in this new divine purpose. Arguments for an Old Testament church are usually based on (1) the fact that the Old Testament sacrifices looked forward to Christ; (2) that Israel was a sanctified nation; (3) that there was a godly remnant in each of Israel’s generations; (4) that the Septuagint translates the word which indicates an assembly or gathering of people by the word ἐκκλησία; and (5) that, since all saints go to heaven, they must, because of that fact, constitute one company. These arguments are insufficient at every point.

In verses 7, 8, and 9, the Apostle contends for his unique position as the one chosen of God for the reception and declaration of the new message concerning the *mystery of Christ* (vs. 4). In verse 10 he declares that it is through the Church that the angelic hosts *now* know the *manifold wisdom of God*, as, in 2:7, the angels are, in the ages to come, to know by the Church the *exceeding riches of the grace of God*. All this disclosure concerning the Church and her present ministry to the principalities and powers as a revelation of God’s wisdom is, likewise (cf. 1:9), according to the eternal purpose which He purposed in Christ Jesus our Lord (vs. 11). It is given to the angelic hosts to observe that, through our faith in Christ, Christians have boldness, free intimacy with God, and introduction into His blessed fellowship; but how great is the privilege granted to those who experience this intimacy and fellowship!

Chapter 4, which enforces the truth of the *one body*, opens with the call to all believers to recognize and observe the obligation growing out of the doctrine of this unity which has been created by the Holy Spirit of God—a unity established by seven particulars, namely, “one body, ... one Spirit, ... one hope of your calling; one Lord, one faith, one baptism, one God and Father.” On the assured principle that the Epistles take up and expand the germ truths constituting the substance of Christ’s Upper Room Discourse, the early portion of the fourth chapter of Ephesians is evidently an amplification of the petition in Christ’s prayer, “that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21) . As this point is the central theme of

the next division of this discussion, its consideration is deferred at this time.

The diversified contribution which the figure of the Head and the Body with its many members makes to the doctrine of the Church has been noted above, namely, that the Body of Christ is growing by self-development, that the members render specific service under the direction of the Head, and that the Body is *one* in the sense that it is an organism indwelt by one life-principle.

Chapter V

SEVEN FIGURES USED OF THE CHURCH IN HER RELATION TO CHRIST (VI) THE LAST ADAM AND THE NEW CREATION

THIS DIVISION OF Ecclesiology which contemplates the true Church as a New Creation with the resurrected Christ as its federal Head introduces a body of truth unsurpassed both in its importance and its transcendent exaltation. Naturally several vast themes combine under this conception: (a) the resurrected Christ, (b) the New Creation, (c) two creations require two commemoration days, and (d) the final transformation. As before indicated, the New Creation, as a designation of the true Church, includes more than is comprehended in the idea of the Church as Christ's Body. In the New Creation reality, Christ is seen to be the all-important part of it, whereas, in the figure of the Body, that entity is viewed as a thing to be completed in itself and separate from, and yet to be joined to, the Head. The Body is an entire unit in itself, which is vitally related to Christ. Over against this, the New Creation is a unit which incorporates the resurrected Christ and could not be what it is apart from that major contribution—the Source of all the verity which enters into it. The fourfold division indicated above now follows:

I. The Resurrected Christ

The student who examines the existing works on Systematic Theology will discover that the subject of Christ's resurrection is almost wholly absent from these writings. Extended consideration is accorded the general theme of Christ's death; but no more than a passing reference is made, if any at all, to Christ's resurrection. In the contemplation of these writers, Christ's resurrection, at most, is no more than a reversal of His death, a mere getting up out of death since He could not and should not "be holden of it" (Acts 2:24). That Christ arose into a new sphere of reality which incorporates His glorified human body, that He became a type of Being that had not existed before, and that He became the pattern of that which glorified saints will be in heaven, are apparently themes which are little recognized by theologians of the past. There is a sufficient reason for this neglect. It lies in the fact that the whole meaning of the resurrection is embodied in the doctrine of the New Creation and the fact that theology, almost without an exception, has considered the Church to have been in existence

throughout the period covered by the Old Testament, and continuing without appreciable change into the New Testament. Under such a conception, there is no occasion for a new federal Headship since, it is assumed, there is no New Creation which requires that Headship. In other words, the resurrection of Christ is slighted in theological courses simply because the system as presented—drawn from Romish sources—does not require a resurrection more than that the Savior of men may live forever. It is but one more evidence of the confusion which arises when the whole field of a Pauline, Biblical Ecclesiology is disregarded. It is certain that these great writers on Systematic Theology—mighty, indeed, in certain aspects of divine truth—have not intended to neglect the Word of God; yet, because of the system they inherited, they could not make a place for a new beginning. If the Church began with Adam or Abraham, why should there be a new beginning?

So far from being a nonessential, as theological writers by their silence imply it to be, the resurrection of Christ is one of the seven greatest divine undertakings. These undertakings are: (1) the creation of angels; (2) the creation of material things, including man; (3) the incarnation; (4) the death of the Son of God; (5) the resurrection of the Son of God; (6) the return of Christ to reign forever; and (7) the creation of the new heavens and the new earth. These are stupendous achievements and, when rightly understood, the resurrection of Christ is not to be rated as the least of them.

It is also evident that the doctrine of the resurrection of Christ takes its most important place in Ecclesiology, and even then it is restricted to that part of Ecclesiology which deals with the New Creation. It may be expected that the doctrine would be neglected in those works on theology which give no consideration to Ecclesiology, and even more will it be neglected by those who make no mention of the New Creation, but rather attempt to exalt and perpetuate the old creation in Adam. It therefore follows that some general analysis of this lofty theme must be introduced at this point. The complete thesis on this theme includes two divisions, namely, the resurrection of Christ, and the resurrection of those who are in Christ. The former belongs to the present consideration, while the latter, though previously introduced in Volume III, is related especially to the division of this theme which follows. The resurrection of Christ will be observed under seven general aspects of the doctrine:

1. THE RESURRECTION OF CHRIST IS SUBJECT TO INDISPUTABLE PROOFS. It has been said truthfully that no event of history is more substantiated than the

resurrection of Christ from the dead. The event is wholly outside the range of the natural course of things and is, therefore, rejected by a certain class of scientists who disallow every reality which is centered in the realm of spirits. Of that which enters into this realm, they could know nothing apart from revelation, and, having subjected even revelation to human judgment, all that is supernatural is by them discarded. The issue reverts to the simplest idea, namely, that God does not exist, not, at least, as One who might manifest Himself to men. It is assumed by these scientists that man can act freely, but that God cannot.

Certain proofs of the resurrection of Christ have been set forth by various writers:

a. *The Truthfulness of Christ Himself.* The Savior not only predicted His own resurrection, before His death (cf. Matt. 12:38–40; 16:21; 17:9, 23; 20:19; 27:63; Mark 8:31; 9:9, 31; 10:34; 14:58; Luke 9:22; 18:33; John 2:19–21), but presented Himself as raised from the dead after the event had occurred. He was neither self-deceived nor was He an impostor. His display of a perfect knowledge of all things and His sinless character demand credence respecting His own testimony.

b. *The Empty Tomb.* Few would deny that the Savior died on a cross, or that He was buried, or that the tomb was empty on the third day. Theories that He swooned and was resuscitated are impossible and have been abandoned generally even by those who would welcome some natural explanation of the event. Equally impossible is the notion that His followers removed the body. Three obstacles, at least, stood in the way—the guard, the sealed stone, and the grave clothes which were left behind, retaining the form which they had when He occupied them. So, also, it is wholly unreasonable to contend that the enemies of Christ could have removed the body. They could not have arranged the sepulchre as it was, and, when confronted by Peter on the Day of Pentecost with the fact of the resurrection, they, naturally, would have produced the body as a means of refuting this miracle, had the body been available. It is equally demonstrated by His physical appearance in which He called attention to His flesh and His bones, His wounds, to say nothing of His eating food before witnesses.

c. *The Experience of Christ's Followers.* The most natural emotions are recorded of those who were believers: first, overwhelming sorrow and depression; and, second, overflowing joy on recognition of the Lord in resurrection. These emotions not only demonstrate the fact of His resurrection, but indicate, as well,

that these believers had no part in any attempt to remove the body from the tomb.

d. *The Fact of the Church.* Far more than is true at the end of the age, the early church was sustained by the fact of the resurrection and magnified it above all else. The influence of that great event is seen in the change on the part of saved Jews from the celebration of the seventh day to the celebration of the first day—the day of resurrection. The great power with which the Apostles witnessed to the resurrection at Pentecost, and after, can alone account for the fact that thousands, including a great company of the priests, were obedient to the gospel.

e. *The Eye-Witnesses.* The record in 1 Corinthians 15:4–8—He arose the third day, was seen of Cephas, then by the twelve, after that He was seen of above five hundred brethren, of James, of all the apostles, and last of all by the Apostle Paul—is familiar; but the most important witness is the Apostle, for his entire career is based on his vision of the risen Christ. On this particular feature of evidence, Dr. W. H. Griffith Thomas writes:

In the well-known chapter (1 Cor. 15) where he is concerned to prove (not Christ's resurrection, but) the resurrection of Christians, he naturally adduces Christ's resurrection as his greatest evidence, and so gives a list of the various appearances of Christ, ending with one to himself, which he puts on an exact level with the others: "Last of all he was seen of me also." Now it is essential to give special attention to the nature and particularity of this testimony. "I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:3f). This, as it has often been pointed out, is our earliest authority for the appearances of Christ after the resurrection, and dates from within 30 years of the event itself. But there is much more than this: "He affirms that within 5 years of the crucifixion of Jesus he was taught that 'Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures' (Kennett, *Interpreter*, V, 267). ... Besides, we find this narrative includes one small but significant statement which at once recalls a very definite feature of the Gospel tradition—the mention of "the third day." A reference to the passage in the Gospels where Jesus Christ spoke of His resurrection will show how prominent and persistent was this note of time. Why, then, should St. Paul have introduced it in his statement? Was it part of the teaching which he had "received"? What is the significance of this plain emphasis on the *date* of the resurrection? Is it not that it bears absolute testimony to the empty tomb? From all this it may be argued that St. Paul believed the story of the empty tomb at a date when the recollection was fresh when he could examine it for himself, when he could make the fullest possible inquiry of others, and when the fears and opposition of enemies would have made it impossible for the adherents of Jesus Christ to make any statement that was not absolutely true. "Surely common sense requires us to believe that that for which he so suffered was in his eyes established beyond the possibility of doubt" (Kennett, *op. cit.*, V, 271). In view, therefore, of St. Paul's personal testimony to his own conversion, his interviews with those who had seen Jesus Christ on earth before and after His resurrection, and the prominence given to the resurrection in the apostle's own teaching, we may challenge attention afresh to this evidence for the resurrection. It is well known that Lord Lyttelton and his friend Gilbert West left Oxford University at the close of one academic year, each

determining to give attention respectively during the long vacation to the conversion of St. Paul and the resurrection of Christ, in order to prove the baselessness of both. They met again in the autumn and compared experiences. Lord Lyttelton had become convinced of the truth of St. Paul's conversion, and Gilbert West of the resurrection of Jesus Christ. If, therefore, Paul's 25 years of suffering and service for Christ were a reality, his conversion was true, for everything he did began with that sudden change. And if his conversion was true, Jesus Christ rose from the dead, for everything Paul was and did he attributed to the sight of the risen Christ.—*International Standard Bible Encyclopaedia*, 1915 ed., IV, 2567–68

f. The Direct Assertion of the Bible. The Bible declares, both directly with reference to the event and with reference to its effect upon men, that Christ arose from the dead. A question respecting the resurrection is, therefore, a question relative to the truthfulness of the Word of God. This stupendous fact is too often ignored.

g. The Resurrection and the Divine Program. Not only was the resurrection of Christ predicted in the Old Testament—a truth yet to be examined—but it is an essential step in the realization of the divine program in the world. As certainly as the advent of Christ into the world anticipated the death of Christ, that advent also anticipated His resurrection. There were great objectives in view that would have been rendered abortive had this program not been followed with exactness. Thus, again, to question the resurrection of Christ is to question the entire divine undertaking.

2. THE RESURRECTION OF CHRIST IS REASONABLE. If the declarations of the Scriptures are accepted—which assert that for the purposes of redemption the Second Person of the Godhead became incarnate, suffered, and died on a cross, and that He is appointed to sit forever on David's throne—the resurrection is not only reasonable in itself, but is required. To a mind which excludes all that is supernatural, the theanthropic Person is excluded as well as the undertakings which are predicated of Him. To die is a human experience within the range of human observation; hence the death of Christ is allowed by many who cannot accept the resurrection, since that is not within the range of present human experience and observation. In reality, and as will be seen, the experience of resurrection is yet to be the actual experience of every person that will have lived on earth and who has passed through death. Looking backward from the ages to come, resurrection must be recognized to be as universal as death has been.

Christ is the fountain source of life. He declared, and in connection with His rising from the dead: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself” (John 5:25–26). He also said, “I am come that they might

have life, and that they might have it more abundantly” (John 10:10). In the same context He also stated, “No man taketh it [life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (10:18). It is significant that He, as no man has ever been able to do, had power to take His life again after His death. At least twenty-five passages aver that He was raised by the Father (cf. Acts 2:24). Adam was a life-receiving person, but the Last Adam is a life-giving Spirit (1 Cor. 15:45). By the first Adam came death; by the Last Adam came life (1 Cor. 15:22). All of this testimony converges upon one important truth, which is, that death, however possible within the range of His humanity, was utterly foreign to the Son of God. Death was permitted to intrude only that redemption might be consummated. When that purpose was realized, the One who is deathless by nature returned to His normal estate. It was not possible that He should be holden of death (Acts 2:24). It is thus the testimony of the Scriptures that the resurrection of Christ is reasonable.

3. PROPHECY RESPECTING THE RESURRECTION. In Old Testament prophecy the resurrection of Christ is anticipated specifically in Psalm 16 and Psalm 118, and each passage is interpreted in the book of Acts. In Psalm 16 David declares: “I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption” (vss. 8–10). This Scripture is applied to Christ by the Apostle Peter as recorded in Acts 2:25–31. Having pointed out that David was still dead and that the words of the Psalm could not refer to him, Peter states, “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, neither his flesh did see corruption” (vss. 30–31). Similarly, in Psalm 118:22–24 the Psalmist declares, “The stone which the builders refused is become the head stone of the corner. This is the LORD’S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it.” And again the same Apostle, while addressing the Jewish Sanhedrin—that company which effected the death of Christ—said: “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” (Acts 4:10–11). In this declaration Peter speaks of these Jews as “you builders,” accusing them of the crucifixion of Christ, and states that God raised Him from the dead. Thus the stone—Christ—which the Sanhedrin rejected by crucifixion, became by the resurrection which God achieved the Head Stone of the corner. This is Jehovah’s doing and is therefore “marvellous in our eyes.” This day—the resurrection day—is the “day which the LORD hath made.” It is thus that the resurrection day becomes the Lord’s Day. He hath made it what it is by His resurrection.

In the New Testament, prophecy concerning the resurrection is uttered by Christ alone. None of His disciples could believe that He was to die or to rise from the dead. His predictions were clear, as cited above. The force of divine prediction gathers behind the doctrine of the resurrection and it could not fall short of fulfillment, since no word of God can fail.

4. SEVEN REASONS FOR THE RESURRECTION. It has been indicated in the fourth Chapter of Volume III that there are at least fourteen reasons disclosed for the death of Christ, and, apparently, there are half that number of reasons for the resurrection of Christ. In naming these, a complete notation is desirable regardless of its involving restatement of truths already presented.

a. Because If Who Christ. In this connection, attention is again called to the sublime truth that the Savior who died and rose again is no less than a member of the Godhead, and, as such, is from everlasting to everlasting (Mic. 5:2), the Father of eternity (Isa. 9:6). His death was, therefore, extrinsic to all that belongs to Deity. A very special and exceptional undertaking was necessitated which was without precedent in the past and which could never occur again. It is written: “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him” (Rom. 6:9); “Jesus Christ the same yesterday, and to day, and for ever” (Heb. 13:8). This voluntary excursus into the realms of death—death which is itself the divine judgment upon sin (Gen. 2:17)—was an immeasurable demand upon each Person of the Trinity. The Father “gave” and “spared not” His Son; the Son “endured the cross, despising the shame”; and it was through the eternal Spirit that the incomprehensible sacrifice was made. It thus follows that the eternal Son would not, and could not, remain in the sphere of His own curse and judgment upon sin a moment beyond the precise time that was divinely indicated as required for the accomplishment of all satisfaction respecting sin. This time anticipated in type (Jonah 1:17; cf. Matt. 12:40) and

measured in history was “three days and three nights.” It remains therefore true that the resurrection of Christ was required in the very nature of the case, for, being what He is, He could not be holden of death (Acts 2:24).

b. To Fulfill Prophecy. Under this division of the theme, the line of reasoning is that, since great responsibilities were assigned to Christ which were to be achieved after His death, the necessity was laid upon Him to revive out of death to the end that these expectations might be effectuated. That allotted to Him to be wrought by Him after His death includes all that He is doing as Head and High Priest over the Church; but the predictions are largely centered on the Davidic throne and His kingly reign. As in the instance of the incarnation where, in each of two passages that are especially direct and specific, Christ is said to have become incarnate to the end that He might sit on David’s throne (Isa. 9:6–7; Luke 1:31–33), so, in respect to His resurrection, it is written: “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (Ps. 16:10). As has been indicated, this is a prediction of Christ’s resurrection (cf. Acts 2:25–31). Thus it is disclosed that, in the field of prophecy, the major objective in Christ’s resurrection was that He might sit on David’s throne. Two revelations were made to David: (1) that his kingly line would endure forever and this would eventually be realized in the Messiah who would reign forever, and (2) that the Messiah would become a sacrifice in death (Ps. 22:1–21). David reasoned, by the Spirit, that, if the Messiah should reign forever, He must first die and be raised to that end.

c. To Become a Bestower of Life. According to 1 Corinthians 15:45, Christ, in His resurrection, is declared to be a life-giving Spirit. In contrast to this, Adam is said to have been a life—receiver. The truth that the resurrected Christ is now a bestower of resurrection life has been considered earlier. In John 20:22 it is recorded that Christ, immediately after His resurrection, breathed on His disciples and said, “Receive ye the Holy Ghost.” This was as He had promised, when before His death He said with reference to their relation to the Holy Spirit, “He dwelleth with you, and shall be in you.”

In the sense that the believer is now the recipient of resurrection life, he is said to be both positionally raised in Christ’s resurrection and the possessor of that life. Writing to the Colossians, the Apostle Paul says, “Ye are risen with him” (Col. 2:12). In this passage the truth is being set forth that, being in Christ by the baptism with the Spirit, the believer partakes of the value of Christ’s death and resurrection as fully as though the believer had himself died and had arisen from the dead. In fact, the central reason for Christ’s death and

resurrection is that He might substitute for those whom He would save. This is the “operation of God” in which the Christian’s faith rests. Continuing the thought of a coresurrection with Christ, the Apostle also says, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:1–4). Beyond all this and as an indivisible part of it, is the truth that the believer’s body is yet to be raised at the return of Christ (1 Thess. 4:13–18).

d. To Impart Power. He who said as He left this world, “All power is given unto me,” is a constant supply of life and power to the believer, as the sap is vitality to the branches of the vine. As the Spirit’s baptism has made the child of God a cosharer in the death and burial of Christ, so, also, Christ is raised that the saved one in Him may walk upon a new life-principle, namely, by the power of the resurrected Christ. Of this it is written, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:3–4). To this truth the Apostle testified, “I can do all things through Christ which strengtheneth me” (Phil. 4:13); and Christ Himself as clearly asserted, “For without [apart from] me ye can do nothing” (John 15:5).

e. To Be Head to His Body, the Church. This as a specific purpose of the Father in raising His Son from the dead is stated in Ephesians 1:20–23: “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, which is his body, the fulness of him that filleth all in all.” By this Scripture it will be seen that Christ is “highly exalted” and elevated, as He should be, above all principalities and powers and might and dominion and every name that is named in this world or in that which is to come. Of this exaltation it is also written, “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 Christ is Lord, to the glory of God the Father” (Phil. 2:9–11). Yet the highest consummating authority and glory is said to be that He is “head over all things to

the church, which is his body” (Eph. 1:22–23). He is to the Church what the head is to the body. The figure suggests a number of vital realities of relationship.

f. Resurrection and Justification. Because of a complicated translation in the A.V. of Romans 4:25, the impression is abroad that in some way—not well defined—Christ was delivered to death for our sins, but was raised again to the end that believers might be justified. However, justification does not depend on the resurrection of Christ, but on His death; and this particular text really asserts a quite different idea. The A.V. rendering is, “Who was delivered for our offences, and was raised again for our justification.” Romans 3:24 states that justification is “through the redemption that is in Christ Jesus”; and, again, “justified by his blood” (Rom. 5:9). The sense of Romans 4:25 is that, the ground having been provided for justification by His death, the Lord arose from the grave. Bishop Moule writes in the *Cambridge Bible* on this verse:

Lit. because of our justification. The construction is identical [i.e., in this and the corresponding phrase earlier]. This, and the balance of the clauses, seem to demand the exposition: “He was raised, *because our justification was effected*,” not, “*in order to give us justification*,” as many interpret it. The parallel is complete: “We sinned, therefore He suffered: we were justified, therefore He rose.”—To this it is objected that the thought is not doctrinally true; justification being, for each believer, *dated* not from the Lord’s death, but from the time of faith (see ch. v. 1). But the answer is obvious: the Apostle here states the Ideal of the matter; he means not individual justifications, but the Work which for ever secured Justification for the believing Church. A close parallel is the “IT IS FINISHED” (John 19:30). (See too the *ideal* language in 8:30; and instructive parallels in Heb. 1:3 and 10:14.) In the Divine Idea every future believer was declared to be justified, through an accomplished Propitiation, when Jesus rose. His resurrection proved His acceptance as our Substitute, and therefore our acceptance in Him. No doubt the other interpretation is true as to *fact*: He was raised that, through the Gospel, (which but for His resurrection would never have been preached,) we might receive justification. But the Gr. construction, and the balance of clauses, are certainly in favour of that now given.—“Romans,” p. 98

To the same purpose, F. Godet writes, “In the same way, as Jesus died because of our offences, that is our (merited) condemnation, *He was raised because of our* (accomplished) *justification*. Our sin had killed Him; our justification raised Him again. How so? The expiation of our trespasses once accomplished by His death, and the right of God’s justice proved in earnest, God could pronounce the collective acquittal of future believers, and He did so. ... So long as the security is in prison the debt is not paid; the immediate *effect* of payment would be his liberation. Similarly, if Jesus were not raised, we should be more than ignorant whether our debt were paid: we might be certain that it was not. His resurrection is the *proof* of our justification, only because it is the

necessary effect of it” (*Romans*, I, 312, cited by Griffith Thomas, *Romans*, I, 187).

g. Christ the Pattern or First—Fruits. At no point is it more clearly indicated than in this phase of the truth that a wholly new thing was brought into being through the resurrection of Christ, and that this new thing is the pattern of the believer’s eternal existence in glory. In the Person of the resurrected Christ, the angelic hosts have before their vision the representation of that unnumbered company of glorified believers who are to throng the vast spheres of heaven. The Scripture declares that these believers are to be conformed to the image of Christ. It is said, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Rom. 8:29); “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 ...” (Phil. 3:20–21); “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him ... (1 John 3:2). The title *FirstFruits* secures its meaning from this sublime reality. The designation appears in 1 Corinthians 15:20, 23: “But now is Christ risen from the dead, and become the firstfruits of them that slept. ... But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”

5. THREE STANDARDS OF POWER. The three dispensations—that which is past, that which is present, and that which is to come—suggest, each in turn, a standard or measurement of divine power. “The LORD, which brought thee forth out of the land of Egypt” (Deut. 6:12) is the oft-repeated declaration to Israel from Jehovah. The deliverance from Egyptian bondage and the parting of the sea serve as an indication of Jehovah’s mighty power. So, also, the day is coming when Israel, now scattered over the whole earth, will be gathered into her own land and blessed in the realization of all her covenants. It is then in that yet future dispensation that a new standard of divine power will have been set up by that regathering—itsself an angelic ministrations—of Israel from all nations into her own land. Jeremiah writes thus of that event: “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). And Christ described that event after this

manner: “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” (Matt. 24:31). However, the supreme manifestation of divine power is not in the deliverance of Israel from Egypt or in the regathering of that people into their own land; it is rather exhibited in the resurrection of Christ from the dead, and that undertaking measures the power of God for the present dispensation. Of this power it is written in Ephesians 1:19–21, “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 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.” Thus the resurrection of Christ is the demonstration of the “exceeding greatness” of His power. And this is the power which is engaged in behalf of the believer.

6. IT WAS AN ACTUAL RESURRECTION. There is little occasion to point out the utter failure of the theories which unbelievers have advanced as an explanation of the indisputable fact that, according to the Scripture, Christ both died and rose again. It was a complete physical death and a complete resurrection. In this connection it may be observed that the illustrations commonly employed to represent Christ’s resurrection are misleading—the hatching of an egg, the bursting of a chrysalis, or the growth of a bulb. No egg ever hatched that did not have in it the germ of life, no chrysalis ever released its butterfly that was not a living thing, and no really dead bulb ever sprang into life. Over against this, there was no life in the tomb; and it is to be doubted whether nature could produce a worthy symbol of Christ’s resurrection. It was God the Father who raised His Son from the dead, though it is also asserted that the Son exercised His own power in taking His life again, and that by the eternal Spirit. To what purpose is all this marshaling of the infinite power of the three Persons of the Godhead if, perchance, the Son of God did not really die?

7. THE RESURRECTION OF CHRIST IS UNTO A NEW ORDER. Apart from a careful investigation into the New Testament teaching, it would be natural to assume that the resurrection of Christ was, like other experiences recorded in the Bible, only a reversal of death. Every so-called resurrection which the Sacred Text chronicles was but a restoration. The one who died was returned to the same sphere of existence which he occupied before, and, eventually, he died again. There is no parallel in these incidents with the resurrection of Christ. He

did not return to a death-doomed estate, nor was He the same order of Being in resurrection that He had been before. He is not only the incomparable theanthropic Person, but He has experienced a marvelous transformation in respect to the nature, structure, and mutability of the body in which He died. It is now a “glorious body” in its nature, a body of flesh and bones (but without blood) in its structure, and immortal and therefore immutable in its endurance. It is a body suited both to heaven and to eternity. No other human body has yet experienced such a change. It is written of Christ, “who only hath immortality, dwelling in the light which no man can approach unto” (1 Tim. 6:16). It is needful to remember that, in spite of incorrect terms which men carelessly employ, the word *immortality* refers only to the physical body and not to the soul. Christ died, but He did not see corruption (Ps. 16:10; Acts 2:27); He passed from the mortal to the immortal even though He died and was in the realms of dissolution for three days and three nights (cf. John 11:39). Those believers who have died have seen corruption and they must yet put on incorruption; that is, they have not yet received their resurrection bodies. With the same certainty it can be declared, and on the authority of God’s Word, that none of all humanity has “put on immortality,” which experience is appointed to occur at the moment of translation, when those who are alive and remain unto the coming of the Lord (1 Thess. 4:17) will be changed. It is, therefore, to be accepted as true that Christ alone hath immortality. He alone represents that marvelous change which the physical body of the Christian is to undergo; and nothing more effective could be said of them with respect to their bodies than is asserted by the Apostle when he said, “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” (Phil. 3:20–21); “For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:53).

But much, indeed, depends upon the precise and unerring recognition of the truth that, in His resurrection, Christ became the incomparable Being, the Head of a new race of humanity who not only partake of His resurrection life from the moment they are saved, but are destined to be like Him—even in respect to a glorious body—and to be as He is, adapted to heaven and eternity.

II. The Believer’s Position in Christ

Far-reaching, indeed, is the scope and extent of the change of the Christian's estate which the Apostle describes by the words, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). The magnitude of this change is not manifest in this world, but must be in its ultimate reality in glory. In truth, the individual who believes undergoes so great a change that, as he will ultimately be situated, he cannot be rated then at all as the being he was at the time he was born of the flesh. He is born of God into the household and family of God and occupies the place of an adult son; he is transferred from the fallen headship of the first Adam into the exalted and infinite Headship of the Last Adam; he is qualified through the imputed merit of Christ to be a partaker of the inheritance of the saints in light; being in Christ, he possesses every spiritual blessing and is made complete, even to the satisfaction of God; he is justified forever; his citizenship is changed from earth to heaven; he will yet be delivered from the Adamic nature; and he will receive a glorious body like Christ's resurrection body. On the basis of these great transformations, it is restated that the final estate of the child of God retains almost nothing of its earthly character. Though the same person continues, all else is changed. Of the items of change enumerated above, the last three—the entrance into heavenly citizenship, the dismissal of the Adamic nature, and the reception of the glorified body—are yet to be realized at the coming of Christ (cf. Eph. 5:27; 1 John 3:2; Jude 1:24).

It is a large order to be laid upon any person, to declare what the believer's estate in glory will be; for, it is probable, that "the half has never yet been told." These glories have been enumerated again, to the end that the mind may be aided in its effort to recognize definitely and to infinite perfection that the believer is a new creature in Christ Jesus (2 Cor. 5:17).

The whole New Creation incorporates two factors, namely, the resurrected Christ, and that entire company of believers who are identified as the true Church which is vitally united to Christ—the new humanity.

1. THE RESURRECTED CHRIST. An effort was made earlier to clarify the truth that Christ has Himself through His resurrection entered into a sphere of existence that the universe has never seen before. When on earth and before His death, He was "God manifest in the flesh," but now He is God manifest in a resurrection body of infinite perfection and glory. There is no implication that Christ is in any sense a creation of God, but that which He became through the incarnation has been "highly exalted." The Apostle John had seen the Lord

possibly in childhood, in manhood, in transfiguration, in death, and in that form in which He appeared in resurrection when remaining here for forty days; but when John saw the glorified Christ—as described in Revelation 1:12–18—he fell at His feet as dead. This description of the glorified Christ claims close attention on the part of those who are His, as, also, every reference in the Gospels to His resurrection body, since this glorified body is the pattern of that body which the believer will possess. It is that glory which the believer will share (Col. 3:4). Christians will not only have joined the heavenly beings, but will be constitutionally fitted for that sphere and fellowship. All this, it will be seen, depends wholly on the Savior and what He is “made” to the believer—the great redemption through His death, the great transformation through His resurrection, and partaking of His knowledge-surpassing exaltation in heaven. Christ is now the Lord of Glory, the rightful Head of the new humanity which He is gathering unto Himself.

2. THE NEW HUMANITY. Uncounted errors in theological teaching have been engendered through the failure to comprehend the distinctive, unrelated, and supremely exalted character of the true Church. No differentiating quality in this eminent humanity is more to be apotheosized than the truth that by the baptism with the Spirit each individual of this company, including the entire group, is vitally joined to Christ in a union which is absolute, and which establishes identity between Christ and the believer and creates the ground upon which all that Christ is may be imputed to the one who is in Him. Doubtless, in a logical order, divine forgiveness and divinely wrought regeneration through the operation of the Spirit serve as a qualifying preparation for this high estate. The generating work of the Spirit is a creative work of God; but what is termed a New Creation is apparently that which results from the union with Christ which is accomplished by the baptism with the Spirit. Certain New Testament texts are a guide in this important issue:

2 Corinthians 5:17–18. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ.”

It is asserted in this passage that to be in Christ is to become a new creation in which old things—relative to position rather than experience—have passed away, and these new things are, all of them, wrought of God.

Galatians 3:27–28. “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.”

Thus, again, to be joined to Christ is to have put on Christ, and that relationship results in a unity, since those joined to Christ “are all one in Christ Jesus.”

Galatians 6:15. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

The truth is asserted that works of merit are of no avail to the one who is in Christ Jesus. All that counts—and how immeasurable is its value—is a new creation which is secured by a vital union with the Lord of Glory.

Ephesians 2:10. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

So far as its influence upon the believer’s daily life is concerned, the New Creation position for the believer is, incidentally, “unto good works”; but the greater reality is acknowledged in the words “created in Christ Jesus,” whatever the daily life may be.

Ephesians 2:15. “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.”

Though this text emphasizes the truth that Jew and Gentile find peace in the one Body, the purpose is to make in Himself one “new man”—not new men individually, but one complete unity composed of Christ and the Church.

Ephesians 4:21–24. “If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”

The Ephesians had been taught by Christ (through His Apostle) the truth respecting position in Christ, which is, “that ye [did, when saved,] put off ... the old man.” The form of the verb places this putting off as a complete past action. You were taught, the Apostle says, the truth about being in Christ and that by so much your “old man” was laid aside. The former Adamic standing is in view, and with it its corrupt practices which are no longer in order. At that time, also, ye did put on the new man—the Last Adam—which after God (answering to His eternal purpose) is created in righteousness and true holiness. While this passage presents a challenge to the student for careful exegesis, its contribution at this point is seen in the declaration that the believer has been transferred from one Adam to Another. The term *old man*, as used here, is not equivalent to the flesh,

or the Adamic nature. The standing in Adam is terminated with salvation, while the flesh and the nature continue (cf. Gal. 5:16–17).

Colossians 3:9–10. “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.”

On this equally important Scripture, Bishop Moule writes: “The ‘*taking off*’ and ‘*putting on*’ here may be explained as meaning, practically, ‘you broke connexion (of guilt and helplessness) with the First Adam, and formed connexion (of acceptance and of life) with the Second.’ ... ‘The old Man’ is, so to speak, the parent of ‘the deceitfulness of sin’ in all its phases; connexion with ‘the new Man’ is the deathblow to it, as the anxious conscience is set at rest, the relation of the believer to God wholly altered, and a spiritual force not his own given to him. ... By union with Him his members become (be it said with reverence and caution) repetitions of Him the glorious Archetype. To come to be ‘in Him’ is thus to ‘*put on (Him as) the New Man,*’ in sharing His acceptance and His life and power” (*Cambridge Bible for Schools And Colleges—Colossians and Philemon*, p. 124).

From the seven passages, cited above, the truth is established that there is a New Creation which is engendered directly by organic union with Christ. A complete disposition of the former existence in the first Adam has been accomplished. It has been terminated by cocrucifixion, codeath, coburial with Christ. Of this termination it is written: “How shall we that are dead [who died] to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:2–4). In this instance, the words of Ephesians 4:22 and Colossians 3:9—“ye have put off”—are again in evidence (cf. Col. 2:12–13, 20). In the same actual manner, there is now a perfect vital union with Christ on the part of all who are in Christ. It is written: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [ye died], and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:1–4). Similarly, Romans 6:5: “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Here the child of God is assured that as certainly as he has shared in Christ’s death, he as certainly shares in Christ’s resurrection. It

is thus by the resurrection of Christ that the Christian is eligible to entrance into the New Creation. Christ did not die, nor did He rise from the dead, in behalf of Himself; it was substitutionary and representative. The Christian was truly raised in Christ's resurrection. This is the deeper meaning of the words of Christ: "I am the resurrection, and the life" (John 11:25). Reference was not made by Christ to the truth that He would Himself rise from the dead, or that He would cause the dead to rise at the last day (cf. John 5:21, 25, 28–29); but to the present aspect of truth that all who are in Him are, by virtue of their place in His resurrection, raised in Him. This positional truth respecting the child of God is asserted in two passages: (a) Ephesians 2:4–6, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Both with respect to resurrection and with respect to seating in the heavenly, the believer is now vitally joined to Christ. The word *together*, twice used in this sixth verse, relates him, not to the fellowship of the saints as in 1 Thessalonians 4:17, but to the risen and glorified Christ. The Apostle is justified in the confidence that the reader will not have forgotten the setting forth of Christ's glorious resurrection and exaltation in the verses immediately preceding (1:20–23), and that he will understand to some degree the surpassing, heavenly reality and glory which belong to the one who, because of his union with Christ, is now raised and seated in Christ Jesus, far above all earthly or heavenly comparison (1:21). To be in Christ, which is the portion of all who are saved, is to partake of all that Christ has done, all that He is, and all that He will ever be. It is to have died in His death, to have been buried in His burial, to have been raised in His resurrection, to have ascended in His ascension, and to be seated now *with* Him (because he is *in* Him) in glory. Such is the believer's present position in Christ Jesus. Over against all this, and in no way to be confused with it, is the experimental fact that a bodily resurrection and actual heavenly exaltation await all those who "sleep in Jesus"; and a bodily translation and heavenly exaltation await all who are "alive and remain unto the coming of the Lord," the present, unalterable fact of the believer's position in Christ being the guarantee of the yet future experience. (b) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [ye died], and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1–4). Aside from the exhortation to a worthy manner of

life, which the passage enforces, the essential fact is again revealed that the believer has not only died in Christ's death, but is now actually risen in Him.

Generally speaking, all that enters into the reality which constitutes salvation—already analyzed as representing at least thirty-three positions and possessions—contributes directly or indirectly to the fact of the New Creation. However, as the Scriptures, cited above, demonstrate, the New Creation is specifically the result of the believer's position in Christ.

There is probably no word of Scripture which more clearly defines the essential fact concerning the Christian than the phrase, *in Christ*; and as the Christian is the most important fact of all creation, there has never been a word uttered which was so far-reaching in its implication, or which is fraught with greater meaning to humanity than the phrase, *in Christ*. This phrase, with its equivalents, "in Christ Jesus, in him, in the beloved, by him, through him, and with him," appears in the grace teachings of the New Testament no less than 130 times. This most unusual emphasis upon one particular truth is arresting, and its import must not be slighted. Over against the emphasis which is given to this truth in the teachings of grace, is the corresponding fact that there is no hint of a possible position in Christ in any teaching of the law or of the kingdom. The believer's present position in Christ was not seen even in type or prophecy. In the ages past it was a secret hid in the mind and heart of God. He who "hath blessed us" with all spiritual blessings in Christ, "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 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 [sacred secret] 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: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." Who can comprehend the full scope of these eternal wonders? Knowing the limitation of the human heart, at this point the Apostle breaks forth into prayer: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding [heart] being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

Having thus prayed that the Christian may *know* by divine illumination the hope of his calling and the riches of the glory of the inheritance which God now has in the saints, he continues to pray that they may also know by the same divine revelation “the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 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, which is his body, the fulness of him that filleth all in all” (Eph. 1:3–12, 15–23). Growing out of this glorious relationship in Christ is a most natural responsibility to walk worthy of the calling; but the issues of a daily life and the character of the conduct which should enter into it, though important in their place, are lost and forgotten in the blaze of the eternal glory of that unchangeable grace which has brought the believer into the New Creation in Christ Jesus. To be in Christ is to be in the sphere of His own infinite Person, power, and glory. He surrounds, He protects, He separates from all else, and He indwells the one in Him. He also supplies in Himself *all* that a soul will ever need in time or eternity. The union which is formed in Christ is deeper than any relationship the human mind has ever conceived. In His Priestly prayer, in which He had advanced on to resurrection ground, and where He contemplated the glory of His finished work as having been already accomplished (cf. John 17:11), Christ spoke of three unities within the sphere of one relationship: (1) the unity within the Persons of the blessed Trinity, (2) the unity between the Persons of the Trinity and all believers, and (3) the unity between the believers themselves, since they are in Him. We read: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ... I in them, and thou in me, that they may be made perfect in one” (John 17:20–23). Who can fathom the depths of the revelation that the believer is related to Christ on the very plane of that oneness which exists between the Father and the Son?

Again, as before stated, Christ likens the union which exists between Himself

and the believer to the vital, organic relation that exists between the vine and its living branch. The branch is *in* the vine and the life of the vine is *in* the branch; but the branch possesses no independent life in itself. It cannot exist apart from the vine. The human child may outgrow dependence upon its parents and, in turn, support and sustain them; but the branch can never become independent of the vine. In like manner, the fruit and every manifestation of life in the branch is due to the ceaseless inflow of the vitality of the vine. The fruit is as much the fruit of the vine as it is the fruit of the branch (cf. John 15:5; Rom. 7:4; Gal. 5:22–23). Thus it is with the one who is in Christ. Considering the same fact of unity, the Apostle Paul likens Christ to the head and the believers to members in a body. This figure illustrates the same vital, dependent relationship. The member in the body partakes of the merit and honor of the head, and the life and power of the head is imparted to the member. So perfect is this unity between the Head and the members of the Body, that it is probable that Christ will never be seen in glory apart from His Body, and the Body will never be seen apart from Him (cf. 1 Cor. 12:12).

From these illustrative Scriptures it will be observed that the unity between Christ and the believer is twofold: The believer is in Christ, and Christ is in the believer. The believer is in Christ with regard to positions, possessions, safekeeping, and association; and Christ is in the believer giving life, character, and dynamic for conduct.

It has already been pointed out that the Upper Room conversation, recorded in John 13–16, presents the grace teachings of Christ, and is the germ of all the truth that is found in the Epistles, which, in turn, contain the revelation of the essential fact of the New Creation and the resulting obligation in daily life. The doctrinal truth of the Epistles, which is the doctrinal truth of grace, is subject to the same twofold division—what the saved one is in Christ, and the character and power of the daily life that will be experienced when the victorious energy of the indwelling Christ is imparted. At one point in the midst of the Upper Room Discourse, Christ compressed the whole doctrinal structure of grace into one brief phrase. This phrase is notable because it is the key to all the facts and relationships under grace, and because of its simplicity and brevity of language: “Ye in me, and I in you” (John 14:20).

III. Two Creations Require Two Commemoration Days

The distinction between the reign of law and the reign of grace is at no point

more sharply drawn than in the question of the observance of the seventh day of the week or the first day of the week; for these two days are symbolical of the dispensations to which they are related. Likewise, at no point is personal religious prejudice, which is born of early training and sentiment, more assertive than on the Sabbath question. It was His liberal teaching on the observance of the Sabbath which, more than aught else, provoked the wrath of the Jewish leaders against Christ; and, it may be observed, there is no religious subject today which so draws out personal convictions and opinions. The reason is evident. Few have really comprehended the exact character and principle of grace. To many, Christianity is a system of human works and character building from which merit accrues. And the observance of a Sabbath day presents extraordinary opportunities for the exercise of meritorious works. The question is a far deeper one than the observance, or the manner of observance, of a day. It is the fundamental question whether grace is to reign supreme in place of law, or whether it is to be commingled with law. The roots of this problem reach down to the bedrock issue which forms the very structure of the two opposing principles of pure law and pure grace. For its solution, the question demands more than a superficial opinion. Truly the choice of a particular day and the manner of its observance are a test question respecting the individual's intelligent adjustment to the whole grace revelation. As there can be no proper commingling of the reign of law and the reign of grace, there can be no proper commingling of elements which, according to the Scriptures, are the essential features of these widely different days. A "Christian Sabbath" is a misnomer; and the very use of the term indicates inexcusable inattention to Bible terms, and an unchallenged freedom of mind and heart which is willing to sacrifice the richest treasures of grace by commingling them with law. It is not a problem of interpretation; it is a question of whether personal sentiment, prejudice, or ignorance shall override blindly the very foundation of the right divisions of Scripture. These two days, typical of two opposing governing principles and two great dispensations, are absolutely unrelated. Of the whole Decalogue, it is the Sabbath day commandment only which is *not* carried forward in any manner whatsoever into the reign of grace; nor could it be. Failure to base the distinction between these age-representing days upon the essential character of their respective relationships—pure law and pure grace—is resulting in an almost universal confusion of mind on the subject among Christians, and this, in turn, provides the opportunity for present-day legalists to promote their Christ-rejecting heresies. Intelligent comprehension of pure law is clarifying to the

mind, for its very oppositeness to pure grace safeguards a clear comprehension of grace. On the other hand, the greatest foe of such clear comprehension of pure grace and its issues is the confusing, soul-wrecking, and unscriptural admixture of these opposing principles. This admixture is ruinous at every point; but at no point is it more destructive of Scriptural distinctions than in the confusion of a Jewish Sabbath with the Christian's day—the Lord's day, or Sunday. Consideration at length might be given to many vital differences between the law obligations and the obligations under grace, such as circumcision, tithing, and sacrifices; but unlike the Sabbath question, these issues are self-adjusting when the glory of grace in some measure is comprehended. To many, on the other hand, the Sabbath question bulks largest as an essential of their religion. It, therefore, demands particular consideration. The reasons for this discussion are four: (1) It vitally determines the individual's conception of, and blessing in, grace. (2) It, of necessity, determines the character of the believer's conduct and measure of comprehension of his Scriptural obligation to God. (3) It is the central issue of a misleading heresy. And (4) it is now urged as a national reform, in which it is proposed more or less to enforce a Jewish Sabbath on a Christ-rejecting world. In so far as an earnest appeal may avail, the reader is besought to leave prejudice behind, and to stand on the uncompromised "Thus saith the Lord."

Two major aspects of this subject are here considered: (1) the Biblical testimony regarding the Jewish Sabbath, and (2) the Biblical testimony concerning the "Lord's day."

1. THE BIBLICAL TESTIMONY REGARDING THE JEWISH SABBATH. This theme is to be taken up in subdivisions in which the Jewish Sabbath is considered as related to various periods of time:

a. The Period from Adam to Moses. Two theories obtain concerning the question of Sabbath observance during this period. There are those who contend that the Sabbath was committed to man in Eden, and there are those who contend that the Sabbath was given to Israel only, at the hand of Moses. The first theory is usually advanced with a view to applying the institution of the Sabbath to *all* men before the law even was given, in order that the Sabbath law may be treated as now applicable to *all* men, even after the termination of the Mosaic Law in the cross. This form of argument is not restricted to the Seventh Day legalists; it is employed by many writers and religious leaders who are attempting to transfer the Biblical authority concerning the Jewish Sabbath to the observance of the

Lord's day. These, by Judaizing Christianity, are obscuring the truth about grace. When it is claimed that the Sabbath obtained from Adam to Moses it is said: "The Sabbath was divinely sanctified at creation." This sanctification, it is true, is clearly stated in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." When it is assumed that the Sabbath was imposed on man at Eden, it is based on the supposition that this passage so teaches; which, however, the passage does not necessarily imply. And it should also be remembered that Genesis was not written until Moses' time; and, when seeking for Biblical evidence regarding the pre-Mosaic observance of the seventh day, it will be found that, unlike other religious activities, such as prayer, circumcision (cf. John 7:22), and sacrifices, the observance of which is recorded of that period, there is no mention of a Sabbath observance from creation to Moses. It is incredible that this great institution of the Sabbath could have existed during all these centuries and there be no mention of it in the Scriptures dealing with that time. The words of Job, who lived five hundred years and more before Moses, offer an illustration. His experience discloses the spiritual life of the pre-Mosaic saint, having no written Scriptures, and striving to know his whole duty to God. Job and his friends refer to creation, the flood, and many details of human obligation to God; but not once do they mention the Sabbath. Again, it is impossible that this great institution, with all that it contemplated of relationship between God and man, could have existed at that time and not have been mentioned in any portion of the argument of the book of Job.

There is little force in the contention that a seven-day week was recognized as early as Jacob's time, and therefore a Sabbath day must have existed which marked off the week. The seven-day week is the natural fourth part of a lunar month and does not necessarily demand a Sabbath day with religious significance for its measurement. Likewise, there is little force in the suggestion that Chinese history hints at the observance of one sacred day in every week. Such argument, even if true, should not be set over against the positive testimony of the Scriptures.

There is one passage which determines this question beyond all discussion. The following quotation from the confession of the priests and Levites under Nehemiah definitely fixes the time of the institution of the Sabbath: "Thou

camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant” (Neh. 9:13–14). The Sabbath, given to Israel as a *sign* (Ex. 31:12–17), was never given to Gentiles. There is no record that Gentiles ever recognized the Sabbath, either between Adam and Moses, or between Moses and Christ. The Sabbath is of the law; but the law did not begin to reign until Moses (Rom. 5:12–14). Ezekiel 20:10–12 is equally important in fixing the exact time when the Sabbath law was imposed. We read: “Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.”

Likewise, from the historical narrative given in Exodus 16, it will be seen that the day which was seven days, or one full week, previous to that Sabbath which, so far as Scripture records, was first observed by man, was not kept as a Sabbath according to the Mosaic Law; for on that day, which was seven days previous to the first recorded Sabbath, the children of Israel are said to have journeyed from Elim to the wilderness of Sin—a distance of over twenty miles. It is to be concluded, then, that the Sabbath was imposed upon Israel only and as a part of the law as given by Moses.

b. The Period from Moses to Christ. The Sabbath began to be observed by Israel from the time of its institution through Moses. Invested with the character of a sign between Jehovah and the nation Israel, it was in no sense extended to Gentiles. These facts are disclosed in the following Scriptures: “The LORD spake unto Moses, saying, 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 for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was

refreshed” (Ex. 31:12–17). Nothing but blind prejudice could apply this, or any other Old Testament Scripture concerning the Sabbath, to the Gentiles. The Sabbath was a part of Israel’s law, and it was the possession of that law which distinguished that nation from all other peoples of the earth. It is equally erroneous to insist that the Sabbath was always celebrated on the last day of the week. The Sabbath, but for necessary exceptions, was the seventh in a series of seven, whether days or years. Of necessity it often fell on other days of the week as well as on Saturday. There were at least fifteen Sabbaths which were fixed dates in their given month, and these Sabbaths fell on those particular dates regardless of the day of the week. In one instance, seven Sabbaths were counted from the “morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering,” and the day following that last Sabbath of the seven, was Pentecost (Lev. 23:15–16). These seven Sabbaths, it is evident, became predetermined dates by arbitrary reckoning from the first Sabbath. So, likewise, the day that Christ was in the tomb was a fixed Sabbath. It was the fifteenth of Abib, which by divine arrangement in that particular year fell on a Saturday. That this was a fixed Sabbath is proved by the fact that the day before was “preparation” day (Mark 15:42), which day was determined for the fourteenth of that month (Ex. 12:2, 6). Again, certain working days were established days. The lamb must be taken on the tenth day of the first month and be killed, roasted with fire, and eaten on the fourteenth day of the month. Likewise, the feast of First-Fruits could in no wise have been a Sabbath, for that date was appointed as the beginning of harvest (Deut. 16:9; cf. Lev. 23:15). All these labors would have been direct violations of the Sabbath law; yet these ceremonies were appointed for certain predetermined dates, and from time to time must inevitably have been in conflict with the predetermined Sabbaths. By all of this it is evident that the sacred character of the day belonged to its relative place in a series of seven days, and not to a particular day of the week.

During the period from Moses to Christ in which the Sabbath obtained under the direct sanction of God, it was, as the word *Sabbath* indicates, a day of physical rest. It was binding on the whole nation Israel, and death was the penalty for its violation. No fire was to be kindled, no food prepared, no journey undertaken, no buying or selling permitted, and no burden to be borne. Even the land was to have its Sabbaths (Ex. 31:12–17; 35:3; 16:22–26; Neh. 10:31; 13:15–21; Lev. 25:4; 2 Chron. 36:21). The Sabbath law, like all of the law, was so poorly observed that Jehovah finally carried the nation into captivity with the declared purpose that the land might enjoy its Sabbaths.

The Sabbath was interrelated with the law, just as it is embedded in the heart of the Decalogue. The exact manner of its observance is revealed only in the teachings of Moses, and since the law was a covenant of human works, the Sabbath was the divine provision for rest under that covenant. The modern conception of a Sabbath, isolated from the laws which governed it, and adapted to the Christian dispensation as the day of religious activity, public meetings, Christian service, and worship, is entirely out of harmony with every Scripture bearing on the Sabbath. It is taught by some that, although the laws which conditioned the manner of Sabbath observance have ceased, the recognition of the day, whether it be Saturday or Sunday, remains' as a binding obligation. The result of such teaching is the imposition of the observance of a day without any exact instruction about the manner of such observance. This teaching is both inconsistent and unscriptural. Moreover, the unscriptural inconsistency is greatly increased when the celebration of the Sabbath is changed from Saturday to Sunday, and is imposed on Gentiles.

The Sabbath was a vital institution under the reign of the law. It depended on the entire law system for its proper observance, and the law system depended on the Sabbath for its normal action. The complete legal system stands, or falls, together. The Mosaic age was given over to the uncomplicated functioning of the entire law system; but that age, and all that characterized it, was, when Christ died, superseded by the reign of grace.

C. The Period Represented by the Gospels. Much Confusion concerning the Sabbath is due to a failure to recognize the peculiar character of the period represented by the Gospels. It should be remembered that Christ was first a "minister of the circumcision"; He was "made under the law"; and He lived and wrought under the law. The law did not pass at His birth. It passed at His death. During the days of His ministry, He recognized, kept, and enforced the Sabbath as an integral part of the whole Mosaic system. True, He insisted that the Mosaic system, and the Sabbath in particular, be delivered from the encrusted teachings of men which had been superimposed on the Law of Moses. These man-made additions to the law were held by the Jews to be as binding and sacred as the very Word of God. Because He ignored all else but the Word of God, Christ appeared as a liberalist on the question of the Sabbath. He also claimed to be "Lord of the Sabbath," which He was, and, by virtue of that position, He had authority to change the Sabbath, or, if He chose, to abolish it forever. A greater than Moses, through whom the law came, was in their midst. It is certain that He purposed to rescue the Sabbath from being an enslaving institution and to restore its

functions as a benefit to man. This He announced when He said: "The Sabbath was made for man, and not man for the Sabbath." That is, man was not made to be sacrificed for a day; but the day was made for the blessing of man.

Before His death, the Sabbath was one of the most important issues in the experience and ministry of Christ. However, it is both obvious and suggestive that He never mentioned that day in the Upper Room Discourse, nor is that day once mentioned as an obligation in all of His postresurrection ministry. It is inconceivable that the Sabbath, which was so vital a part of the Mosaic system, should be omitted from these great age-characterizing teachings of Christ, if it was the purpose of God that this Jewish day should have any place in the present reign of grace.

It has also been claimed that Christ extended the Sabbath-keeping obligation to all men when He said: "The Sabbath was made for man, and not man for the Sabbath." This issue turns on the exact meaning of the word *man* as here used. Did Christ signify by this statement that the Jewish Sabbath was by His authority extended to *all* men? Or did He use the word *man* in its more limited sense as applying only to the nation Israel? Two facts determine the answer: (1) The Sabbath is *never* by any subsequent Scripture applied to Gentiles, and (2) the word *man* is used in the Old Testament no less than 336 times when referring to Israel alone, and many times in the New Testament when referring only to Christians. It is said: "The head of every man is Christ"; the manifestation of the Spirit "is given to every man"; "if any man build upon this foundation"; "Every man shall have praise"; "that we may present every man perfect in Christ Jesus." In all these Scriptures the word *man* has only the limited meaning. It is therefore evident that Christ said, in harmony with all Scripture, that the Sabbath was made for Israel; for there is no Biblical evidence that Christ ever imposed the Jewish Sabbath on either Gentiles or Christians, but, true to the law, He did recognize its important place and obligation in relation to Israel until the reign of the law should be terminated through His death.

d. The Period Represented by the Acts and the Epistles. In considering the Sabbath question, great importance must be attributed to the exact character of those teachings of the New Testament which come after the founding of Christianity through the death and resurrection of Christ, and by the advent of the Spirit on Pentecost. It should be observed first that the law, as a rule of conduct, is not once applied to the Christian, and that these Scriptures, by overwhelming revelation, assert that the law has passed, through the death of Christ. They assert that the law has ceased both as a means of justification, and as a rule of

life for the one who is justified (John 1:16–17; Rom. 6:14; 7:1–6; 2 Cor. 3:1–18; Eph. 2:15; Col. 2:14; Gal. 3:19–25). If it is claimed that the Decalogue, in which the Sabbath is embedded, was not of the law, and therefore was not terminated with the death of Christ, this contention is disposed of completely by the reference in Romans 7:7–14 to the last of the commandments, in which Scripture this commandment is explicitly mentioned as *the law*. So, also, according to 2 Corinthians 3:7–14, that which was “written and engraven in stones”—the Decalogue, including the Sabbath day—is *done away* and *abolished*. It should be observed next that, if an issue so vital as was the Sabbath under the law is imposed on the Church, it is incredible (a) that the early Christians would not be reported as having at some time discharged their personal obligation to the Sabbath, or (b) that the necessity of recognizing the Sabbath would not be somewhere incorporated in the new teachings of grace. Turning to these Scriptures we discover:

(1) *The Sabbath in the Book of the Acts*. The word *Sabbath* is used nine times in the Acts, and wherever it is referred to as a day which is observed, it is related only to the unbelieving Jews, who, as would be expected, perpetuated—and who still perpetuate the observance of the Sabbath day. Not once in this book is it stated, or even implied, that Christians kept a Sabbath day. It is said that the Apostle Paul went into the synagogue of the Jews and reasoned with them every Sabbath; but this can imply nothing more than that he took advantage of their gathering together on that day in order that he might preach to them. Such may be the experience of any missionary to the Jews today.

(2) *The Sabbath in the Epistles*. Turning to the Epistles, it will be seen in this portion of the Scriptures, as in the Book of Acts, that no Christian is said to have observed a Sabbath day. It is highly probable that some in the early church who were drawn into the observance of the law were also complicated with issues of Sabbath-keeping; but the Spirit of God has omitted every such incident, if such there was, from the pages of Scripture. Thus the Inspired Record does not reveal the complication of one believer with the Jewish Sabbath, even as an error in conduct; nor are sinners termed Sabbath-breakers.

Upon examination of the direct injunctions and doctrinal teachings of the Epistles, it is discovered that the word *Sabbath* is used but once, the term *seventh day* mentioned in one passage only, and the legalistic observance of a *day* is referred to but once. These passages deserve particular attention:

Colossians 2:16–17. In the context in which this Scripture is found, the Apostle warns believers against any complicity with the law, or works-covenant,

since they have been transferred to a position under grace. The passage states that they have been made “complete” in Christ, to which estate nothing could ever be added; hence, for the one who is in Christ the objective of all meritorious works is already gained, and the legal obligation to do good works is forever met (vs. 10). The believer is also said to be “circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” Therefore, since the flesh—the one thing the law proposed to control—is, in the sight of God, put away, there is no need of the law. The Jewish child was circumcised on the eighth day, which was the first day of a new week following the passing of a completed week. The circumcision on the eighth day, or first day of a new week, typified the deliverance from the old creation which would be accomplished for believers through the resurrection of Christ from the dead; for in that death He bore all the curse of the old creation. For this reason the believer under grace is not called upon to celebrate any aspect of the old creation which was represented by the Sabbath (vs. 11). The one who is saved has been “buried with him in baptism, wherein [i.e., the baptism] also ye are risen with him through the faith of the operation of God [his own faith in God’s power], who hath raised him from the dead.” The use of the aorist tense in connection with the reference to a burial with Him in baptism, makes that burial out as being contemporaneous with the circumcision just mentioned. Therefore it is evident that the baptism with the Spirit which vitally relates the believer to Christ is in view (1 Cor. 12:13; cf. Gal. 3:27). In that baptism, as in no other, the Christian partakes of all that Christ is, and all that Christ has done. He shares in Christ’s crucifixion, death, burial, and resurrection (Rom. 6:1–10). With the old creation thus buried in the tomb of Christ, the believer is in no wise obligated to any observance related to the old creation (vs. 12). Again, the believer has been delivered from the law by no less an undertaking than the nailing of the law with its handwriting of ordinances to the cross. After this great transaction, how can the child of God reasonably recognize the law in any respect whatsoever (vs. 14)? To the one who is thus complete in Christ, circumcised in Christ, buried with Christ, and delivered from the authority of all handwriting of ordinances, the Apostle writes: “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 [day]: which are a shadow of things to come; but the body [substance] is of Christ.” All these were essential features of the law (1 Chron. 23:31; 2 Chron. 2:4; 31:3), and as such were to cease in the present age of Israel’s chastisement (Hos. 2:11), and are to be reinstated in the coming kingdom (Ezek. 45:17). They were but

shadows of the Substance—Christ. Having the Substance, the believer is warned against turning to the mere shadow. According to this Scripture, the law, which included the Sabbath day, is abolished. If it is objected that the reference in this passage is to extraceremonial Sabbaths, the contention cannot be sustained; for the word here used is *σάββατα*, which is the exact word invariably used to designate the regular Jewish Sabbath. It is significant, then, that in all the Epistles wherein the believer's obligation under grace is set forth the only use of the word *Sabbath* is under absolute prohibition concerning its observance, and that it is there held to be in conflict with the most vital and superseding elements of grace.

Hebrews 4:4. In this passage the one reference in all the Epistles to the *seventh day* is found. We read: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." As before, the occasion for this reference to a seventh day is explicit in the context. In the whole passage (4:1–13) Hebrew Christians are warned lest, as their fathers failed to enter into rest under Joshua (vs. 8), they themselves should fail to enter, experimentally, into the rest provided in the finished work of Christ, of whom Joshua was but a type. In the application of this passage, it may be noted that the rest under Christ is not for one day in the week, nor is it that Sabbath rest which was due after a six-day strain of meritorious works. It is rather the abiding rest of faith in Another who, as Substitute, has wrought all the "works of God." This blessed rest is promised "to him that worketh not." Likewise, it is in no sense the rest of death. It is rather the rest of Christ's imparted, resurrection life, and that life is ceaselessly active. The extent and character of the activity of the new life in Christ is a violation of every commandment which enjoins a Sabbath day of rest.

Galatians 4:9–10. At this point in this Epistle, the Apostle chides the Galatian believers for observing *days* which are borrowed from the law, and tells them that by the keeping of legal days they have turned from grace to the law: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." The phrase, *weak and beggarly elements*, is a description of the character of the law. As a means of securing moral and spiritual conduct, the law was "weak" since its correct observance was impossible through the "weakness of the flesh" (Rom. 8:3). As a source of heart blessing, the law was "beggarly" (lit., poverty-stricken) as compared to the riches of grace in Christ Jesus. From this consideration of the

passages which describe and define the life of the believer after the cross, it is notable that in these Scriptures there is no example of the observance of a Sabbath day by any believer, and no injunction for such observance. On the other hand, there is the most conclusive teaching concerning the complete ending of the law by the death of Christ, and the most faithful warnings lest the believer shall become ensnared by complicity with Sabbath day observance.

e. *The Sabbath in Prophecy.* There are two distinct aspects of the Sabbath in prophecy: (1) concerning its cessation in this age of Israel's chastisement and (2) concerning its re-establishment when the present purpose in the Church is accomplished.

(1) *The Cessation of the Sabbath.* It is clear from Hosea 2:11 that the chastisement which was to fall on Israel, and which she is now experiencing, would be characterized by the cessation of *all* her solemn feasts and Sabbaths: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Such is the unalterable decree of God, and had one word of this prophecy failed He would have been proved untrue. These Jewish observances which were to cease included *all* her Sabbaths. They ceased at the beginning of this age of grace, so far as any recognition from God is concerned. Otherwise, when will this prophecy be fulfilled? Uninstructed people may impose a solemn feast, or a Jewish Sabbath, upon themselves; but this would accomplish no more than the creation of an abnormal conscience which either accuses or excuses but never satisfies the heart. Such is the invariable effect of self-imposed law (cf. Rom. 2:14–15).

(2) *The Re-Establishment of the Sabbath.* Upon the completion of the present divine purpose in the Church, Israel's Sabbaths will be reinstated. This is assured both for the great tribulation which must precede the glorious coming of Christ, and for the kingdom age which follows that coming. Concerning the great tribulation it is said: "But pray ye that your flight be not in the winter, neither on the sabbath day" (24:20). No Christian has ever been inclined to offer this prayer. The time of its fulfillment does not concern him, nor does he have any relation to a Sabbath day. It will be in the "time of Jacob's trouble," and Israel's Sabbaths will then be observed again. Concerning the kingdom age we read: "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" (Isa. 66:23); "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened" (Ezek. 46:1). This is

according to all prophecy concerning the kingdom. It is then that Israel shall “do all his commandments,” including the Sabbath (Deut. 30:8). The Sabbath must be reinstated; for it is a “perpetual covenant” and sign between Jehovah and Israel, except for such time as He shall cause it to cease in His chastisement of that people (Ex. 31:16).

f. *The Exact Day.* The supposition that an *exact* continuation of weekly Sabbaths is now being kept by all who observe the seventh day, is without foundation. It should be noted: (a) No day is holy in itself. From the natural standpoint, all days are alike and are equally subject to the same physical conditions. A day is holy by divine decree, and that decree is subject to change at the appointment of God. By no means did the day always fall on Saturday, nor were the Sabbaths always separated by six full working days. (b) The Sabbath was to begin with sunset and end with sunset. This was simple enough when ordered for Israel in the small geographical boundaries of Palestine. It is far different when applied to the whole earth, and, as some dare to claim, to heaven as well. No uniformity of the observance of an exact day is possible over the whole earth. While some are keeping Saturday on one hemisphere, others are keeping Sunday (as Sabbath) on the other. Should two persons start from a given point to go around the earth in opposite directions, and both observe each Sabbath from sundown to sundown, upon their return to the starting point, one would be observing Friday and the other Sunday. The question of observing an exact day from sunset is even more perplexing in the far North. The sun sets there but once in six months. In that region, to be Biblical and exact, there must be a twelve-month Sabbath, and a week of seven years. (c) The exact day in which God finished creation and rested is quite unknown. He rested on the seventh day; but it could hardly be proved that sundown on Friday night at a given place on the earth is the perpetuation of the exact moment when God began to rest from His work of creation. Who can trace the exact moment, day, or year, through Eden, the flood, the bondage in Egypt, and the dark ages? Yet apart from the assurance that Saturday at a given place on the earth is the exact day in rotation of weeks from creation, there is no basis for the claim to the sacredness of the exact time to be observed. Ignorant people are too often encouraged in the belief that they are actually celebrating the rest of God in creation when they observe the hours as they fall on Saturday in the locality where they chance to live. It is therefore the *manner* of the observance of the day, and not the exact time, which is in question. Shall it be the seventh day, or the first day? It must be one or the other; for there is nothing more unreasonable, illogical, and unbiblical than the

observance of the seventh day with confusion of Christian issues of worship and service, which is the practice of every Sabbatarian; or the observance of the first day with confusion of the Sabbath law, which is the present practice of Christendom. There would be little occasion for discussion of the question if the simple distinctions between law and grace were recognized.

2. THE BIBLICAL TESTIMONY CONCERNING THE LORD'S DAY. Even a cursory reading of those portions of Scripture which condition the daily life of the Christian will reveal that fact that, while every other fundamental principle of righteousness found in the Decalogue is restated in the teachings of grace, the Sabbath is not once imposed upon the believer. On the contrary, as before shown, there is explicit warning against the observance of a Sabbath day. This is a fact of revelation which should not be overlooked. Throughout the history of the church, a new day has been observed which superseded the Jewish Sabbath, and this change of days has not been contrary to the teaching of the Scriptures, as some insist; it has, rather, been according to the revealed plan and purpose of God. There are certain Biblical reasons for this change:

a. *The Mosaic System Has Ceased.* The whole Mosaic system, including its Sabbath day, has given way to the reign of grace. To this important truth sufficient proof has already been presented; but, in spite of the clearest Biblical statement on this subject, there are two groups of professing Christians who evidently do not receive this divine testimony: (a) those who persist in the observance of the seventh day, and (b) those who observe the first day, but who invest it with the character of the Jewish Sabbath, and observe it on the authority of the law which was given to Israel by Moses. The position of these two classes should be considered separately:

First, those who persist in the observance of the seventh day do so on the claim that, while the law passed away in the death of Christ, the Decalogue is not a part of the law and therefore it, with its Sabbath day, has not been abolished. The answer to this subtle argument is clear and conclusive. Not only is the Decalogue included and embedded in the Old Testament statement of the law, but, in the New Testament, the Decalogue, as has already been shown, is distinctly said to be "the law." In Romans 7:7, the Apostle Paul has written of the tendency of his own heart toward sin. He states: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Thus he refers to the Tenth Commandment as "the law." Furthermore, it is impossible now for any Jew or Gentile to keep the ceremonial law of Moses, and

thus it is evident that the New Testament warnings against law observance could not be a warning against an observance of the ceremonial law. The ceremonial law required for its observance the presence of Jehovah in the holy of holies, an altar, a priesthood, and a temple in Jerusalem. All these prerequisites for the observance of the ceremonial law were withdrawn at the beginning of the present age. The Church of Rome, in its attempt to continue the law system, proposed to meet this difficulty by creating its own altar, temple service, and priesthood, and alleges that the Lord is present in the consecrated bread. The warnings which are found under grace against the keeping of the law are of necessity applicable only to the Decalogue, and not to the ceremonial law. The ceremonial law governed the precise manner of the observance of the Sabbath and there is great unreasonableness, with attending confusion, when an attempt is now made to keep the Jewish Sabbath apart from the ceremonial law. The class of legalists who now try to observe the seventh day, having no way to introduce the ceremonial law, borrow the features of the new day of grace. They hold services, worship, and do much religious work on the seventh day, which, being strictly a day of rest, was never designed to be a day of activity, religious or otherwise, nor was such activity ever allowed on this day during the reign of the law.

Second, there is even greater inconsistency in the position of those who recognize the first day of the week, but invest that day with the character of the Sabbath, and keep the day on the authority of the Law of Moses. Not only has the whole Mosaic system ceased with its Sabbath and every requirement related to that day, but there could be no consistency in borrowing even one of the features of the Jewish Sabbath. This error of borrowing certain features of the Jewish Sabbath is committed by both of these classes of legalists. The Law of Moses was never subject to a *partial* observance. It is a unit; for “what things soever the law saith, it saith to them who are under the law”; and, “the man which doath those things shall live by them”; and again, “cursed is every one that continueth not in all things which are written in the book of law to do them.” There is no Scriptural warrant for a partial acceptance of the law, or a partial recognition of its Sabbath day. The observance of the day with all its requirements must be *perfectly* kept, or *not at all*. The slightest recognition of the least of all the features of the Sabbath commits a person who attempts it to keep the whole law. It therefore follows that the Christian who, while keeping the first day of the week, is influenced in the slightest degree by the Law of Moses concerning a Sabbath day, is, both by Scripture and reason, committed to keep

every feature of the Jewish Sabbath, as well as the whole Mosaic system. For example, the person who adopts even one feature of Sabbath observance on the ground that it is enjoined by the law, is bound by that same Sabbath law to stone to death every person who fails to keep any feature of that law. In fact, if he himself had been so guilty as to observe the first day of the week in place of the seventh, he must bow to the death penalty, in vindication of the righteous judgments of God. This death penalty is the uncompromising provision made in God's Word for Sabbath breakers.

The original heresy of the church was the attempted admixture of law and grace teachings. It is one of the most destructive heresies of the present hour, and at no point of contact do the opposing principles of law and grace become more clearly crystallized than in the question of the exact day which is to be observed. There is no *Christian Sabbath*. The new day which belongs to grace is in no way related to the Sabbath. Observance must be of either one day or the other. To commingle them, as every legalist does, is to frustrate grace.

b. A New Day is Divinely Appointed Under Grace. This new day is also a particular day of the week and has been given a name which is in accordance with its character. Its divine appointment is first recorded in a prophetic message: "The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it" (Ps. 118:22–24). In this Scripture, both the death and the resurrection of Christ are in view. He was the rejected Stone, and His Father, through the resurrection, has made Him the Headstone of the Corner. The resurrection was appointed to take place on a certain day which the Lord had determined, and that day was by divine intention to be celebrated with joy and gladness. The divine commentary on this passage is given through the Apostle Peter as recorded in Acts 4:10–11: "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." Therefore the day which the Lord had appointed when the rejected Stone would become the Headstone of the Corner, is the day of His resurrection. This is the "day which the LORD hath made." It is therefore the Lord's day. In that day men are to "rejoice and be glad."

The Lord's day should in nowise be confused with "the day of the LORD." One is the first day of every week, which is observed as a commemoration of the resurrection of Christ. The other is a prophetic period, which is still future, and

which concerns Israel and the whole creation.

The first Lord's day was the pattern of all the Lord's days that should follow. It began "very early in the morning," when the risen Lord said, "All hail" (lit., rejoice) ! It continued with His precious fellowship, and closed with His benediction of peace. From that early morning to its close it was a day of worship, activity, and joy. The Sabbath, on the other hand, with no less symbolical significance, began with the setting sun, which spoke of complete cessation of activity and of perfect rest.

The Christian has an unchangeable day. He may extend its observance to all days, but he cannot change the one day, which is divinely appointed, any more than Israel, or any one else, could change the divinely appointed seventh day. A change of the first day to another breaks the symbolic meaning of the day as it represents the true relationships under grace. It results in robbing Christ of that glory which is His alone. This is one of the wrongs committed by all those who persist in an attempted seventh-day observance. The two days do not present an optional choice to the Christian. The choice between these days is one which carries either acceptance or rejection of the most vital relationships between Christ and the believer under grace.

c. A New Day is Indicated by Important Events. Beginning with the resurrection, and following it, every event recorded in the New Testament which had important religious significance fell on the first day of the week, or the Lord's day. No greater emphasis through events could be given to this new day than that found in the teachings of grace, and, added to this, is the fact that in these same Scriptures the Sabbath day is wholly set aside. If it be claimed that there is no direct commandment for the keeping of the Lord's day, it should be observed that there is explicit command *against* the observance of the Sabbath day, and that the lack of commandments concerning the Lord's day is both in accordance with the character of the new day, and the entire order of grace which it represents and to which it is related. Mention should be made of the great events which fell on the first day of the week.

On the first day of the week Christ arose from the dead. His resurrection is vitally related to the ages past, to the fulfillment of all prophecy, to the values of His death, to the Church, to Israel, to creation, to the purposes of God in grace which reach beyond to the ages to come, and to the eternal glory of God. Fulfillment of the eternal purposes related to all of these was dependent upon the coming forth of the Son of God from that tomb. He arose from the dead, and the greatness of that event is indicated by the importance of its place in Christian

doctrine. Had not Christ arisen—He by whom all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, He for whom things were created, who is before all things, and by whom all things consist (hold together)—every divine purpose and blessing would have failed, yea, the very universe and the throne of God would have dissolved and would have been dismissed forever. All life, light, and hope would have ceased. Death, darkness, and despair would have reigned. Though the spiritual powers of darkness might have continued, the last hope for a ruined world would have been banished eternally. It is impossible for the mind to grasp the mighty issues which were at stake at the moment when Christ came forth from the tomb. At no moment of time, however, were these great issues in jeopardy. The consummation of His resurrection was sure, for omnipotent power was engaged to bring it to pass. Every feature of the Christian's salvation, position, and hope was dependent on the resurrection of his Lord. Very much depended on the death of Christ, but every value of that death would have been sacrificed apart from the resurrection. When Christ arose from the dead, Christianity was born, and the New Creation was brought into existence. There is nothing in the old order for the believer. He stands on resurrection ground. He belongs only to the New Creation. God is faithful to all that He has wrought in Christ and He, according to His Word, will not suffer the child of the New Creation to go back and celebrate the beginning of the old and fallen creation from which His child has been saved through infinite riches of grace. If the children of grace persist in relating themselves to the old creation by the observance of the Sabbath, it is evidence of their limitations in the knowledge of the Word and will of God; it is to fall from grace.

Since the day of Christ's resurrection is the day in which the New Creation was formed, and all that enters into the Christian's life and hope was brought into being, both according to Scripture and according to reason the Christian can celebrate no other day than the Lord's day.

On the first day of the week Christ met His disciples in the new power and fellowship of His resurrection-life.

On the first day of the week Christ symbolized the new resurrection-fellowship by breaking bread with His disciples.

On the first day of the week He gave them instructions in their new resurrection-ministry and life for Him.

On the first day of the week He commanded the disciples to preach the new message to all the world.

On the first day of the week Christ ascended into heaven as the “wave sheaf.” In fulfilling the Old Testament type and the eternal purpose of God, it was necessary that He should appear in heaven as the earnest of the mighty harvest of souls whom He had redeemed and who came out of that tomb with Him to share His eternal life and glory. So, also, He must, having accomplished the sacrifice for sin, present His own blood in heaven (Lev. 16:1–34; Heb. 9:16–28). Having not yet ascended, He said to Mary, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17). How little the import of this message from Christ was understood then, and how little it is understood even now! That He ascended on that day is evident; for He said unto them at evening of that day, “Behold my hands and my feet, that it is I myself: handle me, and see” (Luke 24:39). He had ascended to heaven, accomplished His work there, and returned to earth to complete His postresurrection ministry.

On the first day of the week He breathed on His disciples and imparted the Holy Spirit to them.

On the first day of the week the Spirit descended to take up His agecharacterizing ministries in the world.

On the first day of the week the Apostle Paul preached to the assembled believers at Troas. The Spirit of God has distinctly emphasized the fact that the Apostle was in Troas seven days. Of necessity, then, the stay in that city included both a seventh day and a first day of the week. The Apostle was thus free to choose either day for his public ministry to the assembled saints. The record reads: “We ... came unto them to Troas ... where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them” (Acts 20:6–7).

The Apostle commanded the Corinthian believer to “lay by him in store,” on the first day of the week, “as God hath prospered him” (1 Cor. 16:2).

d. The New Day Typifies the New Creation. The rite of circumcision, being accomplished on the eighth day, was a suggestion of the spiritual circumcision of the flesh which Christ wrought by His death and resurrection. The eighth day was the first day following a completed week. It is thus a picture of that new order which came through the death and resurrection of Christ. The Apostle writes: “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” (Col. 2:11). Not only has the old nature been judged in the crucifixion, death, and burial of the Son of God, and the new victory in the resurrection life

of Christ been made possible, but, for the believer, the old creation went into that tomb and a New Creation with its heavenly power and glory came out. The old creation was abolished and with it the Sabbath which commemorated it. Only a new standing in the resurrected Christ abides and this both demands and provides a new day. That new day is the eighth day, or the first day following the ending of the old creation.

e. The New Day is Typical of Unmerited Grace. The first day of the week is a type of the facts and relationships which are under grace, while the seventh day is a type of the facts and relationships which are under the law. On the seventh day man rested from all his work. This is in harmony with the law covenant of works, which required a man to do good in order that he might receive the blessing of God. Under the law, six days of faithful labor are followed by one day of absolute rest. On the other hand, the observance of the first day of the week is typical of the believer's position under unmerited grace. He begins with a day of blessing before any works are wrought, and then he is expected to live the following six days in the power and blessing he has received on that day. This is the order of the grace covenant of faith in which all saving grace is first bestowed as a gift from God, and is then followed by a life which is lived in the power of that new relationship with God. A day of rest belonged to a people who were related to God by works which were to be accomplished. A day of ceaseless worship and service belongs to a people who are related to God by the finished work of Christ. The seventh day was governed by an unyielding, ironclad law. The first day is characterized by the latitude and liberty belonging to grace. The seventh day was observed with the hope that by it one might be accepted of God. The first day is observed with the assurance that one is already accepted of God. The keeping of the seventh day was wrought by the flesh. The keeping of the first day is to be wrought by the indwelling Spirit.

f. The New Day Began to Be Observed with the Resurrection of Christ. It is claimed by a certain group of Sabbatarians that the Sabbath was kept by the early church until the day was changed by the Emperor Constantine in the year 321 A.D., or even later by the Pope of Rome. There is no ground for this erroneous and misleading teaching. The Sabbath was never changed. It could not be. A new and far different day in significance, which alone could belong to this age of grace, superseded it. When this age is completed and law reigns again in the earth, the Sabbath will be observed; but in nowise will man have changed the day. There is conclusive evidence that the first day of the week has been observed by the church from the very resurrection of Christ. This evidence is found both (a) in

the Scriptures and (b) in the writings of the early Fathers:

Turning to the Epistles of the New Testament, wherein is conditioned the believer's life under grace, it is discovered that there is prohibition against the observance of a Sabbath day, and that there is not one record that any Christian kept a Sabbath day, even in error. On the other hand, there is abundant evidence, as has been seen, that the first day of the week was observed in the manner consistent with its significance.

The testimony from the early Fathers is also conclusive.

Eusebius, 315 A.D., says: "The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it would not be proper to terminate our fast on any other day but the resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

Peter, Bishop of Alexandria, 300 A.D., says: "We keep the Lord's Day as a day of joy because of him who rose thereon."

Cyprian, Bishop of Carthage, 253 A.D., says: "The Lord's Day is both the 1st, and the 8th day."

Tertullian, of Carthage, 200 A.D., says, speaking of the "sun worshipper": "Though we share with them Sunday, we are not apprehensive lest we seem to be heathen."

Clement of Alexandria, 194 A.D., says: "The old sabbath day has become nothing more than a working day [to Christians]."

Irenaeus, Bishop of Lyons, 178 A.D., says: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day."

Bardesanes, 180 A.D., says: "Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together and on the appointed days we abstain from food."

Justin Martyr, 135 A.D., says: "Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world and Jesus Christ our Saviour, on the same day, rose from the dead." "And on the day called Sunday all who live in cities or in the country gather together to one place and the memoirs of the Apostles or the writings of the prophets are read as long as time permits." "On the Lord's Day all Christians in the city or country meet together because

that is the day of our Lord's resurrection; and then we read the apostles and prophets. This being done, the president [presiding minister] makes an oration [verbal admonition] to the assembly exhorting them to imitate and to practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper."

Ignatius, Bishop of Antioch, 110 A.D., says: "Those who walked in the ancient practices attain unto newness of hope no longer observing sabbaths, but fashioning their lives after the Lord's Day, on which our life also rose through him, that we may be found disciples of Jesus Christ, our only teacher."

Barnabas, one of the Apostolic Fathers, 70 A.D., says: "Finally He saith, 'Your present sabbaths are not acceptable to me. I shall make a new beginning of the eighth day, that is the beginning of another order of the world,' wherefore also we keep the Lord's Day with joyfulness, the day also on which Jesus rose from the dead."

Also, the "Didache of the Apostles," 140 (perhaps, 70) A.D., says: "On the Lord's own Day do ye gather yourselves together and break bread and give thanks."

By this line of unbroken testimony the evidence concerning the observance of the Lord's day is carried back to the days of the writings of the New Testament. It is quite true that emperors and popes have made decrees regarding the first day of the week. Everything was done that could be done to persecute the Jew, and to abolish Jewish practices; but the Jewish Sabbath passed, and the new day came to be, not by the decree of man, but by the resurrection of Christ which brought in all that the Lord's day signifies.

g. The New Day Has Been Blessed of God. Christians have observed the Lord's day under the evident blessing of God for nearly 2000 years. Among them have been the most devout believers, the martyrs, the missionaries, and a countless throng of those who would have passed through any trial or persecution to know and do the will of God. It is a very serious charge to say that all these faithful saints have been disobedient, or as some Sabbatarians now call all Christians who do not keep Sabbath, "heretics, deceivers, having the mark of the Beast, and blinded by Satan." The gospel of grace is by these people replaced by "another gospel," which is to the effect that only those who keep the Sabbath will be saved; and they also teach that God has "forsaken His church" and that she is "abandoned to Satan who rules her." In spite of the fact that God has never once imposed the Sabbath upon the age of grace, they make the preaching of the Sabbath their major theme, and, in seeming bitterness, do not hesitate to hinder the good works

of all who love and keep the Lord's day. Along with the error of preaching the law in place of the gospel, these Sabbatarians hold and teach other misleading heresies and unbiblical doctrines. Being so much in error concerning many fundamental doctrines of the Bible, it is not strange that they persist in Sabbath legality.

The reasons for keeping the Lord's day, or the first day of the week, are clear and sufficient to those who will receive the teachings of God's Word without prejudice.

IV. The Final Transformation

As stated above, very much that enters into the New Creation reality is already an accomplished fact in the believer. Every aspect of his salvation is a distinctive quality in the new order of being which he is, especially the new position in Christ. However, there are at least three great benefits which, though assured by all the faithfulness of infinity, are yet deferred. Though mentioned before, attention should be given more at length to these particulars.

1. RELEASE FROM THE SIN NATURE. At the end of his pilgrim journey, there is for the believer a release from the lifelong conflict with the sin nature. He will have sustained a warfare with the *cosmos* world and with Satan; but these are forces from without whose pressure will be withdrawn forever. The release from the sin nature involves a constitutional change—the removal of a force from within which has been an integral part of the believer all his days. The great Apostle included himself—and it was true of him at the time of his deepest spiritual development—when he said, “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17). The end of this conflict was anticipated by him when he wrote as the closing testimony of his life, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: 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” (2 Tim. 4:6–8).

2. THE ACTUAL OCCUPATION OF HEAVENLY CITIZENSHIP. In this aspect of the Christian's release, there is a conveyance from this sphere of ambassadorship, from this existence as a stranger and pilgrim, into that home-center in glory

which has been held by right and title, though unoccupied, from the moment of salvation through Christ. No imagination can portray nor can language describe this stupendous change with its transfer from earth to heaven, from part knowledge to whole knowledge, from seeing through a glass darkly to seeing face to face, from association with fallen humanity to fellowship with glorified saints and angels, from a death-doomed body to a glorious, eternal body, from earthly hovels to the mansions He has gone to prepare, and from an existence which is defined as “absent from the Lord” to that which is characterized by His immediate presence. The Patmos seer avers:

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); 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 (Rev. 20:4); And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads (Rev. 22:1–4).

3. THE POSSESSION OF A TRANSFORMED BODY. The third deferred feature of salvation to be realized at the end of this life and which makes its contribution to the sum total of that which constitutes the Christian a new creation, is the reception and occupancy of a transformed body. In respect to the physical or material part of the believer, a stupendous metamorphosis awaits him. Though two possibilities of process are held before him, the end is the same in either case. He may go by the way of death and resurrection, or he may go by translation; yet a standardized reality awaits him. He will have a body like unto Christ’s glorious body (Phil. 3:20–21).

As is to be expected, there is a central and exhaustive portion of Scripture bearing on so great a theme as the resurrection of the believer’s body; and that Scripture is 1 Corinthians 15:20–23, 35–57. In the first section—15:20–23—the resurrection of the believer’s body is seen in its order as preceded by the resurrection of Christ, with the present period between the first and second advents intervening, and followed by the resurrection of all humanity—which resurrection is termed “the end” resurrection, or the last in the order of resurrections (cf. Rev. 20:12–15)—and separated from the believer’s

resurrection by Christ's reign and authority which must continue until all enemies are under His feet. This period is determined with regard to its duration by the testimony of Revelation 20, and is declared to be a thousand years (cf. 2 Pet. 3:7–10). In this time the Church, having been raised and translated, is reigning with Christ (Rev. 20:4).

The second section of this central passage presents the essential facts related to the resurrection of the bodies of those that are Christ's. If the question—natural, indeed—be asked, “How are the dead raised up? and with what body do they come?” (1 Cor. 15:35), the answer is that, as there is a great variety of forms and bodies in God's creation, it is not strange that God will give the believer a transformed body in resurrection, or in translation. Concerning the transformation that comes by resurrection, there are four contrasts drawn: (a) that sown—note this significant synonym for the word *burial*—in corruption is raised in incorruption; (b) that sown in dishonor, or humiliation, is raised in glory; (c) that sown in weakness is raised a powerful body; and (d) that sown as a natural body—adapted to the soul—is raised a spiritual body, i.e. adapted to the human spirit. This aspect of truth is concluded with the assuring words: “And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (vs. 49).

Over against this is the engaging truth that some will not die, or “sleep,” but will be translated in their living state. They are not to go to heaven burdened and restricted by this body of limitations. They being mortal—alive in the flesh—will put on immortality. The change is sudden and complete. It is wrought “in a moment, in the twinkling of an eye.” The trump shall sound and the dead in Christ shall be raised incorruptible, but those living—and the Apostle again rightly includes himself as one who entertained this blessed hope—shall be changed. The decree and purpose of God cannot fail: “For this corruptible must put on incorruption, and this mortal must put on immortality.” All of this, and translation is far better than having to die first, is stated by the Apostle when he says, “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15: 51–53).

Though He did not see corruption (Ps. 16:10; Acts 2:27, 31), Christ's present body is the pattern of the believer's resurrection body. Here it may well be restated that Christ's resurrection was vastly more than a mere reversal of death;

and such, indeed, will be the character of the believer's glorified body. The Scriptures record restorations from death back into the present sphere to die again (cf. 2 Kings 4:32–35; 13:21; Matt. 9:25; Luke 7:12–15; John 11:43; Acts 9:36–41; 14:19–20). One has but to reconsider the four great changes listed above which are recorded in 1 Corinthians 15:42–44 to be assured that a different form of resurrection awaits the body of the child of God who has died, quite diverse from any restoration ever accomplished in human history. The transformed, resurrected body will be limitless in power, infinite in glory, eternal in endurance, and adapted to the spirit. Such is the particular glory each individual will contribute to the whole New Creation.

All this is assured both by unfailing promise and by incomprehensible rights through identification with the glorified Savior. Being thus in Christ and therefore possessing all the values of His death and resurrection as fully as those values would be possessed had one actually died in Christ's death and been actually raised in His resurrection, there is nothing unreasonable in the disclosure that the body, too, will yet be raised and be changed that it may be like His glorious body (Phil. 3:20–21).

The Apostle writes in Romans 8:23 of the "redemption of our body." This phrase evidently comprehends the metamorphosis which is wrought either by becoming incorruptible or immortal. This truth respecting the redemption of the body closely parallels the resurrection doctrine; for the saints are redeemed in this present estate, and yet their bodies are to be redeemed—which is similar to the fact that, though they are now raised in Christ, their bodies are yet to be raised or changed.

Conclusion

In concluding this the sixth figure of relationship between Christ and the Church, it may be said that extended space has been claimed for this aspect of truth in view of the fact that it incorporates the doctrine of the believer's position in Christ as the new federal Head, the doctrine of Christ's resurrection, and the doctrine of the resurrection or translation of all who are in Christ. These are great and distinctive Christian tenets which logically appear at this point in an ordered system of theology.

Chapter VI

SEVEN FIGURES USED OF THE CHURCH IN HER RELATION TO CHRIST (VII) THE BRIDEGROOM AND THE BRIDE

THIS, THE LAST of the seven figures which speak of the relationship between Christ and the Church, is distinctive in certain respects, and may be developed by noting as points: (1) the type as contrasted with Israel, (2) as a delineation of Christ's knowledge-surpassing love, (3) as an assurance of the Consort's authority, (4) as a revelation of the Bride's position above all created beings, (5) as a surety of infinite glory, (6) the Bride types, and (7) the meaning of this figure.

It is evident that the majority of these distinctions are anticipations of realities to be enjoyed in ages to come. In this respect this figure serves a specific purpose and introduces contemplations into which no man may enter fully either in understanding or expression.

This discussion may well follow the general order of topics indicated above.

I. Contrasted with Israel

The constant source of doctrinal error through confusing the truth respecting Israel with that of the Church is no less evident in this figure than previously. One of the inaccuracies of that indefatigable student and scholar, Dr. Ethelbert W. Bullinger—which inaccuracy, along with others, he recanted before his death—was the theory that Israel is the Bride of Christ while the Church is His Body. The supposedly convincing argument is that the Church could not be both the Body and the Bride at the same time; whereas, the Church, as has been seen, is related to Christ by seven symbolisms, all of which are not only true but are required if the extent of this relationship is to be disclosed. It has been indicated, also, that there is in Israel's relationship to Jehovah a truth which parallels whatever may be revealed respecting Christ and the Church. The figure of the Bridegroom and the Bride is no exception. Even so clear a writer and teacher—usually free from misconceptions—as Sir Robert Anderson attempted to sustain the Israel-bride theory. In a footnote on page 200 of his book *The Coming Prince* (2nd ed.) he wrote: “In Scripture the church of this dispensation is symbolized as

the Body of Christ, never as the Bride. From the close of John Baptist's ministry the Bride is never mentioned until she appears in the Apocalypse (John 3:29; Rev. 21:2, 9). The force of the 'nevertheless' in Eph. 5:33 depends on the fact that the Church is the *Body*, not the Bride. The earthly relationship is readjusted by a heavenly standard. Man and wife are *not* one body, but Christ and His church are one body, therefore a man is to love his wife 'even as himself.'" Each one of these arguments is easily refuted. (1) If Israel is the bride, then Israel must occupy heaven rather than the earth and surpass the Church in exaltation with no doctrinal understructure, such as is revealed respecting the New Creation, to sustain that superior position. (2) It is not strange that the Church is not referred to more often as the Bride, since she does not become the Bride until she is in the glory; and certainly no Scripture terms Israel as the Bride now or ever. (3) That the husband and wife are "one flesh" is the equivalent—within the latitude of a symbol—of the idea of one body.

A parallel between the Church as the Bride and Israel's relation to Jehovah is seen in the fact that Israel is said to be the apostate wife of Jehovah who is yet to be restored. Certainly a wide distinction obtains between an espoused virgin (2 Cor. 11:2) and a repudiated wife. Scriptures bearing on Israel as Jehovah's wife are: "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel" (Isa. 54:5); "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. ... Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. ... Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD" (Jer. 3:1, 14, 20); "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" (Gal. 4:27). Added to these, are two passages much too long for quotation, namely, Ezekiel 16:1–59 and Hosea 2:1–23. The former of these Scriptures is Jehovah's scathing repudiation of the nation with whom He entered into covenant and whom He made His own (vss. 8, 59); yet Israel will be restored (vss. 60–63). Similarly in Hosea 2:1–23 Jehovah's repudiation of Israel is again described and the prophet is appointed to enact in his own home the situation of Jehovah in relation to His apostate wife, and as an object lesson to Israel. These passages should not be slighted. Several New Testament Scriptures deserve specific

consideration:

John 3:29. “He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.”

Such is the testimony of John the Baptist, the greatest of all prophets and the closest in personal relation to Christ; yet he disclaims a place in the Bride of Christ. What he did claim is well stated by Dr. Marvin Vincent thus: “Friend of the bridegroom. Or groomsman. The term is appropriate to Judaea, the groomsmen not being customary in Galilee. See Matt. 9:15, where the phrase *children of the bridechamber* is used. (See on Mark 2:19). In Judaea there were two groomsmen, one for the bridegroom, the other for his bride. Before marriage they acted as intermediaries between the couple; at the wedding they offered gifts, waited upon the bride and bridegroom, and attended them to the bridal chamber. It was the duty of the friend of the bridegroom to present him to his bride, after marriage to maintain proper terms between the parties, and especially to defend the bride’s good fame. ... The Baptist represents himself as standing in the same relation to Jesus” (*Word Studies in the New Testament*, II. 105–6).

Romans 7:4. “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.”

While the passage refers only to the individual in its first application, it does bear the essential truth of a union between Christ and the believers who comprise the Church.

2 Corinthians 11:2. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.”

The force of this text is somewhat weakened by the insertion of the words “you as”—they being italicized, the translators admit by so much that the addition of these words is their own. The direct statement made by the Apostle is, *that I may present a chaste virgin to Christ*. He certainly is not contemplating Israel.

Galatians 4:19–31. Here the Apostle distinguishes between the children of Hagar and the children of Sarah. The latter are wrought by promise and therefore free. It is true that the actual children of Hagar represent no divine purpose beyond that made to Abraham (Gen. 17:20), and that the children of Israel are of Sarah’s line; but as an illustration of two groups—one under the law—and the other free from the law—these two women are symbolical. This reasoning is

drawn from the fact that Hagar was a bondswoman and thus represents the Israelites under law. Sarah was free and represents those who through Christ are free (cf. Gal. 5:1–4). Israel is always under law when dealt with nationally by Jehovah, even in the coming kingdom age (cf. Deut. 30:8). The wife of a monarch is not under governmental laws any more than the king. To make Israel the Bride is to elevate Hagar to the place which Sarah occupies. The Church alone has been delivered from the law.

Ephesians 5:25-33. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

Doubtless the discussion of the Israel-bride theory centers more on this Scripture than on any other. Sir Robert Anderson, cited above, asserts that “the force of the ‘nevertheless’ in Eph. 5:33 depends on the fact that the Church is the *Body*, not the *Bride*”; but every sentence in this extended context refers to the relation which exists between the husband and the wife illustrating the union between Christ and the Church. The opening of the theme, where the subject would naturally be announced, is of husbands loving their wives as Christ loved the Church (vs. 25). An unprejudiced reader would hardly be impressed with the claim that this Scripture refers to the relation suggested by the head and the body. Dr. C. I. Scofield supplies a clarifying note in his *Reference Bible*: “Verses 30, 31 are quoted from Gen. 2:23, 24, and exclude the interpretation that the reference is to the Church merely as the body of Christ. Eve, taken from Adam’s body, was truly ‘bone of his bones, and flesh of his flesh,’ but she was also his wife, united to him in a relation which makes of ‘twain ... one flesh’ (Mt. 19:5, 6), and so a clear type of the church as bride of Christ” (p. 1255). The only reference in this context to the body is advanced with a view to asserting the fact that as a man naturally—as all do—loves his own body, in like manner should he love his wife who by the marriage union has been constituted a part of his

flesh. It is significant that worthy commentators, almost without exception, have interpreted this passage as a developing to great fullness the truth that Christ is the Bridegroom and the Church the Bride.

Revelation 19:7–8. “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

This scene is in heaven—after the removal of the Church from the earth—where the marriage takes place. The Bride by her own soulwinning ministry has made herself ready. She is clothed in white and constituted *righteous*. Israel, as a nation, is never seen in heaven, nor are they as a people, as is true of the Church, constituted righteous. Though termed “a holy nation,” that holiness is relative rather than absolute.

Revelation 21:1–22:7 and Hebrews 12:22–24. These extended Scriptures are cited at this point only that their testimony may be included relative to the new Jerusalem and its inhabitants. The fact that this marvelous city “comes down from God out of heaven”—three times stated (Rev. 3:12; 21:2, 10)—may well indicate that the city is not the heaven from which it proceeds. Its inhabitants are enrolled in Hebrews 12:22–24. Among these is an innumerable company of angels, the Church of the first-born, the spirits of just men made perfect, the Father, and the Son. The city is thus seen to be cosmopolitan to a large degree and, apparently, is more characterized by the Church than by the other created companies indicated. It is styled “the bride, the Lamb’s wife.” If the earthly people as such are present they are indicated by the phrase, “the spirits of just men made perfect.”

Matthew 25:1–13. This familiar context which sets forth Christ’s own account of Israel’s judgments under the figure of the ten virgins enters directly into the question concerning Israel as the Bride of Christ. The scene is on the earth and the time is the return of their Messiah in power and great glory to take the Davidic throne, to conquer and judge the nations (Ps. 2:7–9; Isa. 63:1–6; Matt. 25:31–46; Rev. 19:11–16). It is then that the nation Israel will be judged relative to their worthiness to enter their covenanted kingdom on the earth. Since the realization of these covenant blessings in the kingdom have been held as an incentive before that people in all their generations, it is reasonable to believe that all Israel will be raised and pass through this great assize. The judgment of Israel is anticipated in many Old Testament predictions, notably Ezekiel 20:33–44 and Malachi 3:1–6. The first of these passages foresees this great judgment as

determined by God and indicates that it will occur in the very wilderness in which Israel was detained in judgment when returning from Egypt (vs. 35). It is in this judgment that Israel will be purified by the purging out of rebels (vs. 38). The second passage—Malachi 3:1–6—announces the same final judgment, but declares it to be at the time and in connection with the second advent of Christ. Both advents are in view in this Scripture and, as in all Old Testament previews, they are seen as one vast divine undertaking. This prophecy foresees John the Baptist, and yet the actual judgment comes with the second advent (cf. Ps. 50:1–7; Mal. 4:1–2).

The central passage bearing on Israel’s judgment is from the lips of Christ and is found in the Olivet Discourse, Matthew 24:37–25:30. Having predicted the oncoming tribulation (24:9–28) which concerns Israel, the Savior describes His second advent in power and great glory (24:29–31). This portion is followed with warnings to Israel and predictions respecting their judgment that will take place when the King returns. The passage which relates the parable of the ten virgins (Matt. 25:1–13) opens with this declaration: “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom” (vs. 1). Old manuscripts—especially the Vulgate—add the words *and the bride*. That is, the ten virgins went forth to meet the Bridegroom and the Bride. Similarly, verse 10 which reads, “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut,” should add—as in the R.V. and all corrected translations—the word *feast*. That is, they that were ready went in to the marriage feast—not the wedding, which will have already taken place in heaven (cf. the marriage supper of the Lamb—Rev. 19:9). Words of the Savior on this same theme, recorded in Luke 12:35–36, clarify this whole situation: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” That Israel is indicated by the term *virgins* is not confined to this context. The 144,000 of Revelation 14:1–5 are, in verse 4, said to be virgins; and in Psalm 45:8–17 a prophetic picture is drawn of the millennial palace, and announcement is made of those who will have right to be in it. These include the King, and on His right hand the Queen—the Church—and speaking of the Queen and her companions, the writer says, “She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king’s palace” (vss. 14–

15). It is significant that the virgins will be presented to the King and Queen and that, to this end, they shall “enter into the king’s palace.” As Israel on the earth is indicated in the parable of the virgins and that such shall then—those that are found worthy—enter the palace, in like manner Israel is seen in Psalm 45—not as the Queen or Bride—but as companions who are the honored guests in the kingdom. The term *virgins* can be applied with propriety to a people now in chastisement for their unfaithfulness, only in the sense that they are a redeemed nation and under the unalterable purpose of God (cf. Rom. 11:29).

From these Scriptures the evidence is conclusive that the Church is the Bride of Christ and that Israel will have her place of honor in the kingdom as companions of the Bride.

II. A Delineation of Christ’s Knowledge-Surpassing Love

The Apostle prayed that the Ephesian saints might be able to comprehend along with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge (Eph. 3:18–19). To him it was clear that only by divine illumination would such knowledge be attained. He had prefaced this petition with the request that they might be “rooted and grounded in love.” The love in which they might be rooted and grounded is not some feeble love these believers might experience toward God, but it is the love of God toward them—the love which has chosen them, which has predestined them, which has adopted them, which has made them accepted in the Beloved, which has redeemed them, which has provided an inheritance for them, which has sealed them by the Spirit, which has quickened them, and which has raised them and seated them in the heavenly in Christ Jesus. To be rooted and grounded in such love is to have entered sympathetically and understandingly into the measureless revelation of that love. So, also, with this experience of understanding of the divine love in general, there is to be a comprehending of the knowledgesurpassing love of Christ in particular. Graphic, indeed, is the language employed here which assigns to this particular love the dimensions of space—breadth, length, depth, and height—but these are dimensions which are infinite.

Twice in Ephesians 5, the Apostle cites the infinite sacrifice of Christ as the expression of infinite love: “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (vs. 2); “Husbands, love your wives, even as Christ also loved the

church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (vss. 25–27). It is the Good Shepherd that giveth His life for the sheep, and it is the privilege of each believer to come into the consciousness of the personal as well as limitless character of Christ’s love. The Apostle Paul could say, “who loved me, and gave himself for me” (Gal. 2:20). The Apostle John could think of no greater distinction by which he himself might be identified than that he was that disciple whom Jesus loved. When Jesus wept at the tomb of Lazarus, the Jews said, “Behold how he loved him!” (John 11:36). The very word *beloved*, as used often in the New Testament—as “brethren beloved of the Lord” (2 Thess. 2:13)—may be considered as an injunction, namely, *Be the object of His love*. As a child in a normal home is not held accountable in the matter of paying the expense his presence creates but is fulfilling his highest purpose as the object of the love of his parents, so the believer is the “beloved of the Lord.” It is true that this love will “constrain” the one thus beloved to sacrificial service (2 Cor. 5:14) and the believer should love Him by whom he has first been loved, but such manifestations are only by-products or reflections of the infinite love of Christan unchanging, unending love; for “having loved his own which were in the [*cosmos*] world, he loved them unto the end” (John 13:1); but, in this relationship, there is no end, hence no cessation of His love. Here the Song of Solomon enters with its foreshadowing of the love that will exist forever between Christ and the Church. It is this incomprehensible love from which the child of God can never be separated. The Apostle writes, “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38–39).

III. An Assurance of the Consort’s Authority

In that sense in which other citizens are subjects the wife of the king is not a subject of the king. As the word *consort* suggests, she is a cosharer in his reign. No actual responsibility may be allocated to her, but the fact remains that she is governing rather than being governed. This distinction becomes momentous when recognized in relation to the King of kings and His Consort, the Church. As the designation King-Priest indicates that Christ will reign as well as exercise

priestly functions, so the title “royal priesthood” applied to the Church (1 Pet. 2:9) classifies that group as coreigners rather than subjects of the King. That the Church will reign is clearly asserted in Revelation 20:4–6, “And they lived and reigned with Christ a thousand years. ... but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

IV. A Revelation of the Bride’s Position Above All Created Beings

The Church as Bride of the Lamb—the Second Person of the Godhead—attains to an exalted position by virtue of His infinite majesty which could not be attained by any creature in any other way. The Lord Himself speaks of this sublime elevation when He said, “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 14:3); “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me” (17:24). The very place to which He refers is especially prepared, as though no existing realm of glory could be worthy of His Bride. A moment’s meditation on the exaltation of the Son of God and the incomparable reality of it in relation to time and eternity, to earth and heaven, and to men and angels, that the Church will have been called out and prepared without spot or wrinkle or any such thing, will compel the conclusion that the Church’s elevation is, like that of her Bridegroom, far above principalities and powers. Of His elevation it is said, “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” (Eph. 1:20–21).

V. A Surety of Infinite Glory

Closely related to the high and holy position which as Bride of the Lamb is accorded the Church, is the corresponding truth that she will be glorified with Him in His glory. A glance at an unabridged concordance will reveal the fact that a vast body of Scripture concerns this coming glory. Upwards of 180 times this word is used in the New Testament, and the major portion of the references bear on the glory of Christ. Due consideration should be given to the glory that He had with the Father before the world was (John 17:5), the glory which John testifies was manifest in the incarnation, the glory of the transfiguration, the

glory of the resurrection, and the glory He now has in heaven (Rev. 1:13–18). When all this glory is estimated, it will not be difficult to understand why He is called *the Lord of Glory*, or what is meant when it is said that when He comes again it will be with power and great glory. Nevertheless, He who is crowned with glory and honor is bringing many sons into that glory (Heb. 2:9–10). Christ’s own petition is that believers may behold His glory (John 17:24); and that they will share that glory is asserted by the Apostle when he wrote, “if so be that we suffer with him, that we may be also glorified together” (Rom. 8:17), and “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4). The believer’s body is to be changed from a body of limitations to a body of glory (1 Cor. 15:43), even like His glorious body (Phil. 3:21) .

VI. The Bride Types

Whether they be designated types or only analogous incidents is of small moment compared to the fact that certain Old Testament marriages are, when devoutly contemplated, almost inexhaustible foreshadowings of the union between Christ and His Church. To the natural discernment, the records of the various brides of the Old Testament are artless tales of human love; yet, to the enlightened mind—and this is true of all typology—they are full of spiritual meaning. The human story is itself beautiful; but its typical outreach tends to unveil the deepest realities of divine grace as that grace may be seen in the union between Christ and His Church. The great field of typology and its place in the divine revelation cannot be introduced here, but is reserved for a later consideration. It may be observed, however, that a type is a divinely purposed anticipation which illustrates its antitype. It is not the prerogative of the type to establish truth; that function belongs to the antitype. On the other hand, it is the purpose of the type to enhance, as an illustration, the force of the truth belonging to the antitype. The Passover-lamb type floods the redeeming grace of Christ with richest meaning, while the redemption itself invests the type with treasures of truth which would not be dreamed of. In its scope, the type is a prediction of the antitype, and, being designed of God, is not to be rated as a mere speculation. It is a vital feature of inspiration. It is distinctly a divine arrangement and intention. He who declares anything to be a type is at once obligated to demonstrate that the similarities are more than accidental, that they display divine purpose. Such vital comparisons are anticipated in the field of truth

indicated in 1 Corinthians 10:11 (Greek).

Of the various unions of the Old Testament which men have defended as being typical of the Church in her relation to Christ, only two will be considered at any length here. It is reasonable to suppose that when an account is given of the marriage of any man of the Old Testament who is himself a type of Christ, that marriage may have typical signification. Moses is a type of Christ as Deliverer; thus Zipporah his wife, taken from the Gentiles while he was away from his brethren, is a suggestion of the calling out of the Church during the period between the two advents of Christ. David is a type of Christ, and, of all his wives, Abigail serves best to illustrate the true Bride. She left all to be joined to David. Boaz, too, is a type of Christ as Kinsman Redeemer; and Ruth, the poor Moabitess, discovering that Boaz would not rest until he had finished the redemption which would place her as coinheritor of all his position and wealth, gave herself to him as the one beloved. Solomon is also a type of Christ, and, in spite of his failure, stands as that son of David to whom the kingdom shall be given. Of all the marriage unions into which Solomon entered, the Shulamite of the Song of Solomon is the one who best expresses the love for her bridegroom. The “daughter” of Psalm 45 is not a type, but is rather the preview of the Church “all glorious within” as she stands with the Messiah-King in the millennial palace. The two brides who deserve specific attention are:

1. EVE. No discussion is herewith indicated relative to the fact that Adam is a type of Christ, though, apart from the truth that each is the head of a creation of God, all else between the two is contrast. Three passages are especially important, namely, Romans 5:12–21, 1 Corinthians 15:21–22, and 45–49. The first of these Scriptures draws the contrast between the ruin which came to the first creation by Adam’s sin and the exalted blessing which comes to the new creation by the death and resurrection of Christ, the Last Adam. The second passage—1 Corinthians 15:21–22—contrasts death with life. “As in Adam all die, even so in Christ shall all be made alive.” This is a reference, evidently, to the universality of resurrection as announced by Christ in John 5:25–28, since in the Corinthian text the Apostle goes directly on to name the succession of resurrections which includes all that ever live on the earth. The third passage, 1 Corinthians 15:45–49, contrasts the present body—adapted to the soul—with the glorious body that is to be—adapted to the spirit. No more could be said of the first Adam than that he was one who *received* life, while the Last Adam is the Source of all life. The outstanding features of this type are (a) that of derivation

and (b) that of identity.

(a) Eve was formed out of a wound in Adam's side when he was submerged in a deep sleep (Gen. 2:21–22), which typically suggests the fact that the Church is made possible through the blood of Christ which flowed from His side in death. At this point the appropriateness of the symbol of the pearl as a representation of the Church (Matt. 13:45–46) is seen. As the pearl is formed in the shell of the fish by accretion—a vital formation from a living thing—and probably from a wound caused by the presence of an irritating foreign substance, so the Church owes her existence to that blood which the Savior shed. Likewise, though the pearl is formed in the triple darkness of the mud in which the shell is embedded, the darkness of the shell itself, and the darkness of the deep sea, yet as no other gem it, when brought to the light of the sun, has power to catch the rainbow glory of that light and to reflect its splendor. It is thus that the Church, though being formed in the darkness of the world, will, when ushered into His presence, reflect that surpassing glory which belongs to Christ alone.

(b) As Adam recognized Eve to be a living part of himself—“bone of my bones, and flesh of my flesh” (Gen. 2:23)—thus the truth is foreshadowed that the Church is in Christ and has no existence apart from Him. Each believer has become a member of that new Headship and knows no identity apart from that relationship.

In the book, *The Brides of Scripture*, J. Denham Smith writes:

In passing, let me suggest that the question of the Church's oneness with Christ involves the most important consequences, not only in our spiritual judgment, but also in our moral feelings and outward life; for unless we know what we are and what we have, we cannot know how to live. After all that is said by those who profess to believe in it, it is, I suggest, but little understood. It goes beyond all human and angelic blessedness. It was in God's purpose before all dispensations, and will, it would appear, continue when dispensations will have for ever ceased (Eph. 3:21). In its nature the Church is as Christ is. Can anything be more wonderful? It places us, as Paul says, “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come.” I know there may be a kind of interest, a hankering of the heart after the thought of a *kingdom*, or the idea of *bride*, in which there may lurk not a little of nature. Kingdom and bride are indeed dear to Christ—the purchase of His death. But in the truth of oneness, all else is lost in Christ Himself; the Church is as Christ. We shall be as Eve was with Adam, the twain without losing their identity counted as one person; so that even after being taken from him, and when raised up with him, the Lord called *their* names ADAM, just as Christ and His members are said to be “THE CHRIST,” which they are—THE MYSTICAL CHRIST. There are few, I believe, who see it thus. The path of wisdom respecting it is a narrow one. What we desire here so especially is rightly to divide the Word of Truth. Let us dwell for a moment on the wonderful thought what we are thus in Him; yea, of being one with Him from all eternity; and on all those rich blessings in John 17, and in Colossians and Ephesians, which language fails to describe; and then think of what a kingdom is. A kingdom is not one with him who is over it; but the Church being as Christ is, yea, one with Christ, will reign with Him over it.—3rd ed., pp. 12–13

2. REBEKAH. In contrast with the type which Eve provides concerning the origin of the Church and her union with Christ, the type which is seen in Rebekah portrays the divine outcalling and the divine consummation of the Church. Isaac is an unmistakable type of Christ. He represents the Only Begotten Son (Gen. 22:2; Heb. 11:17), the Son of the Father's love who was obedient unto death, and whom the Father spared not (John 3:16; Rom. 8:32), and who was received from the dead (Heb. 11:19) . In another and wholly different connection, Isaac is also a type of the spiritual children of Abraham (Gen. 15:5; Gal. 4:28–29). The type which Rebekah supplies may be seen in seven details:

a. The Father Undertakes in Behalf of His Son. The Father, typified by Abraham, purposes to secure a bride for His Son, as in Matthew 22:2 where it is said that a certain king made a marriage for his son. That determining power of God is seen in John 6:44 where it is written: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."

b. The Father Sends the Trusted Servant. In view of the fact that no name of the Holy Spirit other than descriptive titles is revealed in the Bible, it is significant that the name of Abraham's servant who took the journey to secure Isaac's bride is not given at the time. The task assigned to this servant was of imposing proportions. Not only did it involve the perilous journey of many weeks, but the responsibility also of selecting a bride for a prince. If guided by human wisdom, the results could at best be no more than accidental. The trusted servant typifies the Holy Spirit now in the world, who with infinite wisdom is calling out the Bride of the Lamb.

c. Election is Seen in the Particular One Chosen. Many damsels came out to draw water (Gen. 24:13), but only one is chosen, and that one is chosen with full respect to her own will in the matter (Gen. 24:5–8). There could be no failure in the securing of Rebekah as Isaac's bride. The whole program of God for Israel is involved; yet her will is not coerced in the least and she is chosen precisely as divinely determined.

d. Rebekah's Faith. Second only to Abraham who made that same journey when he at the call of God left his native land, is the sublime faith of this maiden. No more uninviting proposal could be advanced than to ask a maiden to leave her home never to return, to go with a servant she did not know, and to marry a man she had never seen. A gospel was preached unto her by the servant who described prince Isaac with all his wealth. To this she responded, "I will go" (Gen. 24:58), anticipating the meaning of the words of Peter, "whom having not

seen, ye love” (1 Pet. 1:8). What perfection is disclosed in Genesis 24:16!

e. The Foretaste of Isaac’s Riches. The gold ornaments (Gen. 24:22, 30, 47) are but a foretaste of Isaac’s riches, which riches she was to share in full. Thus those blessings of the Spirit which the believer now receives are said to be an earnest of the glory that is to come (2 Cor. 1:22; Eph. 1:14).

f. The Journey. There is a pilgrim path for each child of God to pursue, which extends from the point of saving faith in Christ to the moment of meeting Him in the air. Death is not the normal experience, though it may be the usual experience and even the universal experience to the present hour. The Christian’s hope is that he may without death meet his Lord in the air (1 Cor. 15:51–52; 1 Thess. 4:13–18). On this pilgrim pathway it is the work of the Spirit to reveal the things of Christ to the saints who are attentive (John 16:13–15; 1 Cor. 2:9–13). All of this was doubtless Rebekah’s experience. Long days and weeks were required in that journey, but they were wonderful hours for the one who listened to the truth about a lover whom the faithful servant described.

g. The Union. There is no mere chance in the fact that Isaac is walking in the field in meditation or that Rebekah lifts her eyes and exclaims, “What man is this that walketh in the field to meet us?” or that the servant said, “It is my master.” Such will be the climactic witness of the Spirit to the believer’s heart when he sees his Lord, “It is my [and thy] master” (Gen. 24:62–67). Quoting again from J. Denham Smith:

But what of Isaac? He had been all this while simply passive—waiting the result; like our coming Lord, who all these centuries has been in the presence of the Father waiting the result. When the divine Eliezer, the Spirit who is the great soul-gatherer, has done His present work, Christ will come. This now is where our divine tale deepens in interest; for the “day breaks, and the shadows flee away.” Isaac has come; he is free, at sweetest leisure simply meditating. It was not in his home that he first met her, nor was it in that which she had left. Their place of meeting was in the quiet field, and in the quiet hour of even—suited to the scene. Isaac had come from the well Lahai-roi, that is, “the presence of Him that liveth and seeth.” He came alone, as if he would have undisturbed joy in meeting with her who he knew had left all for him. He came at eveningtime, near the world’s night; but to her it was as a morning of joy. She had a veil, and had covered herself—self-hidden in the presence of Christ. And now see! she alights from the camel. You understand: there is no more desertruggedness now! No more dangerous steps and weary ways now! The time of her rest and joy has come; the longed-for moment has come. What a meeting! what a taking to each other! For Isaac now “took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother’s death.” How suggestive is all this! For it is the world’s evening now, but our “night is far spent, and the day is at hand”—“for now is our salvation nearer than when we believed” (Rom. 13:11). And what reality it gives to our hopes when we know that He who was once a Saviour for us here will come again to us—as He said, “I will come again, and receive you unto Myself, that where I am, there ye may be also” (John 14:3). What a home-taking will that be! He will then be seen not, in His own Home, or down here in the wilderness where we now are, but

in these lower heavens as the Morning Star, to herald the departure of this the long night of our separation and death. The Morning Star is that peaceful luminary which always precedes the rising of the sun; its scene is just above the horizon, but below the higher heavens. Thus, in like manner, the Lord when He comes will descend from heaven to the air, and we who are alive and remain, together with those who sleep in Jesus, will be caught up to meet Him in the air. Thence He will take us to the Father's house, thence again to reign over His kingdom. We shall be for ever with the Lord. And then we too shall alight from all our care, from all suffering, and from sin; and from ourselves, as having within us this present evil root of sin, and this evil heart of unbelief. We shall alight from the last grief, the last pain, and the last sorrow.—*Op. cit.*, pp. 36–38

VII. The Meaning of This Figure

The symbolism of the Bridegroom and the Bride as bearing on Christ in His relation to the Church speaks of His everlasting and knowledgesurpassing love, the unity between Himself and the Church, and the authority and position to be accorded to the Church in ages to come. Major features of truth are typified in the bride relationship which could be set forth in no other way. Much of divine blessing is determined for Israel all of which is anticipated in her covenants and prophecies; but no covenant or prophecy brings that nation into heavenly citizenship or into marriage union with Christ.

Conclusion

In consummating this analysis of the Pauline doctrine of the Church—that which properly appears as the foremost feature of a Biblical Ecclesiology—it may be reasserted that, as demonstrated, there are three divisions in the human family during the present age—the Gentile, the Jew, and the Christian; that there is a distinct earthly purpose for the Jew which Judaism discloses, and a distinct heavenly purpose for the Christians—the Church—which Christianity discloses; that the Church is related to Christ in various ways and these are summarized in seven figures, of which two are paramount, namely, the New Creation Headship in the resurrected Christ, and the Bridegroom and the Bride. The Church is an elect company called out from Jews and Gentiles and to be forever with Christ in His highest glory.

“The Church's one Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them the meek and lowly,
On high may dwell with Thee.”

The Organized Church

Chapter VII

THE ORGANIZED CHURCH

THE MANNER in which people of all generations have associated themselves together in church relationships, with their persecutions, their conflicts, and their benefits, constitutes a chapter in the history of the last nineteen hundred years second only in importance to the progress of government in the earth. In fact by the fourth century the church had so appropriated Israelitish Old Testament ideals of a conquered world with Messiah's rule becoming universal, that her officials dreamed of a governmental state under the authority of the church; and Rome perpetuates that ideal to this day. A modification of this ideal of governmental authority was introduced by Protestantism in the form of the postmillennial theory. This theory proposed a world rule by the church, but by the spiritual influences exerted, concluding that after a millennium of such Christian triumph over the forces of evil the Lord would return. The progress of a supposed world transformation by the spiritual influence of the church has met with such reverses and proved to be so hopeless that the postmillennial notion is dead, being without a living defense and existing only in a meager literature which it once created. The colossal failure of the church to convert, or even convince, the world is sufficiently evident to suggest to any candid mind that God never appointed the church to save the world, but rather to be a witness to the world to the end that the elect company might be called out. A certain type of church leadership has manifested a glaring inconsistency by contending that Christ died only for the elect and that none could possibly be saved outside this restricted group, but that the church, nevertheless, was at the same time commissioned to save the world to the last inhabitant.

Not much progress will be made in the study of Ecclesiology unless the Church which is an organism is distinguished from the church which is an organization. An organism is such because of the fact that it possesses one life-principle throughout all its parts—such is the human body—but an organization may be no more than a co-ordination of wholly independent parts unto united action. The organized church at best is restricted to living persons of its own generation, with no greater binding force than articles of agreement on certain religious topics and with no assurance that all within the group are saved, whereas the Church which is an organism includes all believers—no more and no less—of all generations in the present age, and each one, being saved, is

perfected forever in Christ. No more confusing practice in the general field of Ecclesiology is abroad than the application to the organized, visible church of those passages which belong to the true Church, the Bride of Christ. This inaccuracy is apparent when such a passage as Ephesians 5:25–27 is applied to the visible church with its staggering percentage of unregenerate persons in its fold. This error is easily made by men who have no comprehension of that vast body of truth respecting the Church which is Christ's Body.

The organized church is recognized in the New Testament. A church existed wherever a group of believers were met together in the bonds of fellowship. This meeting of Christians answered the fundamental meaning of the name *church*, by which they were identified. They were a called-out assembly. There were notable advantages then as now in the convocation of believers. The writer to the Hebrews exhorts, "... not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

Evidently some church organization was divinely intended since officers are named and their duties defined. These were to be chosen carefully from among men of good repute in spiritual matters. There is, however, no record of an enrollment of church members, nor is there any example in the New Testament of a person joining a church. On the other hand, church membership, as now conceived, is not interdicted. Naturally, much depends upon conditions existing at a given time or place; but the great emphasis of the present day upon church membership—almost equal to salvation itself—is not sustained in the Scriptures. Fortunately, or unfortunately, there is no record of any situation in the days of the apostolic church where believers became so numerous in one locality that more than one assembly was demanded. This could easily have been true in Jerusalem where such great multitudes were saved; but, had two centers of meeting been required, it is unthinkable that the believers would have made their particular group the center of their affection or that they would have been censored by others for lack of church loyalty if they fellowshipped with those of the other group. Closed communion which excluded believers from the assembly is that sectarian sin which has been reserved for the enlightened days of the end of the age.

In general, truth relative to the organized church may be divided thus: (a) the church a local assembly, (b) a group of local churches, and (c) the visible church without reference to locality.

I. The Church a Local Assembly

It is at this point respecting the local church that theological writers extend their teachings. To them the local, organized church constitutes the major part, if not the whole theme, of Ecclesiology, and too often with a sectarian bias. It will be recognized that the local church supplies an exceedingly limited field of consideration as compared with the great reality of the true Church; but, regardless of its restricted character, the local church, almost universally today, constitutes the sum and substance of the Ecclesiology of professing Christendom.

In its simplest conception, the local church is no more than the assembly of professed believers in one locality. It may be as unimposing as “the church that is in their house” (1 Cor. 16:19), or it may be the gathering of vast multitudes in a grand cathedral built for that purpose. Simple designations are employed—“the church which was at Jerusalem” (Acts 8:1), “the church which is at Cenchrea” (Rom. 16:1), or “the church of the Thessalonians” (1 Thess. 1:1). An attentive reading of the passages which refer to the local church—less than fifty in all—will supply very largely the legitimate basis for a right understanding of the Biblical importance of this aspect of Ecclesiology (cf. Matt. 18:17; Acts 8:1, 3; 11:22, 26; 12:1, 5; 14:23, 27; 15:3–4, 22; 18:22; 20:17, 28; Rom. 16:1, 5; 1 Cor. 1:2; 4:17; 6:4; 11:18, 22; 14:4–5, 12, 19, 23; 16:19; 2 Cor. 1:1; Phil. 4:15; Col. 4:15–16; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 5:16; Philemon 1:2; James 5:14; 3 John 1:6, 9–10; Rev. 2:1, 8, 12, 18; 3:1, 7, 14).

To this simple conception of the church men have added their traditions—not unlike those imposed by Israel’s rulers upon the Mosaic system (cf. Matt. 15:2–3, 6; Mark 7:3, 5, 8–9, 13). However simple the church idea may have been at the first, it has now been expanded to include vast super-organizations and, as in the case of Rome and the Federal Council of the Churches of Christ in America, there is an avowed intention to mold civil government.

The important features pertaining to the local church may be contemplated under five aspects: (1) the church and her doctrine, (2) the church and her service, (3) the church and her organization, (4) the church and her ordinances, and (5) the church and her order.

1. THE CHURCH AND HER DOCTRINE. Disagreement in doctrine has been almost the sole cause of sectarian divisions with their tragic misrepresentations of that one Body of which Christ is the Head, and which is but feebly reflected in the visible church and apart from which the visible church has no reason for existence. How much of the present sectarian confusion and sin might have been

obviated had there been a clear and primary emphasis upon the Pauline doctrine of the true Church cannot be determined. The New Testament exhorts to unity, to unbroken fellowship, and to brotherly love; but these have been neglected and rejected. The obligation to remain in fellowship, even when controversy arises, has been forsaken and often over exceedingly small issues. These differences could have been worked out by prayer and a due consideration of the rights of others; for all separations over doctrine are due to the inconsistency of one group claiming the right to interpret the Bible according to their own views, yet denying others the same inherent right. Of course, if it is a denial of fundamental truth, the New Testament directs in the matter of expelling such a one from the assembly; but the great group of orthodox denominations are not divided over heretical issues. The issues between Calvinists and Arminians do border on the vital factors of divine grace; but Calvinists are divided over much water or little water in baptism, and psalm-singing or the singing of man-made hymns, all of which, regardless of the emphasis a sectarian spirit places upon them, should not be allowed to break the fellowship of believers. Those who promote such divisions commit the sectarian sin of dividing Christ's Body. The enormity of that sin will appear when believers are gathered as one body into the presence of the Lord where no such divisions will be dreamed of and where the believer's mind will be centered on the things that are eternal. To exclude a believer because he is not properly baptized or because he does not restrict his note of praise to the Psalms of David, is to exclude the thief on the cross, whom Christ accepted, and, so far as the record goes respecting baptism, to exclude the twelve apostles of the Lamb. It will not be pleasant to discover that while attempting to strain out the gnat of a minor issue in doctrine one has swallowed the camel of a severed unity, or while discovering a mote in some brother's eye respecting a mode of an ordinance one has failed to cast out the beam from the eye that in spirit would deny Christ the answer to His prayer "that they all may be one; as thou, Father, art in me, and I in thee" (John 17: 21) .

There is but one body of revealed truth, which when rightly understood teaches but one system of doctrine. When men disagree over doctrine it is because one or both are wrong. Over against this, God has sent His Spirit into the hearts of believers to guide them into all truth (John 16:13); and had men been concerned to know the mind of the Spirit relative to truth as set forth in the Oracles of God, there could have been but one mind, and that the mind of the Spirit: yet hundreds of warring sects have come into existence more or less given to denominational conceit or self-satisfaction. It is a manifestation of human

weakness to be satisfied to disagree with other believers. Even the Plymouth Brethren movement which started with high Biblical ideals and with the fullest recognition of the great unifying factors, specially the one Body of Christ, has not been able to save itself from many unhappy divisions with attending bitterness and strife; nor are these brethren inclined to be reunited when conscious of their great wrong in separations. The reason for all divisions cannot be found in a failure on God's part to provide a clear Biblical testimony, or in failing to provide the teaching ministry of the Spirit; nor can it be found in the fact of man's inherent weakness: it is rather to be found in the fact that there is unspiritual living among God's people—a failure to walk humbly and submissively with the Spirit of God. How searching are the words of Philippians 2:3, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves," and the words "considering thyself" in Galatians 6:1 ! True brotherly love—such as is the insignia of Christian unity (John 13:35)—will not suffer separations; and when men are disunited and assuring themselves that they are contending for a righteous cause, let them contemplate the larger unrighteousness of sectarian sin. Believers are not appointed to separation, but to keeping the unity of the Spirit in the bond of peace (Eph. 4:3).

The hymns of the church have usually proclaimed the faith of the people. Two men writing about the same time have set up what seems to be a contradiction. Sabine Baring-Gould (1865) wrote of the church:

“... We are not divided,
All one body we,
One in hope and doctrine,
One in charity.”

In 1866 Samuel J. Stone wrote of the same church:

“Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed...”

The fact remains that both declarations are true. The true Church is not divided, nor could it be; yet the visible church is a broken and shattered attempt at the manifestation of a Scriptural ideal.

The cure of a divided church is not to be achieved by mere union of

organizations, though such a union would present a better appearance to the world. The cure lies in the attitude of the individual believer in his love for all other believers regardless of ecclesiastical connections or race. Such is the normal affection of one who is walking in the Spirit. The Apostle John declares: "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14), and "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:7–10).

2. THE CHURCH AND HER SERVICE. No responsibility or service is imposed on the church per se. Service, like the gifts of the Spirit by whom service is wrought, is individual. It could not be otherwise. The common phrase, "the church's task," is, therefore, without Biblical foundation. It is only when individuals sense their personal responsibility and claim personal divine enablement that Christian work is done. On the other hand, there is no word written which by implication would hinder believers from being associated in a common cause which may be for convenience considered in the light of a combined result. Relative to the mission of the visible church, Dr. C. I. Scofield writes: "Much is said concerning the 'mission of the church.' The 'church which is his body' has for its mission to build itself up until the body is complete (Eph. 4:11–16; Col. 2:19), but the visible church, *as such*, is charged with no mission. The commission to evangelize the world is personal, and not corporate (Matt. 28:16–20; Mark 16:14–16; Luke 24:47, 48; Acts 1:8). So far as the Scripture story goes, the work of evangelization was done by individuals called directly of the Spirit to that work (Acts.8:5, 26, 27, 39; 13:2, etc.). Churches (Phil. 4:15) and individuals (Acts 16:14, 15; Rom. 16:6, 23; 2 Tim. 1:16, 17) helped on the work of these men, but there is no trace of any corporate responsibility attaching to 'the church.' Doubtless the local church may be called upon by the Spirit to 'separate' individuals to that work, as at Antioch (Acts 13:1–3)" (*Bible Correspondence Course*, III, 431).

3. THE CHURCH AND HER ORGANIZATION. There are three general principles in government whether it be church or state and in the field of church government there is (1) the episcopal, represented by Episcopalians and members of the denomination known as Methodist Episcopal; (2) the representative form of rule,

represented by the Reformed churches that are governed by appointed boards; and (3) congregational, which classification includes all churches denominational and independent that are ruled directly by the congregation. This last class is represented by the Congregational, Christian, and Baptist churches.

All warrant for church government must be found in the New Testament Epistles and every existing form of church rule will claim that its procedure is justified by the Scriptures. This fact serves to emphasize the truth that church government is a mere convenience which serves a limited purpose. The harmful error arises when by the leadership of its ministers the membership come to consider the organization or sect to be the primary factor in the church's life. The impression is created that loyalty to a particular church is paramount, that it exceeds in importance the issues of sound doctrine or a life devoted to Christ. Each sect must publish its own literature, conduct its own missions, provide its members with no other information relative to Christian work at home and abroad than is related to that denomination, educate and ordain their own clergy, and call to their pulpits only men trained in the peculiar doctrines which give the group its distinctive character. Aside from the limited advantage which may be claimed for this general procedure, there is, notwithstanding, a constant development of the sectarian sin and an ever present neglect, if not resistance, of the glorious truth of the unity and fellowship of the one Body of Christ.

Organization is wisdom's first step for a people associated together in a common cause; but organization is for a purpose and therefore is not the purpose itself. Sectarianism tends to a neglect of the purpose—that which actuates every worthy church—and to magnify the organization.

4. THE CHURCH AND HER ORDINANCES. It is generally agreed that two specific ordinances are committed to the believers who sustain church relationship—ritual baptism and the Lord's Supper. As each of these themes has an extended consideration in the later summarization of doctrine along with kindred church doctrines of ordination, laying on of hands, manifestation of gifts, and marriage, they are not to be discussed at this point.

5. THE CHURCH AND HER ORDER. In his *Bible Correspondence Course*, Dr. C. I. Scofield writes thus at length of the functions of the organized church:

The story of the development of the local church is gathered by inference from the Acts and Epistles. So gathered, two errors of men concerning church order are at once refuted. The first is the notion that the apostolic local churches were modeled in organization upon the synagogue. Doubtless resemblances may be traced, as the synagogue itself has shadowy resemblances to things in ancient Israel. But the synagogue organization was perfectly familiar to the church at Jerusalem,

and yet that church consisted of thousands of believers before there was even the most rudimentary organization; when, at last, the work of administering the charity of the church became a burden beyond reason to the apostles, they based the direction to “choose seven men of good report,” etc., not upon synagogue analogy, but upon the reason of the matter (Acts 6:1–4). The second error is that the Acts and Epistles contain such a doctrine concerning church organization as constitutes a binding rule, a new and rigid Leviticus. One body of believers, for example, erect the statement that the disciples at Troas came together on the first day of the week to break bread, into a law that all disciples everywhere should meet every Lord’s day for that purpose. Surely a broad generalization from one instance! What seems clear from a consideration of all the passages is that gradually the normal local church organization included elders and deacons. “Bishops” and elders seem identical (Titus 1:5; cf. vs. 7). It should be added that both the eldership and diaconate in the apostolic churches were plural. There is no instance of one elder in a local church. The functions of the elders were (1) to rule (1 Tim. 3:4, 5; 5:17); (2) to guard the body of revealed truth from perversion and error (Titus 1:9); (3) to “oversee” the church as a shepherd his flock (Acts 20:28, where “feed” is literally to “tend as a shepherd”; John 21:16; Heb. 13:17; 1 Pet. 5:2). Elders were (1) ordained (Greek, *cheirotoneo*, which may mean either “to create or appoint by vote,” or “to elect, appoint, create,” *Thayer*) by the apostles (Acts 14:23); or (2) they were so “ordained” by men appointed by an apostle (Titus 1:5); or (3) were made overseers by the Holy Spirit (Acts 20:28), an expression which is not explained unless that explanation is in Peter’s phrase (1 Pet. 5:2), “Taking the oversight thereof”; in which case it might mean that the Ephesian elders were so evidently in possession of the gift of government (1 Cor. 12:28), and of the qualifications afterward defined in the Epistles to Timothy and to Titus, that without note or apostolical appointment they “took” the oversight, etc. This seems far-fetched as interpretation, and is open to the objection that such a practice would fill the eldership with the most pushing, conceited, and self-seeking persons in the churches. The deacons seem to have been concerned with the offices of comfort and charity rather than with those of oversight, and to have been chosen by the people (Acts 6:1–6; 1 Tim. 3:8–13). It should be added that appointment to office in the apostolic church was with the laying on of the hands of the apostles (Acts 6:6; 13:3; 2 Tim. 1:6) or of the presbytery or eldership (1 Tim. 4:14). But a distinction of first importance to a correct understanding of the New Testament local church is that between *office* and *ministry*. Office was by appointment, ministry was by gift of the Spirit. Philip, one of the seven first deacons of the church in Jerusalem, is a sufficient illustration of this distinction. By *office* he was a deacon; by *gift*, an evangelist (Acts 6:5; 21:8). No doubt the appointment to office was, so long as the churches were spiritual, the recognition of spiritual gifts and graces in the men appointed, but nothing is more outstanding than that in the New Testament churches ministry was absolutely free. The abiding ministry gifts are enumerated in Ephesians 4:11: “And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” These, it should be observed, are not gifts of the Spirit *to men*, as in 1 Corinthians 12, but gifts of Spirit-gifted men *to the church*. They belong to the whole “church which is his body.” No instance is found of the ordination of a prophet, or of an evangelist, or of a pastor and teacher “over” any local church, though local churches were ministered to by them (Acts 11:19–28), and often for years continuously. The laying on of hands was either for the impartation of spiritual gift (2 Tim. 1:6; 1 Tim. 4:14), or for setting apart to office (Acts 6:6). It should also be noted that, as ministry was by the Spirit and was free, so the ordering of place, time, and method in service was kept under the free authority of the Spirit (Acts 13:1–4; 16:6–10). It remains to add that the New Testament knows nothing of a priesthood other than the priesthood of all believers under the High-priesthood of Christ; nothing of a “clergy” as forming a body distinct from the “laity”; nor anything of certain men set apart to baptize and to administer the Lord’s supper, though doubtless it would be within New Testament liberty to designate one or more for these purposes.—*Op. cit.*, pp. 428–30

II. A Group of Local Churches

A limited number of New Testament passages refer to local churches (cf. Acts 9:31; 15:41; 16:5; Rom. 16:4; 1 Cor. 11:16; 14:34; 16:1, 19; 2 Cor. 8:1, 18–19, 23–24; 12:13; Gal. 1:2, 22; 1 Thess. 2:14; Rev. 1:4, 11, 20; 2:7, 11, 17, 23; 3:6, 13, 22; 22:16). However, in no passage is there an intimation that these churches were federated or under the authority of a super-government. On the other hand, nothing is said against the federation of churches provided it does not hinder the direct and immediate leadership of the Holy Spirit in the local church. That divine leadership is a priceless reality, if the church is willing to avail itself of it; yet unspiritual authorities too often dominate the church to the exclusion of all experience in the matter of the Spirit's guidance. As details in the believer's life under grace are left for the leading of the Spirit (Gal. 5:18), in like manner details in church life are accorded the same gracious latitude.

III. The Visible Church Without Reference to Locality

This distinction is set up by usage in the Sacred Text; however, no more than a passing reference need be given to it (cf. Acts 12:1; Rom. 16:16; 1 Cor. 4:17; 7:17; 11:16; 14:33–34; 15:9; 2 Cor. 11:28; 12:13; Gal. 1:13; Phil. 3:6; 2 Thess. 1:4). This is that church which Paul persecuted. It, too, is a theme of prophecy (cf. 2 Thess. 2:3; 1 Tim. 4:1–3; 2 Tim. 3:1–8; 4:3–4; 2 Pet. 2:1–3:18; Rev. 2:1–3:22).

The Believer's Rule of Life

Chapter VIII

RULES OF LIFE IN THE OLD TESTAMENT PERIOD

UNDER THIS DIVISION of Ecclesiology, an approach is made to what is generally designated as the practical aspect of revealed truth. This embraces the whole field of human conduct. The art of living a daily life which is well-pleasing to God is second in importance only to the saving of the soul; yet, aside from a very few theologians who can see no further than to impose the Decalogue upon believers perfected in Christ with the assumption that that instrument prescribes the whole duty of people of all ages, this vast body of revealed truth, with all its obvious distinctions, is absent from works on Systematic Theology. The problem of living unto God not only confronts the preacher himself, but is the major issue in the lives of those redeemed ones to whom he ministers; however, so far as theological instruction extends, the supposedly trained minister enters upon his great responsibility wholly unprepared for one of its major requirements. As certainly as the Mosaic economy should not be considered as the sum and substance of human responsibility, just as certainly no other rule of conduct should be deemed the representation of the entire field of human obligation which rightfully enters into Systematic Theology. Being an attempt to set in order all that is found in the Scriptures, Systematic Theology should reach out in its contemplation to conditions which obtained in other ages and in all ages—particularly the Mosaic age now past, the kingdom age yet to come, and the present age. Since man is a moral being appointed to live his life before the infinitely holy Creator, the problem of right human conduct has stood foremost in all dispensations. It began in the Garden of Eden, even before the fall, and was intensified beyond measure by the sin of man. So real is this obligation to right conduct to all men that the majority can recognize little else and so conclude that by their works they must stand or fall before God. Standing upon worthy conduct is the principle that obtains in home life, in school life, and in civic life. The good are honored and the evil are disciplined. It is natural, then, for an individual who from childhood has been subject to these principles of personal worthiness to conclude that man's relation to God is also one of merit. In the light of the momentous reality of moral responsibility which is ever indited by conscience and sustained by high ideals, and in the light of the unceasing demands upon the mind and will of man in every hour of every day of his life, Systematic Theology can offer no valid excuse for its failure to enter fully into the analysis and

exposition of this vast body of truth.

Though the holiness of the Creator has always made its reasonable demands upon the human creature, there have been varying situations and conditions which the student must recognize. Nothing is more evident in the Sacred Text than that Jehovah placed demands respecting conduct upon Israel which He did not require of the nations. The Mosaic Law was not given until human history had continued at least 2,500 years (Rom. 5:13; Gal. 3:19). It is written: “Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant” (Neh. 9:13–14); “Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them” (Ezek. 20:10–12). Similarly, it is equally evident that the Mosaic system has been superseded by a new relationship which believers sustain to Christ and with it a new and higher requirement for daily living (John 1:16–17; Rom. 6:14; 7:2–6; 2 Cor. 3:1–18; Gal. 3:19–25; Eph. 2:15; Col. 2:14); and this, in turn, is yet to be replaced by a kingdom rule of life which, though in itself it is a reverting to the legal principle of the past Mosaic age, transcends to an immeasurable degree the requirements of the Mosaic system (Matt. 5:19–48). By so much it is evident that there are varying responsibilities both with regard to character and detail which the holiness of God must require.

Of the three major ages—the immediate past, the present, and the immediate future—the past and future introduce no great complications; but the present age is complex since the peculiar manner of life belonging to it does not arise in legal relationships, but, rather, in the perfect position of the saved individual in Christ. The objective is not to attain to a place of acceptance with God, but to grace the position already attained by faith in Christ. This distinction presents principles and motives as far removed from each other as east from west or as light from darkness.

Likewise, but one of these three divine economies provides directly and purposefully divine enablement for every requirement which it places upon the individual; that is, no mention is made in two of these economies of a provision of divine enablement for their fulfillment. However, in the present economy,

both supernatural standards of action are announced and complete ability by the Spirit is provided for their fulfillment.

Little reference has been made thus far in this work to the essential error of Covenant Theology. It may be mentioned at this point only as it bears on human responsibility before God. The theological terms, *Covenant of Works* and *Covenant of Grace*, do not occur in the Sacred Text. If they are to be sustained it must be wholly apart from Biblical authority. What is known as Covenant Theology builds its structure on these two covenants and is, at least, a recognition—though inadequate—of the truth that the creature has responsibility toward his Creator. Covenant Theology has Cocceius (1603–1669) as its chief exponent. “He taught that before the Fall, as much as after it, the relation between God and man was a covenant. The first covenant was a ‘Covenant of Works.’ For this was substituted, after the Fall, the ‘Covenant of Grace,’ to fulfil which the coming of Jesus Christ was necessary” (*Encyclopaedia Britannica*, 14th ed., V, 938). Upon this human invention of two covenants Reformed Theology has largely been constructed. It sees the empirical truth that God can forgive sinners only by that freedom which is secured by the sacrifice of His Son—anticipated in the old order and realized in the new—but that theology utterly fails to discern the purposes of the ages; the varying relationships to God of the Jews, the Gentiles, and the Church, with the distinctive, consistent human obligations which arise directly and unavoidably from the nature of each specific relationship to God. A theology which penetrates no further into Scripture than to discover that in all ages God is immutable in His grace toward penitent sinners, and constructs the idea of a universal church, continuing through the ages, on the one truth of immutable grace, is not only disregarding vast spheres of revelation but is reaping the unavoidable confusion and misdirection which part-truth engenders. The outworking of divine grace is not standardized, though the Covenant idea of theology would make it so; and as certainly as God’s dealings with men are not standardized, in the same manner the entire field of the corresponding human obligation in daily life is not run into a mold of human idealism.

These introductory intimations will receive a larger treatment in succeeding pages. Without extended consideration of human responsibility in earlier ages, this thesis will be centered upon four major economies and the distinctions to be observed between them.

I. The Pre-Mosaic Economy

The pre-Mosaic period, which extended at least 2,500 years, has been divided into (1) an age of innocence, (2) an age in which conscience was the dominant factor with its inherent necessity to choose between good and evil, (3) an age of the obligation to human government—which three ages not only became accumulative, but were imposed upon only one racial stock of humanity—and (4) the age of promise in which a new humanity is introduced with a responsibility upon them to remain in the place of blessing. The present consideration is more general, being concerned with the moral and religious obligations which were divinely required of men in the whole period between Adam and Moses. Whatever divine ruling was extant before Moses was evidently retained to a large degree and to this the Mosaic Law was “added” (Gal. 3:19). This scheme of building upon that which went before is precisely what is *not* done in the present age, though the Mosaic system with all its combined features is perpetuated, with suitable changes and additions, in the future kingdom age (cf. Deut. 30:8; Jer. 31:31–33).

Revelation respecting the divine government between Adam and Moses, outside of that which may be implied from the historical narrative, is restricted to three passages of Scripture.

Genesis 18:19. “For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.”

This text implies an understanding of the mind and will of God. To do justice and judgment in keeping “the way of the LORD” indicates a large responsibility reaching into every department of human life. It is evident that there had been some revelation about “the way of the LORD.”

Genesis 26:5. “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

This backward look upon Abraham’s faithfulness reveals still more clearly in detail the understanding Abraham had of the divine requirements, and directly reveals that, whatever these requirements may have been or however disclosed to men, there existed a knowledge of God’s voice, His charge, His commandments, His statutes, and His laws. This listing of human obligations should not be confused with the Mosaic system which was not announced until 430 years later (Ex. 12:40–41; Gal. 3:17).

Romans 5:13. “For until the law sin was in the world: but sin is not imputed when there is no law.”

The declaration is that there could be no transgression of the Mosaic Law before that Law was instituted. There is no assertion here that there were no divine requirements before the Mosaic system came into force. In fact, men were held accountable for their actions in the pre-Mosaic period, for it was in that period that the greatest divine judgment the world has yet seen fell upon men because of their want of conformity to the righteous will of God.

It is probable that the divine authority over men before Moses was of the nature of inherent law, which calls for a recognition on man's part—however revealed—of the inherent responsibility which the creature sustains to his Creator. That this is God's universe is a primary truth not to be slighted. Man is the creature of God's hand, not a creator, nor is he a potential rival of the Creator. By rights which are more equitable than any other could be, God must demand of the creature that he fill the place purposed for him in his creation. Human rebellion and unrighteousness do not answer the divine intention. The august edict, "Be ye holy; for I am holy" aims directly at inherent responsibility and not upon some published code of action. Inherent obligation differs from the Mosaic system in that the latter is reduced to written precepts and is a system which promises recognition in the form of blessings otherwise not available to those who comply with its terms, while inherent law is that to which the creature is inseparably related by creation, being essential to the specific thing which he is. It is binding upon every human being in every age. To it the Mosaic system was "added," and for the believer it has had its perfect fulfillment in Christ along with every necessity which could have been laid upon him.

II. The Mosaic Economy

When exhibiting in Chapters I, III of this volume the essential features of Israel in her relation to Jehovah, some treatment of the Mosaic system was necessary. That discussion, however, was advanced by drawing the distinctions between two peoples each of which represent a divine purpose. The present consideration of the Mosaic Law is to place it in contrast with other divine economies, especially that of grace. The Law which came by Moses is declared to be an ad interim dealing which served its purpose during the interval of 1,500 years extending between its enactment and the death of Christ. Its purpose is defined as that of a παιδαγωγός—a child disciplinarian—to lead to Christ (Gal. 3:24). The immediate service of the Law of Moses was to provide a redeemed people, who are under covenants, with divine instruction for their civil, religious,

and moral life. Two truths are of primary importance, namely, (1) that the Mosaic Law was never addressed to Gentiles, except those who became Israelites as proselytes, and (2) that the Law of Moses did not serve to institute right relations between an Israelite and God. The law was instruction to people concerning God's will for them who are elect, redeemed, under covenants and, by so much, basically in right relation with God. In case of failure to do the law, sacrifices were accepted as a means to restoration. As the Christian may be forgiven and cleansed on the ground of confession of his sin to God (1 John 1:9), so Israelites both individually and nationally were restored by sacrifices. Too much importance cannot be placed on the fact that an Israelite was physically born into an elect race, a redeemed nation, and made an heir of the everlasting covenants. While an Israelite was inducted by his physical birth into all privileges of the chosen people, there was in the law an element of merit because of its attending blessings for compliance and judgments for failure. This merit feature is published throughout the Bible wherever the law appears, but nowhere more drastically by Moses than in his last words to Israel as recorded in Deuteronomy 28:1–68. The first fourteen verses of this extended passage announce the blessing that would be theirs for doing “all his commandments,” and in the rest of the context—verses 15–68—there is an unqualified declaration of curses and judgments to fall upon those who fail to do “all his commandments.” Yet far more important than the immediate blessings or cursings is the disclosure that future privileges in the covenanted kingdom were made conditional upon their faithfulness to the Mosaic system. It was predicted by Moses that the whole nation would apostatize (Deut. 4:26–28); but this defection, though enough even at his time, did not involve other generations of Israelites who were in measure adjusted to the will of Jehovah. Therefore the future holds in store for all Israel, as once they suffered who lived in the past age, a judgment. The Scripture bearing on this should be considered with unusual attention (cf. Ezek. 20:33–44; Mal. 3:1–6; Matt. 24:37–25:30). This judgment conditions that form of life which is to be received in the kingdom of Messiah (Dan. 12:2; Matt. 7:13–14; Luke 10:25–28; 18:18–21). It is true in general of any law that the one who complies with it is justified in its sight (Rom. 2:13); but that form of justification which is secured on the ground of a perfect righteousness, being in Christ, cannot be gained by any works whatsoever (cf. Acts 13:39; Rom. 3:20, 28; 4:5; Gal. 2:16; 3:11). The precise nature of the salvation which is to be accorded to Israel when entering her kingdom and after those are dismissed who come under divine judgments is

described in Romans 11:26–27: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.”

The word *law*, as used in the Bible, does not always refer to the Mosaic system or to a part of it. It may be observed (1) that the Decalogue is the law (cf. Luke 10:25–28; Rom. 7:7–14); (2) that the entire governing code for Israel as recorded in Exodus is the law; (3) that the rule of life yet to be applied in the coming Messianic kingdom is law; (4) that any rule of conduct prescribed by men is law (1 Tim. 1:8–9; 2 Tim. 2:5; cf. Matt. 20:15; Luke 20:22); (5) that any recognized principle of action is a law and sometimes equivalent to power (Rom. 8:2; 7:21); (6) that the whole will of God reaching to every detail of an individual believer’s life is the law of God (Rom. 7:22; 8:4); and (7) that the will of Christ for the believer is “the law of Christ” (cf. John 13:34; 15:10; 1 Cor. 9:21; Gal. 6:2).

The Mosaic economy, which was a complete system in itself requiring no additions to the end that it might set forth the entire will of God for an individual Israelite or for the whole nation, is composed of three parts, namely, (1) the commandments, which regulated moral issues (Ex. 20:1–17), (2) the judgments, which regulated civic issues (Ex. 21:1–24:11), and (3) the ordinances, which regulated religious issues (Ex. 24:12–31:18). It is obvious that both the judgments and ordinances ceased with the close of the Jewish age. There are misunderstandings, however, respecting the Decalogue which call for consideration. Two features of truth concerning the Mosaic system, and more specifically the Decalogue, are to be emphasized, which are (1) the relation that the Mosaic Law sustained to the time of its reign and (2) the application of the Mosaic system.

1. THE RELATION THE MOSAIC LAW SUSTAINED TO THE TIME OF ITS REIGN.

The Scriptures teach that the law given by Moses, which was a covenant of works, was given from God to man at a particular time. The human family had walked before God upon the earth for upwards of 2,500 years prior to the imposition of the Mosaic Law. Thus it had been demonstrated that God is able to deal with men in the earth without reference to the Law of Moses. The pertinent question—“Wherefore then serveth the law?”—is both propounded and answered in the Scriptures (Gal. 3:19). Continuing, it is said that the law “was added because of transgressions.” That is, it was “added” to give to sin the

augmented character of transgression. Sin had always been evil in itself and in the sight of God; but it became *disobedience* after the holy commandments were disclosed. The fact of the sin nature is not changed by the introduction of the law; it was the character of personal wrongdoing which was changed. It was changed from sin which is not imputed where there is no law, to sin which is rebellion against the command of God, and which must reap all the punishment attendant upon broken law. Israel, to whom the commandments were given, being a chosen, exalted people, were, by the imposition of the law, constituted a more responsible people before God; but they were wholly unable to keep the law. The giving of the law to Israel did not result in an obedient people; it rather proved their utter sinfulness and helplessness. The law became a ministry of condemnation to everyone who failed to keep it. Nor did the giving of the law really tend to their betterment of heart, or retard the power of sin; it provoked them to sin. As the Apostle says: “But sin, taking occasion by the commandment, wrought in me all manner of concupiscence” (Rom. 7:8). There can be no question about the righteous character of the law; for it is written: “Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful” (Rom. 7:12–13). Thus the purpose of the giving of the law is stated: “that sin by the commandment might become exceeding sinful.”

Apart from the Man Christ Jesus, there was universal failure in the keeping of the law. This is not to say that the law was imperfect in itself. The universal failure in keeping the law is the revelation of the helplessness of man under the power of “sin in the flesh.” Two passages give evidence relative to the failure of the law through the weakness of the flesh to which it made its appeal: “For what the law could not do, in that it was weak through the flesh” (Rom. 8:3); and, “But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly [poverty-stricken] elements, whereunto ye desire again to be in bondage?” (Gal. 4:9). The appeal is strong: Why, after having come to know the power of God through the Spirit, do ye turn to a relationship to God which as a means of victory and blessing has always been, and must always be, “weak” and “poverty-stricken”? The law was never given as a means of salvation or justification: “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom. 3:20; cf. Gal. 3:11, 24). Though given as a rule of conduct for Israel in the

land, it, because of the universal failure in its observance, became a curse (Gal. 3:10), condemnation (2 Cor. 3:9), and death (Rom. 7:10–11). The law was effective only as it drove the transgressor to Christ. It became a means of turning the people to God for His mercy as that mercy is provided in Christ. The law was a “schoolmaster” (παιδαγωγός), or child-trainer, to bring the offender to Christ. This was immediately accomplished in his turning to the sin offerings which were provided, and which were the type of Christ in His death; but more fully was this accomplished when the dispensation itself came to its end in the death of Christ. “The law made nothing perfect, but the bringing in of a better hope,” and the law was a “shadow of good things to come” (Heb. 7:19; 10:1). The reign of the law is limited to a period of about 1,500 years, or from Sinai to Calvary—from Moses to Christ. These boundaries are fixed beyond question in the Word of God.

a. The Law Began Its Reign at Mount Sinai. The law was never imposed upon any people or generation before it was given to Israel at the hand of Moses. “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day” (Deut. 5:1–3). When the Law was proposed, the children of Israel deliberately forsook their position under the grace of God which had been their relationship to God until that day, and placed themselves under the Law. The record is given thus: “And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 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. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD” (Ex. 19:3–8).

While it is certain that Jehovah knew the choice the people would make, it is equally certain that their choice was in no way *required* by Him. His description of the relation they had sustained to Him until that moment is most tender and

pleading: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.” Such is the character of pure grace. By it the sinner is carried on eagles’ wings and brought to God. It is all of God. Until that hour they had been sustained in the faithfulness of Jehovah and in spite of their wickedness; His plan and purpose for them had remained unchanged. He had dealt with them according to the unconditional covenant of grace made with Abraham. The marvelous blessedness of that grace-relationship should have appealed to them as the priceless riches of the unfailing mercy of God, which it was. The surrender of the blessings of grace should have been allowed by these people on no condition whatever. Had they said at the hearing of the impossible law, “None of these things can we do. We crave only to remain in that boundless mercy of God, who has loved us, and sought us, and saved us from all our enemies, and who will bring us to Himself,” it is evident that such an appeal would have reached the very heart of God. And the surpassing glory of His grace would have been extended to them without bounds; for grace above all else is the delight of the heart of God. In place of the eagles’ wings by which they were carried unto God, they confidently chose a covenant of works when they said: “All that the LORD hath spoken we will do.” They were called upon to face a concrete choice between the mercy of God which had followed them, and a new and hopeless covenant of works. They fell from grace. The experience of the nation is true of every individual who falls from grace at the present time. Every blessing from God that has ever been experienced came only from the loving mercy of God; yet with that same blasting self-trust, people turn to a dependence upon their works. It is far more reasonable and honoring to God to fall helpless into His everlasting arms, and to acknowledge that reliance is on His grace alone.

Upon the determined choice of the law, the mountain where God was revealed became a terrible spectacle of the unapproachable, holy character of God. “And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. ... And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish” (Ex. 19:18–21). He who had brought them to Himself under the unconditional blessings of His grace, must now warn them lest they break through unto the LORD and perish. That the burning mountain was a sign of the unapproachableness of God under the new covenant of works, is again declared in Hebrews 12:18–21. Speaking there too of the glory and liberty of grace, it is

said: “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:). But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” By this passage, the great contrast between the relationship to God under the law covenant of works and the relationship to God under grace is set forth clearly. Under their works, Israel could not come unto God lest they die, but under grace they were carried on eagles’ wings unto God; and so, under grace, all come unto God, and to Jesus, and to the blessed association and glory of heaven itself.

The children of Israel definitely chose the covenant of works, which is law, as their relationship to God. In like manner, every individual who is now under the law is self-placed, and that law under which he stands is self-imposed. In every case such relationship is clung to in spite of the appeal of pure grace. Had the legalists minds to understand and hearts to feel, they would realize that there is no access to God by a covenant of works and merit. To such as seek to come to Him by the law, God is as unapproachable as flaming Sinai.

b. The Reign of Law Was Terminated with the Death of Christ.

The truthfulness of the statement that the reign of the law was terminated with the death of Christ is to be determined by the Word of God, rather than by the traditions and suppositions of men. The law, when given, was only a temporary, or *ad interim*, dealing “till the seed should come” (Gal. 3:19), and the “seed” is Christ (3:16). This conclusive passage (vss. 22–25) continues: “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” The distinction between Jew and Gentile is broken down and *all* are “under sin.” There is provided and offered in Christ a new access and relationship to God. It is *through Christ* and *in Christ*. It is gained upon a principle of faith alone. Christ is the object of faith. It is nothing less than the “promise by faith of Jesus Christ,” and it is given to them who believe. Thus the new covenant of grace through faith in Christ is placed in

contrast to the old covenant of works. The passage goes on to state: “But before faith [the new principle in grace] came, we [Paul is here speaking as a Jew of his own time] were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster [child-leader] to bring us unto Christ, that we might be justified by faith [the new principle in grace]. But after that faith [the new principle in grace] is come, we are no longer under a schoolmaster” (the law).

As a standard of holy living, the law presented the precise quality of life which was becoming a people who were chosen of God and redeemed out of the bondage of Egypt. At the cross, a new and perfect redemption from sin was accomplished for Jew and Gentile alike. The redemption from Egypt was a type of the redemption from sin. As the redemption from Egypt created a demand for a corresponding holy life, so the redemption from sin creates a demand for a corresponding heavenly walk with God. One is adapted to the limitations of the natural man; the other is adapted to the infinite resources of the spiritual man. One is the teaching of the law; the other is the teaching of grace.

2. THE APPLICATION OF THE LAW. The law was given only to the children of Israel. This statement permits no discussion when the Scriptures are considered. A very few passages from the many are here given: “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart” (Mark 12:29–30); “And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I have set before you this day?” (Deut. 4:8); “And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day” (Deut. 5:1–3). The message given from the mount was that great covenant of works of the law contained in the Ten Commandments, which is here included in the “statutes and judgments” (Ex. 19:5). This covenant was never made with any other nation or people; for God made no covenants with people other than Israel. “The LORD gave me the two tables of stone, even the tables of the covenant” (Deut. 9:11). Speaking of the covenants in relation to Israel, it is said: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ

came, who is over all, God blessed forever” (Rom. 9:4–5). Speaking of the Gentiles it is said: “Wherefore remember, that ye being in time past Gentiles in the flesh, ... 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” (Eph. 2:11–12). It is expressly declared that the Gentiles have not the law: “For when the Gentiles, which have not the law, do by nature [usage] the things contained in the law, these, having not the law, are a law unto themselves” (Rom. 2:14). In harmony with this, Pontius Pilate, a Gentile ruler, denied any responsibility to Israel’s law: “Then said Pilate unto them, Take ye him, and judge him according to your law” (John 18:31).

It may be concluded, then, that the law which was given by Moses was a covenant of works, that it was “added” after centuries of human history, that its reign was terminated by the death of Christ, that it was given to Israel only, and that, since it was never given to Gentiles, the only relation that Gentiles can sustain to it is, without any divine authority, to impose it upon themselves. Additional proof of these facts concerning the law are yet to be presented.

Chapter IX

THE FUTURE KINGDOM ECONOMY

WITH SEEMING DISREGARD for the vast body of truth bearing on the future kingdom age, some who have written on Biblical doctrine have failed to see the fact and importance of that age. It has been assumed that the features of the coming kingdom constitute a phase of blessing in store for the visible church when she shall have achieved the conversion of the world. Over against this idealism is the fact which alone conforms to the Word of God, that the world program as determined by God is consummated in the age to come, the present age being an intercalation—a period thrust in which is wholly unrelated to that which went before and to that which follows. The earthly story is taken up at the end of this age precisely where it was left off when, in fulfillment of Old Testament expectation, the kingdom was “at hand” by the coming of the Messiah to Israel, and when the covenants and earthly glory of that people were pending. Even the tribulation which must precede the coming of the King (cf. Matt. 24:29–30) is in sequence the completion of Daniel’s 490 years, or 70 weeks—483 years, or 69 weeks, of which were completed with the death of Christ. The law system is not introduced again at the beginning of the kingdom age; it is continued with certain additions directly from the Mosaic system with no reference to, or contributions from, this intercalation age. The fact that all Old Testament anticipation of the coming Messiah could blend, as it did, both advents into one preview (cf. Isa. 61:1–3; Mal. 3:1–6), and that even Gabriel when addressing Mary relative to the birth and mission of Christ gave no intimation that there would be a time interval between those features which belong to the first advent and those which belong to the second advent (Luke 1:31–33), demonstrates the truth that the second advent is a direct and unbroken continuation of that which, with respect to the earthly program, was accomplished in the first advent. At this point Peter’s word regarding the experience of the Old Testament prophets is illuminating. He speaks thus of their inability to discern the time element intervening between the sufferings of Christ (His first advent) and the glory that should follow (His second advent): “Of which salvation the prophets have inquired 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).

In view of the misunderstanding which obtains relative to the isolated and unrelated character of the present age, the strongest emphasis is demanded upon that truth. Let no would-be interpreter of the Sacred Text assume that this is a minor issue. On it hangs a right understanding of “the law and the prophets,” as well as a worthy comprehension of the precise nature of the divine purpose in the present age. Postmillennialism, amillennialism, post-tribulationism, and all other unscriptural world-program systems are traced directly to this colossal blunder. More moderate terms might be employed of a doctrinal fallacy which left less destruction and wreckage in its path. Those who have embraced these distortions of truth are called upon, if candid, to face the fact that the Old Testament story runs directly into the kingdom age without the slightest recognition of the present age or its purpose, and that the present age is, therefore, wholly dissociated from, and contributes nothing to, the Old Testament program. It should also be recognized that every Old Testament Scripture which declares anything respecting future events—and these are on the lips of every Old Testament prophet—demands, not this age, but the oncoming kingdom for its fulfillment. Admixtures and partial recognitions of the doctrinal distinction here set forth tend but little to the dissolution of the dire confusion which exists.

This whole introductory theme, intended as it is to prepare the way for the simple statement that the Bible sets forth a rule of life which is complete in itself, adapted and peculiar to the kingdom age, belongs to Eschatology and will yet receive a more orderly treatment in Chapters XIII–XXVII of this volume. However, the present discussion must continue at some length that the character of the kingdom economy may be discerned.

Due recognition of the essential character of each of the three crucial ages is the key to the understanding of the exact manner of the divine rule in each age. The rule of God in each case is adapted to the conditions which obtain. Since the respective characteristics of the ages are widely different, the manner of the divine rule is correspondingly different. The practice of confusing these three ages in respect to their characteristics and the manner of the divine rule in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall. It is perhaps easier to confuse the present age with that which immediately precedes it, or with that which immediately follows it, than to confuse it with conditions which are more remote, although there need be no confusion of these immediately succeeding but sharply separated periods of time, for they are divided by age-transforming events. The age of the Law of

Moses is separated from the present age of grace by the death of Christ, when He bore the curse of the law and finished the work by which man may stand justified before God forever, and justified as he could not have been justified by the Law of Moses; likewise by the resurrection of Christ; the advent of the Spirit; and the dispersion of Israel. The age of grace is separated from the age of the kingdom by the second coming of Christ to the earth—the time when He comes to remove the Church, to reign, to bind Satan, to regather Israel, to terminate human governments, to lift the curse from creation, and to cause righteousness and peace to cover the earth as the waters cover the face of the deep. The divine government could not remain the same in the earth after the world-transforming, spiritual victories of the cross, as it had been under the Law of Moses. Likewise, the divine government cannot remain the same in the earth after the world-transforming temporal victories of the second coming, as it has been under the reign of grace. All this is reasonable; but, what is far more impelling and compelling, this is what is precisely revealed by God in His Word. There are, then, three separate and distinct systems of divine government disclosed in the Scriptures, corresponding to three separate and distinct ages to be governed.

Kingdom teachings will be found in those Psalms and prophecies of the Old Testament which anticipate the reign of Messiah in the earth, and in the kingdom portions of the Gospels. These teachings as found in the Old Testament and the New are purely legal in essence, both by their inherent character and by the explicit declaration of the Word of God. The legal requirements of the kingdom teachings are greatly advanced, both in severity and detail, beyond the requirements of the Law of Moses. Though incorporating much of the Mosaic system, the kingdom teaching is a system complete and perfect in itself. Moreover, this intensification of legal requirements in kingdom revelation does not move the teachings of the Mosaic Law nearer the heart of the teachings of grace. On the contrary, it removes them still further in the opposite direction, inasmuch as the teachings of the kingdom increase the burden of works of merit over those that were required by the Law of Moses. In the kingdom law, anger is condemned in the same connection where only murder had been prohibited in the Law of Moses, and the glance of the eye is condemned where only adultery had previously been forbidden.

The kingdom Scriptures of the Old Testament are occupied largely with the character and glory of Messiah's reign, the promises to Israel of restoration and earthly glory, the universal blessings to Gentiles, and the deliverance of creation

itself. There is little revealed in the Old Testament Scriptures concerning the responsibility of the individual in the kingdom; it is rather a message to the nation as a whole. Evidently the details concerning individual responsibility were, in the mind of the Spirit, reserved for the personal teaching of the King, at the time when the kingdom would be “at hand.” As for the reign of the King, two important disclosures are made in the kingdom portions of the Old Testament: (1) His will be a rigid reign of righteousness that shall go forth from Jerusalem with swift judgment upon the sinner (Isa. 2:1–4; 11:1–5); and (2) according to the new covenant which He will have made with His people, He will have put His laws into their minds, and will have written them on their hearts (Jer. 31:31–40; Heb. 8:7–12). The writing of the law upon the heart is a divine assistance toward the keeping of the kingdom law, which enablement was in no wise provided under the reign of the Law of Moses. However, the written law on the heart, as it will be in the kingdom, is not to be compared with the power of the indwelling Spirit which is the present divine enablement provided for the believer under grace. Under the new covenant, God will have put away the former sin of the nation forever. This, it is revealed, He is free to do through the blood of His Son who, as God’s Lamb, took away the sin of the world (Matt. 13:44; Rom. 11:26–27).

The great key words under the Mosaic system were “law” and “obedience,” the great key words in the present age are “believe” and “grace,” while the great key words in the kingdom are “righteousness” and “peace.” The following are brief excerpts from the Old Testament Scriptures bearing on the kingdom:

Isaiah 2:1–4. “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 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.”

Isaiah 11:1–5. “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.”

Jeremiah 23:3–8. “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that 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 OUR RIGHTEOUSNESS. ... And they shall dwell in their own land.”

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” (cf. Ps. 72:1–20; Isa. 4:2–6; 9:6–7; 14:1–8; 35:1–10; 52:1–12; 59:20–60:22; 62:1–12; 66:1–24; Jer. 31:36–37; 33:1–26; Joel 3:17–21; Amos 9:11–15; Zeph. 3:14–20; Zech. 14:16–21).

Turning to the New Testament Scriptures bearing on the kingdom, it is important first to consider again the twofold character of the work and teachings of Christ. He was both a minister to Israel to confirm the promises made unto the fathers, and a minister to the Gentiles that they might glorify God for His mercy (Rom. 15:8–9). These two widely different revelations are not separated in the Scriptures by a well-defined boundary of chapter and verse; they are intermingled in the text and are to be identified wherever found by the character of the message and the circumstances under which it is given. This, it should be remembered, is the usual divine method of presenting truth. To illustrate: there is no chapter and verse boundary in the prophetic books of the Old Testament between that portion of the Scriptures which presented the *immediate* duty of Israel, and that portion of the Scriptures which presented their *future* obligation in Messiah’s kingdom. The prophets, while unfolding both of these widely

differing obligations, commingle these messages in the text and the different messages are discerned only through an observance of the character of the truth revealed. Likewise, there is, to some extent, a commingling in the Gospels of the message of the kingdom and the teachings of grace. Moreover, these teachings were given while the Law of Moses was in full authority. In harmony with the demands of that dispensation, many recognitions of the Mosaic system are embedded in the teachings of Christ. The Gospels are complex almost beyond any other portion of Scripture, since they are a composite of the teachings of Moses, of grace, and of the kingdom.

From a brief consideration of the four Gospels it may be concluded that those teachings of Christ which confirm the covenants made unto the fathers, or Israel, will be found primarily in the Synoptic Gospels, and that the kingdom teachings are crystallized in the first portion of the first Gospel. The position of this kingdom portion in the context of the Scriptures is also significant—following immediately, as it does, on the Old Testament. The Old Testament closed with its great hopes unrealized and its great prophecies unfulfilled. These hopes were based on covenants from Jehovah, to which He had sworn with an oath. These covenants guarantee to the nation an earthly kingdom in their own land, under the abiding reign of Messiah, sitting on the throne of His father David. No such promise was fulfilled in the Old Testament period. The kingdom as provided for in the faithfulness of Jehovah was revealed in the Old Testament only in predictive prophecy. No such kingdom situation existed when Christ was born. It is expressly declared that Israel's great hope and consolation was yet in expectation when Christ came (Luke 1:31–33; 2:25). The children of Israel were then largely scattered among the nations and their land was under the authority of Rome. At this point and under these circumstances, a new message went forth: "The kingdom of heaven is at hand." It was proclaimed by the forerunner—John the Baptist (Matt. 3:1–2), by Christ (Matt. 4:17), and by His disciples (Matt. 10:5–7). The strongest prohibition was imposed against the giving of this message to any Gentile, or even to a Samaritan (Matt. 10:5–6; cf. 15:24). The message, though brief, was calculated to arouse all the national longings of the people to whom it was spoken. The messengers needed no analytical training to sense the exact meaning of their theme. As instructed Israelites, the kingdom hope had been their expectation and meditation from birth. Later on, and in contrast to this, their utter slowness of heart to understand the new facts and teachings of grace is most obvious. Even when, after His resurrection, Christ had given forty days of instruction in things pertaining to the kingdom of God, they

said: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6), so little had they at that time grasped the meaning of His death and the immediate purpose of grace. On the other hand, there is no record that the messengers needed or received one moment of exposition on the meaning of the message relative to the gospel of the kingdom before they were sent forth to deliver it. It was evidently Israel's hope.

The phrase, *the kingdom of heaven*, is peculiar to the Gospel by Matthew, and refers to the rule of God in the earth. In that particular, it is to be distinguished from the kingdom of God, which is the rule of God throughout the bounds of the universe. One, in certain aspects, is included in the other, and there is, therefore, much that is common to both. The Messianic rule of God in the earth was the theme of the prophets; for the prophets only enlarged on the covenants which guaranteed a throne, a King, and a kingdom over regathered Israel, in that land which was sworn to Abraham. The term, *the kingdom of heaven*, was used by Christ to announce the fact that the covenanted kingdom blessings were "at hand." This good news to that nation was the "gospel of the kingdom," and should not be confused with the gospel of saving grace.

The national hope was centered in the genuineness of the claims of both the King and His forerunner. The evidence was carefully weighed, it may be believed, and it was found unimpeachable; but wickedness of heart prevailed. They imprisoned the forerunner, who was later beheaded by Herod, and they crucified the King. Both the forerunner and the King fulfilled prophecy in respect to the office of each in every detail. The forerunner was the voice of one crying in the wilderness. The King was of the seed of Abraham, of the tribe of Judah, a son of David born of a virgin, in Bethlehem of Juda. He came out of Egypt, and was called a Nazarene. At His birth He was proclaimed, "King of the Jews." In His public ministry He took up the message of a King. At His entrance into Jerusalem He was hailed as Israel's King. At His trial before Pilate, He claimed to be a King. And He died under the accusation, "THIS IS JESUS THE KING OF THE JEWS." The crown of thorns had no significance in relation to His sacrificial death for sin: it was the emblem of the nation's derision for His kingship claim. They thus fulfilled by act the very prophecy the King had made: "We will not have this man to reign over us." There should be no confusion at this point. The rulers of the nation who demanded His death were not personally rejecting a Savior, as sinners are rejecting Him now; they were rejecting their King. They did not say, "We will not believe on the Savior to the salvation of our souls"; they said, "We have no king but Csar." The rejection of the King was

according to “the determinate counsel and foreknowledge of God” (Acts 2:23); for His rejection and humiliation were foreshadowed in the types, and foreseen in the prophecies of the Old Testament: He was the “Lamb slain from the foundation of the world.” At every step in the record His rejection and death are said to be the fulfilling of the Scriptures. It is recorded of Him in sixteen New Testament passages that He, by His rejection and death, fulfilled the Old Testament Scriptures. It is also recorded of Him in nine New Testament passages that He was the fulfillment of Old Testament prophecies concerning the King.

The first ministry of Christ was, then, to Israel as her King. In this He appeared, not as a personal Savior, but as her long-expected Messiah; not as a Lamb, but as a Lion; not as a sacrifice by which a Church—the spotless Bride—might be purchased to Himself from among all nations, but as the Son of David, with every right to David’s throne, over Israel, at Jerusalem, in the land of promise. In the Synoptic Gospels, there is, therefore, no record of any step toward the formation of the Church, or any reference to that great purpose, until, from His own nation, His rejection as King is evident. According to the Synoptic Gospels, the early teachings of the King were of that nation, and were in nowise related to the great results which would afterwards be accomplished through His death and resurrection in the calling out of His Church from all the nations of the earth. Upon His rejection, He began to speak, in anticipation of His death, of the formation of His Church, and of His coming back again to the earth. He likewise related the sure fulfillment of every covenant with Israel to the time of His return.

Was, then, the gospel of the kingdom, as announced by John, by Christ, and by His disciples, a bona fide message? Did it really mean what it announced? Was Israel’s long-predicted kingdom at hand? If so, and had they received their King, what would have become of the divine purposes of redemption as they were to be accomplished through His death? These questions are insistently asked today; but the answers are not difficult.

Much has been presented on this important question in the first chapter of this volume, which will not be restated here. However, the gospel of the kingdom was a bona fide message to Israel. To treat it otherwise is to accuse God of trickery and deception. It is likewise a serious misrepresentation of all related Scriptures to apply the message and teaching of the King to the present purposes of God in this age of grace. All confusion concerning the kingdom message in its relation to the cross arises from the failure to recognize the important distinction

between the divine viewpoint and the human viewpoint. It is only another application of the rationalistic trick of playing the free will of man against the sovereignty of God. On the human side, there was a clear-cut issue with unrestrained power to choose, or reject, the King. On the divine side, there was a genuine offer of the kingdom in the Person, presence, and ministry of the King; but back of this was the sovereign determination of God which was absolute. Their choice would be but the outworking of the eternal purpose of God in Christ, and for that choice they would be held guilty. On the divine side, it is said: "Therefore they could not believe" (John 12:39), and on the human side, it is said: "They hated me without a cause" (John 15:25).

Turning to the Old Testament, the student is confronted with the problem of the right adjustment with regard to the time of fulfillment of two great lines of prophecy concerning Christ. On the one hand, He was prophesied to come as a Monarch whose reign and kingdom would be everlasting (cf. 2 Sam. 7:16; Ps. 72:1–20; 89:35–37; Isa. 9:6–7). The thought of His death is foreign to this body of prophecy. It is no function of a king to die—"Long live the king!" But, on the other hand, there is prophecy equally as explicit regarding the sacrificial, substitutionary death of Christ (Ps. 22:1–21; Isa. 53:1–12). Manifestly, these two lines of undertaking could not be accomplished simultaneously. Christ could not be the resistless, undying King and be an unresisting sacrifice, at one and the same time. It was this very time-element in the problem, which Peter declared was not disclosed to the prophets. Added to this is the prediction that Israel's King would come to them in lowly guise, riding on an ass and upon a colt the foal of an ass (Zech. 9:9; cf. Matt. 21:1–7; John 12:12–16). Thus it was clearly indicated to Israel that the King would come in lowly guise, and they were without excuse. Since the present age of grace and its purpose were not revealed to the writers of the Old Testament, the time-element relating these two lines of prophecy could not be disclosed. When the fullness of time came, it pleased God to present His King in fulfillment of prophecy and according to all His covenants to Israel. Both by the "determinate counsel and foreknowledge of God" and by the free choice of the nation, the King was rejected and crucified. It is evident, therefore, that the prophecies concerning the King and His earthly kingdom remain unfulfilled to this hour. They are not forgotten or abandoned. Neither are they receiving a *spiritual* fulfillment. They are yet to be fulfilled when the King returns to the earth. In like manner, the same clear light on the divine purpose is revealed through Daniel when he predicts the order of events to be fulfilled in the period between his own time and that of the reign of Messiah. In this

prophecy the “cutting off of Messiah” precedes the reign of the King. Thus did God anticipate what would take place; but this in no wise lessens the exercise of free choice on the part of the nation Israel in rejecting the King. It is puerile to assert that the cross of Christ was held in jeopardy until Israel’s choice concerning the King had been consummated. Let those who traffic in such tricks of argument be consistent to the point of applying their rationalism to all the great issues wherein the sovereignty of God and the free will of man are found to meet. The ministry of Christ was genuine. He was a minister to the circumcision to confirm the promises made unto the fathers. He was likewise the open door into the grace of God that Gentiles might glorify God for His mercy. Though real sin, His rejection as King was the necessary step in all redemption, and God in faithfulness will yet fulfill every covenant related to the throne, the King, the nation, and the land. This He will do when the King comes back to the earth again.

It has been necessary to outline the relation of the covenanted, earthly kingdom to the first advent of Christ, in order that the kingdom teachings of Christ may be seen in their true setting.

Referring to the first section of the Gospel by Matthew (chapters 1–12), wherein the gospel of the kingdom is preached to Israel, it will be found that this precise message of the kingdom gospel was first announced by John the Baptist, of whom it is said: “For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matt. 3:1–3); it was announced by the King Himself (Matt. 4:17), and by the disciples (Matt. 10:5–7). Embedded in this context wherein only the gospel of the kingdom is in view, and completely bounded by the records of these proclamations, is the “Sermon on the Mount,” which is evidently the manifesto of the King (Matt. 5:1–7:29). In this manifesto the King declares the essential character of the kingdom, the conduct which will be required in the kingdom, and the conditions of entrance into the kingdom. This kingdom rule of life is purely legal, both in its inherent qualities and by its own claim (Matt. 7:12). It is, however, very different from the law as given by Moses. In the kingdom teachings, as has been stated, the commands of Moses are advanced into requirements vastly more impossible with respect to detail, and this does not relieve, but rather intensifies, its character as strictly legal. Christ does not disown the principles of the law in the unfoldings of kingdom requirements, any more than He does in all His dealings with Israel before His death. He is rather presenting a new degree and standard of law which is adapted

to the conditions which shall obtain in the kingdom, and which He *contrasts* with the Law of Moses. The great kingdom words—*righteousness* and *peace*—are dominant, and there is never a reference either to salvation or grace. Nor is there the slightest reference to those great realities of relationship which belong to the New Creation wrought by Christ through His death and resurrection. Such a complete omission of any reference to any feature of the present age of grace is a fact which should be carefully weighed.

The minute accuracy of the Scripture is seen in Christ's use of the phrase *my commandments*. During the days of His ministry to the nation Israel, He enforced the commandments of Moses, and spoke of the new principles which were to be applied in the kingdom as "these sayings of mine" and "I say unto you"; but at no time did He use the term *my commandments* until He used it with His disciples in the upper room, and at the time when He was unfolding the new principles which were to condition the daily living of those who should stand on resurrection ground, in the New Creation, and under grace. It is also significant that the *first* use of the term *commandment* in this grace message is when He said, "A new commandment I give unto you" (John 13:34). There is, therefore, a possible limitation to be placed on the extent of the responsibility imposed by Christ in His great commission wherein He said: "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). It is hardly probable that He intends all the Mosaic Law, the governing principles of the kingdom, and the teachings of grace to be combined and applied to those who receive the message of the great commission. In the teachings of the kingdom, the characterizing phrase is "hear and do" (Matt. 7:24), while the characterizing phrase under grace is "hear and believe" (John 5:24). The essential character of the teachings of the kingdom as they are contrasted with the teachings of Moses, and as they are contrasted with the teachings of grace, will be considered at length in Chapter XI of this volume.

There is a sense in which the kingdom of God, as the rule of God in the hearts of individuals, is present in the world today. This should not be confused with the Messianic kingdom which is to be set up over a nation, and extended through them to all nations with the King ruling, not in the individual heart, but on the throne of David, in the city of Jerusalem. As the King came nearer to His death, and the rejection became more evident, He made mention of that aspect of the rule of God in the individual heart which was to characterize the hitherto unannounced age of grace. The following passage (like Matt. 13:1–52), taken from the later teachings of Christ as recorded by Luke, is an example: "And

when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (“in your midst,” Luke 17:20–21). In no sense could it be truthfully said that the kingdom of God was *in* the hearts of those Christ-rejecting Pharisees. There was, however, a real sense in which the kingdom of God was to be, as it is now, in the hearts of individual believers; but the direct statement of Christ is to the effect that the kingdom was then, in the Person of the King, in their midst. So, also, the phrase, *the kingdom of God cometh not with outward show*, anticipates the present aspect of the rule of God in the individual heart; but after this, and according to all prophecy, the kingdom of heaven will come with outward show. There is much promise of a transformed earth, which condition will be ushered in, not by unseen forces and processes, but through the resistless power and presence of the returning King. So, also, He could say to Israel: “The kingdom of God is come nigh unto you” (Luke 10:9). As certainly as the King was before the nation, so certainly their kingdom was before them, and this was the appeal of the gospel of the kingdom which was given to “the children of the kingdom” only. When the King was rejected, His kingdom was rejected. When His kingdom was rejected and its realization delayed until the return of the King, the application of all Scripture which conditions life in the kingdom was delayed as well, and will be delayed as long as the King tarries. This necessary delay is easily accepted with reference to the earthly, national glory, which is the theme of the kingdom teachings of the Old Testament; but it is equally true that there is a necessary delay in application of the last detail of human obligation related to the earthly kingdom as set forth in the New Testament.

The kingdom teachings are a sufficient and complete statement of all that is necessary for one to know concerning the terms of entrance into, and conduct in, the Messianic kingdom on the earth. Much in these kingdom teachings is similar to that which is found in the teachings of Moses. Much is similar, also, to the teachings of grace; but these facts do not constitute these teachings an indivisible whole, nor do they justify a careless commingling of these great systems of rule in the earth. The characterizing elements in each will be found to be those principles which are peculiarly applicable to the dispensation to which they belong, rather than the principles wherein they are similar. The kingdom teachings will be more fully identified under the contrasts that are yet to be drawn in Chapter XI.

Chapter X

THE PRESENT GRACE ECONOMY

THE SALVATION in grace which God accomplishes for those who believe includes, among other things, the placing of the saved one in position as a son of God, a citizen of heaven, and a member of the family and household of God; and, since every position demands a corresponding manner of life, it is to be expected that a rule of conduct as exalted as heaven itself will be committed to the believer. This is precisely what is found; for grace not only provides a perfect salvation and eternal keeping for the one who believes on Christ, but grace provides, as well, the instruction for the daily life of the one who is saved, while he is being kept through the power of God. This instruction for the daily life, it will be found, is a particular revelation from God to Christians only. As it is wholly gracious in character, it is entirely separate from, and independent of, any other rule of life which is found in the Word of God. The Bible, being the one Book from God for all people of all the ages, contains the detailed expression of the will of God concerning the manner of life of various dispensational classes of people as they are related to God in different periods of time, and under the several corresponding covenants. Among these revelations is the rule of conduct regarding the daily life of those who are saved by grace in this dispensation which occupies the time between the cross and the second coming of Christ. This gracious rule of life is complete in itself and stands alone in the Scriptures, dissociated from any other and uncomplicated. It is the teachings of grace.

No careful reader of the New Testament could fail to observe the fact that doctrinal strife obtained at the very opening of the Christian dispensation. This controversy was concerned mainly with the question of whether law or grace furnishes the governing principle for Christian conduct. Although the New Testament contains specific and lengthy warnings against both the legalizers and their teachings, and their systems are therein proved to be opposed to the doctrines of pure grace, their successors from generation to generation to the present time have ever sought to discredit the grace of God. Their messages, though steeped in error, have often exhibited great zeal and sincerity; but zeal and sincerity, greatly to be desired when well directed, fail utterly in God's sight as substitutes for a consistent presentation of the truth. The only hope of deliverance from the false doctrines of legalizing teachers is through unprejudiced consideration of the exact revelations of Scripture. This

examination of the Scriptures should be free from a blind following of the teachings of men, and should be made with a heart willing to receive “reproof” and “correction” from the Word of God as well as “instruction in righteousness” (2 Tim. 3:16). Only the one to whom these teachings are crystal clear can appreciate the transcendent value of understanding the teachings of grace.

In presenting this introductory consideration of the extensive theme of the teachings of grace, it is necessary in some instances to assume conclusions the fuller proof of which is taken up in subsequent treatments of the discussion. Likewise, in completing the various lines of argument, repetition at certain points is unavoidable.

The classification of the present age as *the age of grace* does not imply that divine grace has not been exercised in past ages. This age is thus designated because of the revealed truth that God is now making a specific and supreme demonstration of His grace through the outcalling of the Church from both Jews and Gentiles. In this connection it may be seen that Old Testament saints were in right and acceptable relation to God, but it could not be said that they were in the new federal Headship of the resurrected Christ, nor that their lives were “hid with Christ in God” (Col. 3:1–3). The Apostle writes: “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:23). As for the estate of the Jews in the old dispensation it may be observed: (a) They were born into covenant relation with God wherein there were no limitations imposed upon their faith in Him nor upon their fellowship with Him. This fact was in itself a demonstration of superabounding grace. (b) In case of failure to meet the moral and spiritual obligations resting upon them because of their covenant position, the sacrifices were provided as a righteous basis of restoration to their covenant privileges, which fact is another demonstration of immeasurable grace. (c) The individual Jew might so fail in his conduct and so neglect the sacrifices as, in the end, to be disowned of God and cast out (Gen. 17:14; Deut. 28:58–61; Ezek. 3:18; Matt. 10:32–33; 24:50–51; 25:11–12, 29–30). (d) The national salvation and forgiveness of Israel is yet a future expectation and is promised to occur when the Deliverer comes out of Sion (Rom. 11:26–27). Who could fail to recognize the eternal grace of God revealed in Isaiah 60:1–62:12 toward Israel, in all ages to come? If any clarity is to be gained with respect to the difference between Israel’s privileges under the Mosaic system and the present privileges of the Church, distinction must be made between the law as a *rule of life* which none were able to keep perfectly, and the law as a *system* which not only set forth high and holy demands upon

personal conduct but also provided complete divine forgiveness through the sacrifices. The final standing of any Jew before God was not based on law observances alone, but contemplated that Jew in the light of the sacrifices he had presented in his own behalf. The major passage bearing on the truth that divine grace has its paramount manifestation in this age and through the Church is Ephesians 2:7. This notable passage, which consummates the exalted revelation respecting the Church, reads: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." It is thus asserted that by means of the Church the exceeding riches of divine grace are to be exercised as they could not otherwise be and exhibited before the entire universe. More important than all, however, is the satisfaction to God in the realization of one of His greatest attributes.

In chapter 2 of the Epistle by Paul to Titus, beginning at verse 11, it is written: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world [age]; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Two widely different ministries of grace are set forth in this passage: First, the grace of God which bringeth salvation hath appeared unto *all* men. This, it is clear, refers to the saving grace of God which has come into the world by Christ Jesus, and is now to be proclaimed to all men. It is a message for all men, since its provisions are universal and its invitation is to "whosoever will." Grace upon grace is bestowed both now and unto the consummation of the ages upon those who believe. Second, the passage reveals, as well, that it is the same grace which has brought salvation to all men, that teaches *us*. The word *us*, it should be observed, does not refer to the wider class of all men mentioned before; but it refers only to the company of those who are saved. The importance of this distinction is evident; for, whatever grace proposes to teach, its teachings are addressed only to those who are saved by grace. This qualifying aspect of the teachings of grace is not limited to this one passage, though that would suffice; it is an outstanding characteristic of the whole body of grace teachings as they appear throughout the New Testament. These teachings, being addressed to Christians only, are never intended to be imposed on the Christ-rejecting individual, or the Christ-rejecting world. This fact cannot be emphasized too forcibly. The Word of God makes no appeal to the unsaved for a betterment of life. There is but one issue in this

dispensation between God and the unregenerate man, and that is neither character nor conduct; it is the personal appeal of the gospel of the grace of God. Until the unsaved receive Christ, who is God's gift in grace, no other issue can be raised. Men may moralize among themselves, and establish their self-governments on principles of right conduct; but God is never presented in the unfoldings of grace as seeking to *reform* sinners. Every word regarding the quality of life is reserved for those who are already rightly related to Him on the greater issue of salvation.

The teachings of grace, it will be found, comprise all of the teachings of the Epistles, the Acts, and also certain portions of the Gospels apart from their mere historical features. Returning to the passage already quoted from Titus, it is discovered that only a portion of the whole appeal of the teachings of grace is mentioned in this Scripture; but here the believer is taught that he is to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, looking for the personal return of his Lord from heaven. This describes a life of peculiar devotion and sweetness. Thus would God "purify unto himself a peculiar people, zealous of good works."

In all this investigation, attention should not be diverted from the fundamental truth, already stressed, that there are three ages—that of law, that of grace, and that of the kingdom—which are separated from each other by world-transforming events, and that each age sets up that requirement in human conduct which is in harmony with the precise relationship between God and men obtaining in each age. These economies are complete in themselves, needing no additions whatsoever, and each is as holy and pure in itself as the Creator who is the Author and Designer of them. These conduct-regulating disciplines not only vary in the arduousness which each imposes, but they vary likewise in the degree of divine enablement which is vouchsafed in each. The Mosaic system, being void of any reference to divine enablement, made its appeal to the limited resources of the natural man and was circumscribed to that extent. The kingdom system, though advancing its demands far beyond the requirements of the Mosaic code, makes no reference in its text to divine enablement; yet in other Scriptures it is asserted that the kingdom law will be written on the heart to the end that it might be realized, and the Holy Spirit will be poured out upon all flesh. It is then that Israel will actually *do* the Law of Moses (Deut. 30:8). The grace economy presents utterly superhuman ideals—that which will accord with heavenly citizenship—and with these supernatural standards of living provides no less than the infinite power of the indwelling Holy Spirit, to the end that the

whole will of God—as demanding as it is—may be fulfilled in the child of God.

Probably it is because the Law of Moses came first in order of time and because it stood alone with no possible complications, that theologians have given it more consideration than the two other systems combined. In fact, the kingdom and grace systems are not recognized in their separate characters, but the matter they present has been looked upon as an extension or addition to the original Decalogue. The Westminster Confession of Faith gives many pages to the Decalogue with application of it to the Christian, but fails to recognize the distinctive character of injunctions which are clearly the instructions addressed to believers under grace.

The very nature of grace precepts precludes them from being reduced to a decalogue. They are free in character in the sense that they are not required for acceptance with God. They are, rather, directions and divine beseechings addressed to accepted persons regarding their walk before God. Twice these appeals are termed *beseechings* (Rom. 12:1; Eph. 4:1); not the command to a mere servant, but the polite and considerate request to a member of the household and family. They consist in information and persuasion extended to those who could not otherwise learn regarding that which, from a heavenly viewpoint, is rightfully expected of them. In all this, there is a fundamental dissimilarity between these teachings and both the Mosaic system which imposed a curse on those who failed (Deut. 28:15–68) and the kingdom injunctions which hold over its subjects the danger of hell fire (Matt. 5:22, 29–30). No excuse is available for the failure to observe the difference between either a system which proposes a curse or a system which proposes hell fire and a system which declares that “there is therefore now no condemnation” (Rom. 8:1), that God who has already justified will not condemn (Rom. 8:33), and that there can be no separation of the believer from the love of God (Rom. 8:38–39). There is however, a price which the believer pays for his failure to walk worthy of his high calling. That price does not arise with God as a punishment to be imposed, but is the unavoidable loss of communion and fellowship with God, and the loss of power in life and service. The pernicious practice of attempting to merge the two legal systems with the teachings of grace results in a forceless law and a defeated grace. The student’s problem is not one of striking an average between law and grace, but rather that of separating these systems to the end that each may retain its intended effectiveness. What other interpretation could be put on Romans 11:6 than that these diverse systems are as far removed from each other as the east is from the west. The passage reads, “And if by grace, then is it

no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” Similarly, what meaning could be given to Hebrews 4:9, which text with its context declares that the believer has ceased from his own works: “There remaineth therefore a rest to the people of God”; or Romans 3:31, which declares that every requirement of a holy God upon His believing child is answered forever by Christ and on the principle of faith in Him? The last half of the Galatian Epistle is the divine declaration that the legal system is not the means to the believer’s sanctification in daily life. The order in at least three doctrinal epistles—Romans, Ephesians, Colossians—is first to assert the believer’s exalted position in Christ through faith alone and then to make an appeal for a walk which corresponds to that exalted position. This sublime arrangement is a reversal of every feature in a legal system.

The grace teachings are not, for convenience, isolated in the Sacred Text. The three economies appear in the four Gospels. The grace teachings are rather to be identified by their intrinsic character wherever they are found. Large portions of the New Testament are wholly revelatory of the doctrine of grace. The student, like Timothy, is enjoined to study to be one approved of God in the matter of rightly dividing the Scriptures.

A general analysis of the grace teachings may be made under two divisions: (1) three specific features and (2) the grace relationships.

I. Three Specific Features

While the details of that which enters into the believer’s walk and service are varied and extensive, three features are important: the independent and uncomplicated character of grace teachings, their exalted requirements, and the divine enablement.

1. THE INDEPENDENT AND UNCOMPLICATED CHARACTER OF GRACE TEACHINGS.

As before indicated, the governing principles which belong to this age are by their nature to be distinguished from the two legal systems. They recognize the foundational truth that Christ has died, is risen, is ascended, and that the Spirit is now resident in the hearts of all who believe. These age-transforming events with all that they engender, at once create an entirely new relationship between God and man and especially between God and those who are saved. The independent and uncomplicated character of grace teachings presents a challenge to every earnest student to identify and organize this vast body of Scripture, and

the more, since it has been so neglected in the past. Though good men have not given attention to these distinctions, the dissimilarities appear in almost every injunction offered under either kind of system. The practical value of an unprejudiced study of these principles, with the attending isolation of that which belongs to each, cannot but serve a great purpose to Christians who, for the most part, have been led to believe that they must observe all the precepts and commandments found in the Bible, whether they be legal or gracious.

2. THEIR EXALTED REQUIREMENTS. It may be well stated again that the standard of conduct prescribed under the teachings of grace is immeasurably more difficult to maintain than that prescribed either by the Law of Moses, or the law of the kingdom. It is as much higher than these as heaven is higher than the earth. Similarly, the divine enablement provided under grace is nothing less than the infinite power of the indwelling Spirit. The teachings of grace are addressed only to the supernaturally endowed man, who is both born of the Spirit and indwelt by the Spirit. These teachings are such as naturally belong to a citizen of heaven. Since the saving work of God places the believer in the heavenly positions in Christ, and transfers his citizenship from earth to heaven, it is only consistent that he should be required to walk as it becometh a citizen of heaven. This, it is evident, must be a supernatural life. Turning to the Scriptures which reveal the position and responsibility of the child of God under grace, it is found that a *superhuman* manner of life is proposed. This aspect of the teachings of grace may be seen at every point. A very few passages will suffice by way of illustration: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5); "That ye should shew forth the praises [virtues] of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9); "Giving thanks always for all things unto God" (Eph. 5:20); "That ye walk worthy of the vocation where-with ye are called" (Eph. 4:1); "Walk in the light" (1 John 1:7); "Walk in love" (Eph. 5:2); "Walk in the Spirit" (Gal. 5:16); "Grieve not the holy Spirit of God" (Eph. 4:30); "Quench not the Spirit" (1 Thess. 5:19). There is no question about the superhuman character of these injunctions. What human resource is able to reproduce the very virtues of Christ? Who is able to give thanks *always* for *all* things? Who would be able so to live that he would not grieve the *Holy* Spirit, nor quench the Spirit? This demand is for a *superhuman* manner of life, and the passages quoted are only representative of the whole character of the teachings of grace. These teachings

surpass the standards of the Law of Moses in the measure in which infinity surpasses the finite. When unfolding the high character of the teachings of grace, Christ said: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another”; “This is my commandment, That ye love one another, as I have loved you” (John 13:34; 15:12). The new commandment is in contrast to an old commandment of Moses: “Love thy neighbour as thyself.” These Scriptures may be taken as a fair illustration of the difference between the standards of the Law of Moses and the standards of grace. Under the Mosaic system, love for others was to be in the degree in which one loved himself; under grace it is to be in the degree in which Christ has loved the believer and given His life for him (1 John 3:16). Again, the standards of the teachings of grace surpass the standards of the laws of the kingdom. The same example—of love one for another—will illustrate. The requirement in the kingdom on this point is stated thus: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?” (Matt. 5:43–46). This is a great advance over the standard of love demanded under the Law of Moses. There love was required to a limited degree; but nothing was said concerning the necessary attitude toward the enemy. The degree of love expected under the ideals of the kingdom is only such as might reasonably be expected from the heart that has been inclined to do the kingdom law. It bears no comparison to the standards of love which are proposed under grace. Consider, first, that love under grace is the “fruit of the Spirit” (Gal. 5:22). Literally, “the love of God is shed abroad [gushes forth] in our hearts by [out from] the Holy Ghost which is given unto us” (Rom. 5:5). This guarantees the exact reproduction in the child of God of the love of Christ—“as I have loved you.” Consider, also, that love, as anticipated in the teachings of grace, is the very heart of the evangel and of evangelism. By the imparted, divine compassion for the lost which brought Christ from heaven to earth and took Him to the cross to die, under grace, men are to be impelled to win souls. Such divine compassion for souls has been the dynamic of all soul-winning work from Pentecost until now. It was the experience of the Apostle Paul as disclosed in his testimony: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the

Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Rom. 9:1–3). There was no occasion for the Apostle to be accursed from Christ, nor did he expect to be; but he was *willing* to be. Thus was the love of Christ, who bore the sin of others, definitely reproduced in the one in whom the Spirit wrought. True passion for the salvation of men is not a manifestation of love springing out of human nature. It must be *imparted* from God. Therefore evangelism is neither expected nor required in either the Law of Moses or the law of the kingdom.

3. THE DIVINE ENABLEMENT. A supernatural power is provided for the exact and perfect execution of the superhuman rule of life under grace. There is no aspect of the teachings of grace which is more vital than this, or which so fully differentiates these teachings from every other rule of life in the Bible. Under grace, the all-powerful, abiding, indwelling, and sufficient Holy Spirit of God is given to every saved person. This statement is abundantly established by revelation (John 7:37–39; Rom. 5:5; 8:9; 1 Cor. 2:12; 6:19; Gal. 3:2; 1 Thess. 4:8; 1 John 3:24; 4:13—careful study will disclose the fact that Luke 11:13; Acts 5:32; 8:12–17; 19:1–7; Eph. 1:13 do not contradict this positive doctrine of Scripture), and is assumed in every teaching of grace. The superhuman manner of life under grace is not addressed to some spiritual company alone within the whole Body of Christ; it is addressed to all believers alike. The imposition of this superhuman manner of life upon all believers alike carries with it the revelation that all have the supernatural power by which to live according to the superhuman standards. This, it is evident, is according to the teaching of the Word of God.

The character of pure grace is destroyed when the reception of the Spirit into the individual heart is made to depend on any human merit, goodness, or personal consecration whatsoever. In 1 Corinthians 6:19–20 it is written: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” The law element is excluded here. Under the law, it would have been written: “Glorify God in your bodies and spirits and ye shall become temples of the Holy Spirit.” Under grace, believers *are* temples of the Spirit without reference to merit; and this is true of every aspect of their salvation. The fact that they *are* temples of the indwelling Spirit is the basis of this appeal for a holy life. A

consideration of 1 Corinthians 5:1–2, 13; 6:1–8 will give abundant evidence of the meritless condition of the Corinthian saints at the time the Spirit addressed this appeal to them through the Apostle Paul. The earnest supplication is for a daily life which corresponds to the wonderful fact that they are *already* temples of the Spirit. There is an important distinction to be noted between the *indwelling* and the *infilling* with the Spirit. No Scripture asserts that all believers are filled with the Spirit. The filling with the Spirit, which is the requirement for an experience of blessing and the exercise of divine power, is an issue which should be considered wholly apart from the revelation concerning the indwelling Spirit.

The fact that the Spirit indwells every believer is peculiar to the age of grace. In the law dispensation, for particular divine purposes, certain individuals were, at times, filled with the Spirit; but there is no revelation stating that *every* Israelite, being under the law, was a temple of the Spirit. In like manner, under the law, there was no *abiding* character to the relationship between the Spirit and individuals upon whom He came (Ps. 51:11). The Spirit came upon them, or departed, according to the sovereign purpose of God. Under grace, the Spirit is not only given to *every* believer, but He never withdraws. This assurance is based on the unfailing prayer of Christ (John 14:16; cf. 1 John 2:27). This is in precise accordance with the conditions embodied in the covenant of grace. Should human merit determine His abiding presence, then, under that relationship, the basic principle of grace would be superseded by the principle of law-works. The entrance of the Spirit into the heart and His abiding presence there, is a part of the saving and keeping power of God which is by grace alone. The revelation of the New Testament with regard to the indwelling, abiding Spirit in every believer is in full agreement with the doctrine of pure grace. When considering the question of the enabling power of the Spirit in the individual lives of the children of the kingdom, it will be seen from the Scriptures that, at the opening of that period at least, the Spirit is to come upon all flesh, and the individual will prophesy, dream dreams, and see visions (Joel 2:28–32; Acts 2:16–21); but there is no revelation to the effect that this will be an *abiding* presence and ministry, since it is related to mighty signs and wonders in nature which accompany the second advent of Messiah. And, in like manner, there is no revelation concerning the enabling power of the Spirit for conduct in the daily life of the individual in the kingdom. The kingdom teachings of the Scriptures do not emphasize the work of the Spirit. Any divine provision for personal enablement in daily life, it would seem from a careful examination of the Scriptures, is foreign to every aspect of law-rule, whether it be that of Moses, or that of the kingdom.

So vital is the fact that the enabling Spirit is now given to *every* believer as a part of salvation by grace, that it is presented as a fundamental characteristic of this age. This is the dispensation of the indwelling Spirit. It is recorded: “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit [Spirit], and not in the oldness of the letter” (Rom. 7:6). Thus the new enabling power of the Spirit characterizes this age, as the “oldness of the letter” characterized the age that is past. Likewise circumcision is now “of the heart,” in the Spirit, and not in the “letter” (Rom. 2:29), or as it was in the flesh under the law. Again, “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit [Spirit]: for the letter killeth, but the spirit [Spirit] giveth life” (2 Cor. 3:6). Reference in this passage is not made to different methods of interpreting Scripture—a spiritualizing, or a literal method; but to two dispensations with their different methods of divine rule. “The letter killeth”—such is the inevitable ministry of the law. “But the spirit giveth life”—divine life, spiritual vitality, energy, and power are provided for the believer under grace, and for every believer alike. Thus it is revealed that the blessing of the indwelling Spirit is an essential characteristic of this age.

If the manner of life under grace is superhuman, so, also, the provided enablement is supernatural, and is as limitless as the infinite power of God. Since God has proposed a humanly impossible manner of life, He has, in full consistency, provided the Spirit who giveth life. Too much emphasis cannot be placed on the fact that, since God has proposed the impossible rule of life and provided the sufficient Spirit, the believer’s responsibility is thereby changed from being a *struggle* of the flesh to being a *reliance* on the Spirit. Grace thus introduces a new problem for the believer’s life which is wholly foreign to every aspect of the law. It is the problem of the adjustment of the heart to the holy presence of the Spirit, and of maintaining the unbroken attitude of dependence on Him. The new principle of achievement consists in getting things accomplished in the believer’s daily life and service by trusting the power of Another, rather than by trusting the energy of the flesh. The revelation concerning this new problem of life under grace constitutes the major part of the teaching of the Epistles. Not only is the faith principle directly taught in the Epistles, it is implied and assumed in every injunction under grace. The unfolding of the precise relationship between the personality of the Spirit and the personality of the believer, is not omitted. Experimentally, the believer, when empowered by the Spirit, will be conscious only of the exercise of his own

faculties. The Spirit does not disclose His presence directly; His ministry is to reveal and glorify Christ. His presence will be evidenced, however, by the victory that is wrought, which victory could be wrought only by the Spirit.

Thus, either the by-works principle of the law or the by-faith principle of grace, may be chosen by the believer as a method of achievement even within the deepest issues of Christian conduct and service. If these heaven-high demands are undertaken in the energy of the flesh, they become purely legal in character; if they are undertaken in full reliance on the provided energy of the Spirit, they are purely gracious in character. One is wholly within the scope of the covenant of the law, which covenant is based on works; the other is wholly within the scope of the covenant of grace, which covenant is based on faith. Thus the teachings of grace, when attempted in the energy of the flesh, become a legal code, the demands of which are the most impossible to meet. How very many Christians are under this aspect of law, even those who give same attention to the actual precepts of grace!

There are two inseparable revelations given in the grace teachings of the New Testament. Each one is the counterpart, complement, and supplement of the other, and untold violence is done to the whole revealed purpose of God in this age when either one of these themes is made to stand alone. One theme is presented in that body of Scripture which sets forth the character of conduct that is becoming to the one who is already saved and safe in the grace of God; the other theme is presented in that body of Scripture which sets forth the fact that the life in grace is to be lived in sole dependence on the enabling power of the indwelling Spirit. The latter body of Scripture includes all the details and instructions concerning the life of faith and the walk in the Spirit. It is obviously imperative that these two revelations shall not be separated. Otherwise, on the one hand, the teachings of grace will seem to be an impossible law-code, or, on the other hand, the walk in the Spirit will seem to be an uncharted, aimless procedure. In the grace teachings of the New Testament, these two aspects of truth are never separated. Proceeding from the fact that the superhuman manner of life under grace is taught in all the New Testament books beginning with the Gospel by John, there is space for only one quotation from each of these up to, and including, the Epistle to the Colossians. This body of Scripture discloses the truth that the life in grace is to be lived only by the enabling power of God:

John 7:37–39. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of

living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” Here the superhuman outflow of rivers of living water is distinctly said to be the result of the energy of the Spirit.

Acts 1:8. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.” The revelation here is that, apart from the power of the Spirit, there can be no vital witness unto Christ.

Romans 6:14; 8:4. “For sin shall not have dominion over you: for ye are not under the law, but under grace.” No enabling power was provided for the doing of the law; but such power is provided under grace. “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” No passage in the teachings of grace is more decisive than this. “The righteousness of the law,” referred to, is evidently no less than the whole will of God for His child under grace. This divine will is to be fulfilled *in* the believer, but never *by* the believer.

1 Corinthians 12:4–7. “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh [energizeth] all in all. But the manifestation of the Spirit is given to every man [Christian] to profit withal.” As all Christian service is by the exercise of a spiritual gift, these gifts are wholly realized by the energy of the power of God.

2 Corinthians 10:3–5. “For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal [fleshly], but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” For this superhuman manner of life, the believer is to be “mighty through God.”

Galatians 5:16. “This I say then, Walk in [by means of] the Spirit, and ye shall not fulfil the lust of the flesh.” This promise is as sure as it is far-reaching.

Ephesians 6:10–11. “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” True overcoming strength is none other than the imparted “power” of God.

Philippians 2:13. “For it is God which worketh in you both to will and to do of his good pleasure.” Here the divine enablement reaches to the very molding of the desires of the heart, and to the full accomplishment of those desires.

Colossians 2:6. “As ye have therefore received Christ Jesus the Lord, so walk

ye in him.” In this Scripture the very same faith-principle, by which alone a soul can be saved, is continued as the principle by which alone he is to walk.

The whole aspect of grace, which provides a supernatural sufficiency for the superhuman, heavenly conduct, and which is the believer’s reasonable life and service, is summed up in two great doctrines of the New Testament:

(1) The superhuman manner of life is to be Christlike. Christ is the pattern: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5); “As he is, so are we in this world” (1 John 4:17); “Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21); “For to me to live is Christ” (Phil. 1:21). To be inlawed to Christ (1 Cor. 9:21) is to be committed to the very standard of which He is the ideal. Therefore the Christian’s standard is superhuman and beyond the power of human achievement.

(2) It is the supreme purpose of the indwelling Spirit to reproduce Christlikeness in the believer. The most comprehensive statement of the reproduction of Christ in the believer is found in Galatians 5:22–23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (self-control). Every word, as here used, represents a superhuman quality of life. It is an exact description of the life of Christ; but Christlikeness is never gained by the energy of the flesh. These virtues are not found in human nature; they are the “fruit of the Spirit.” Under the law, that degree of love is required which is possible to the natural man; under grace, the divine love is wrought in the heart by the Holy Spirit. This is true of all the superhuman demands under grace. They are wrought into the life by the Spirit. The heavenly standard requires: “Rejoice in the Lord alway: and again I say, Rejoice” (Phil. 4:4). This is humanly impossible, but the fruit of the Spirit is “joy,” and the Lord prayed “that they might have my joy fulfilled in themselves” (John 17:13). The standard of grace requires that “the peace of God” shall “rule in your hearts” (Col. 3:15). Man has never achieved this, but the fruit of the Spirit is “peace,” and Christ has said: “My peace I give unto you” (John 14:27). The ninefold fruit of the Spirit represents the true Christian graces, since, under grace, this fruit is produced in the heart and life by the Spirit (Gal. 5:22–23). Likewise, Christian service is to be superhuman. It is the outflow of “rivers of living water”; but “this spake he of the Spirit” (John 7:37–39). It is the full proof of “that good, and acceptable, and perfect, will of God” (Rom. 12:2); but “it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). It is all supernaturally wrought; for it is the exercise of a spiritual gift—a “manifestation of the Spirit” (1 Cor. 12:7). As Christian character is the

composite of the inwrought graces, so Christian service is an imparted “grace.” “But unto every one of us is given grace according to the measure of the gift of Christ” (Eph. 4:7); and, “But the manifestation of the Spirit is given to every man to profit withal” (1 Cor. 12:7).

Divine grace, inwrought and imparted by the indwelling Spirit, results in a manifestation of the very graciousness of God in and through the heart of the believer. It is in no sense an *imitation* of God’s graciousness; it is a *reproduction* by the indwelling Spirit of that graciousness in the life and service of the believer. This truth is one of the most extensive doctrines of the New Testament (cf. Rom. 12:3–6; 15:15; 1 Cor. 1:4; 3:10; 15:10; 2 Cor. 1:12; 4:15; 6:1–3; 8:1, 6–7, 9; 9:8, 14; 12:9; Gal. 2:9; Eph. 3:2–8; 4:7, 29; Phil. 1:7; Col. 3:16; 4:6; 2 Thess. 1:12; 2 Tim. 2:1; Heb. 4:16; 12:15; James 4:6; and 2 Pet. 3:18).

II. The Grace Relationships

The daily life of the Christian is one of adjustments to certain particularized relationships, and the grace injunctions are largely the divine directions on how these relationships should be sustained. This recognition of relationships is equally true in each of the legal systems. The distinctive features of the grace order are based on the threefold truth that the believer is appointed to uphold (1) relationship with the Persons of the Godhead; (2) relationship to the world-system; and (3) relationship to other Christians who are fellow members with him in the Body of Christ. The relative importance of these three separate relationships may be seen in the fact that they comprehend practically all the hortatory portions—about one-half—of the Epistles of the New Testament. Considering this Biblical emphasis, there is no apology offered for dwelling at length upon these aspects of truth. The three general spheres of relationship named above may now be examined.

1. RELATIONSHIP TO THE PERSONS OF THE GODHEAD. Supreme above all other obligations which rest upon the Christian are those he sustains to the Persons of the Godhead. This field of accountability embraces the entire sphere of moral and spiritual responsibility: the bonds of fellowship with these Persons, the exercise of praise and prayer, and the entire domain of obedience to the mind and will of God. Since this is the primary relationship accorded the believer, an induction of all in the New Testament bearing upon it would be out of bounds.

2. RELATIONSHIP TO THE *COSMOS* WORLD SYSTEM. It has been asserted before

that the Christian is not of this world system: Christ Himself declared this revealing truth twice in His High Priestly prayer (John 17:14, 16). That He, while talking to His Father, to whom repetition is certainly uncalled for, should say a thing twice and in the same words, constitutes an emphasis upon the thing stated that should not be overlooked. He said, “They are not of the world [*cosmos*], even as I am not of the world.” No more complete separation could be possible than to be disengaged from this world as Christ is disengaged from it. The believer is a citizen of heaven—one who is related to the *cosmos* as an ambassador, a stranger and a pilgrim, and a witness against the *cosmos* and its god. He is therefore given complete instructions about the conflict he is to wage against Satan and his world system. The believer’s world-relationship is fourfold:

a. To Satan and His Emissaries. In this relationship there is only enmity and conflict, and since the foe is superior—even more exalted than Michael the archangel (cf. Jude 1:9)—the battle must be waged upon a faith principle which avails the contestant of the infinite power and resources of God. The Scripture is clear on this point: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:10–12); “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world” (1 John 4:4).

b. To the World System. This system embraces the whole sphere of human life with its institutions, ideals, and projects. Concerning this world system the believer is thus warned: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:15–17); “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11); “Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:5–6).

c. To Human Governments. What seems a strange admixture is thus presented: first, that the believer is set to wage a warfare against the world, and, second, that he

is directed at the same time to be under allegiance to world governments. It is true that Satan holds the world governments in control (cf. Matt. 4:8–9; Luke 4:5–7), and that they are exercised under Gentile authority throughout this age (cf. Luke 21:24); yet the believer must be in subjection while in this world. Human government is of God only to the extent of His permissive will and the realization of His purpose; nevertheless the citizen of heaven is instructed to be in subjection to governments: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [judgment]. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour” (Rom. 13:1–7); “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pet. 2:13–17).

d. To the Unsaved as Individuals. The consistent attitude of the Christian is the same as that of his Lord who died for lost men. As He is, so are we, and therefore we are to manifest His spirit in this world. Of his own attitude toward lost men, the Apostle Paul wrote: “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead [all died—in the Substitute] ... 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” (2 Cor. 5:14–16). Having beheld Christ as God’s Lamb which taketh away the sin of the world, and the One who died for all, and in whose death all have partaken, the Apostle says: “Henceforth know we no man after the flesh.” The usual distinctions among men, of Jew and Gentile, rich and poor, bond and free, are

submerged in the overwhelming estimation of that which is accomplished for all men through the death of Christ. The Apostle now recognizes them only as men for whom Christ has died. This conception of the estate of the unsaved is the normal one for all Christians, and it leads on to a reasonable service for Christ in soul-winning.

3. RELATIONSHIP TO THE BODY OF CHRIST. The Epistles of the New Testament disclose the basis for a fellowship and kinship within the company of the redeemed which exists in no other association of people in this world, and this union calls for a corresponding manner of conduct from the Christian toward fellow believers. This relationship is sevenfold:

a. A Christian's Relation to Other Christians in General. Love is revealed as the underlying principle of this relationship. It is embodied in the first commandment of Christ in the grace teachings of the upper room: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34–35). This same truth is set forth in many passages. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14); "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:26); "And walk in love, as Christ also hath loved us" (Eph. 5:2); "Beloved, let us love one another: for love is of God"; "Beloved, if God so loved us, we ought also to love one another" (1 John 4:7, 11); "Let brotherly love continue" (Heb. 13:1); "Let love be without dissimulation"—this is one of the great passages on Christian love and care one for another. The whole context should be read (Rom. 12:9–16); "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12–13); "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:8–9); "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging" (1 Pet. 4:8–9).

The Christian is called upon to recognize the vital union into which he has been brought by the baptism with the Spirit: "I therefore, the prisoner of the

Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:1–3).

Special emphasis is given as well to Christian kindness: “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:31–32); “That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified”; “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another” (1 Thess. 4:6, 9); “Wherefore comfort yourselves together, and edify one another, even as also ye do” (1 Thess. 5:11); “Speak not evil one of another, brethren” (James 4:11) .

Christians are to submit one to another and in honor to prefer one another: “Submitting yourselves one to another in the fear of God” (Eph. 5:21); “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Phil. 2:3–4); “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pet. 5:5).

The Christian’s gifts are to be directed especially to the need of the children of God: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal. 6:10); “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17).

Prayer is to be offered for all saints: “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:18); “Confess your faults one to another, and pray one for another, that ye may be healed” (James 5:16).

b. A Christian’s Relation to Those Who are in Authority in the Assembly of Believers. On this important question the Word of God is explicit and comment is unnecessary: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation” (Heb. 13:7); “Obey them that have the rule over you, and submit yourselves: for

they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb. 13:17); “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves” (1 Thess. 5:12–13).

c. The Relation of Christian Husbands and Wives. The grace teaching on this aspect of Christian relationship is also explicit: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it”; “Wives, submit yourselves unto your own husbands, as unto the Lord” (Eph. 5:22, 25; cf. Eph. 5:21–33; Col. 3:18–19; 1 Pet. 3:1–7).

d. The Relation of Christian Parents and Children. “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord”; “Children, obey your parents in the Lord: for this is right” (Eph. 6:1, 4; cf. Eph. 6:1–4; Col. 3:20–21). From this body of revelation it will be seen that the children of Christian parents are to be governed as *in the Lord*. One of the conditions which will characterize the last days of this age will be the disobedience of children (2 Tim. 3:2).

e. The Relation of Christian Masters and Servants. “Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God”; “Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven” (Col. 3:22–4:1; cf. Eph. 6:5–9).

f. A Christian’s Obligation to an Erring Brother. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1); “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men” (1 Thess. 5:14); “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us”; “For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. ... Yet count him not as an enemy, but admonish him as a brother” (2 Thess. 3:6, 11–15). A sharp distinction must be drawn at this point between a disorderly brother who is a busybody, shirking his honest toil, and careless in matters of Christian conduct, on the one hand, and a sincere believer who may disagree with another on a matter of interpretation, on the other hand. Endless confusion and disgraceful

contention have followed the exercise of unwarranted freedom among sincere believers in separating from each other over minor questions of doctrine. Should one fail to hold the true doctrine of Christ (2 John 1:9–11), that one can have no rightful place in a Christian communion; but men have divided over secondary issues and have gone so far as to exclude earnest Christians from their fellowship with whom perchance they disagree in a minor question of doctrine. Such separation is unscriptural, a violation of the priceless unity of the Spirit, and foreign to the order of grace. There is Scripture teaching concerning Christian discipline, but it does not necessarily impose a penalty of separation. The brother who may have been overtaken in a fault is to be restored, and only by one who is himself spiritual. This he must do in the spirit of meekness considering his own utter weakness apart from the enabling power of God. No other may undertake this important service. If the erring brother proves to be persistent in his fault, it is required that he be debarred from the fellowship of believers until he has seen the error of his way. (Equally sincere brethren must not break fellowship, however, over minor issues.) Of those who are thus disposed, the Apostle writes: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom. 16:17–18).

g. A Christian’s Obligation to a Weak Brother. The tender conscience of a weak brother must be considered. This important principle applies to very many questions of the day. In the Apostles’ time there was a grave question concerning the eating of meat which had been offered to idols and was afterwards placed in the public market for sale. There were those who had only recently been saved and rescued from the grip of the power of idol worship. There were others who were so deeply prejudiced by their former experiences with idols that, while saved and free, they were not willing even to touch anything connected with an idol. It would be natural to say that the first class should know better than to be drawn back to idols, and that the second class should be made to give up their prejudice; but this is not according to the “law of love.” It is written: “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. Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for

God is able to make him stand” (Rom. 14:1–4). From this passage it is clear that instruction is also given to the weaker brother to the intent that he shall not “judge” the Christian who, through years of Christian training and deeper understanding of the liberty in grace, is free to do what he himself in his limitations may not be able to do. There is hardly a more important exhortation for Christians today than this. The cure is clearly revealed: God reserves the right to correct and direct the life of His own child. Much hurtful criticism might be avoided if Christians would only believe this and trust Him to do with His own child what He purposes to do. God is the master before whom alone the servant standeth or falleth. The passage continues: “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. ... For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence [to his own convictions]. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned [condemned] if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” (Rom. 14:15–23). “Bear ye one another’s burdens, and so fulfil the law of Christ (Gal. 6:2).

Due regard for the conscience and liberty of others is twofold: On the one hand, let the strong be charitable toward the weak. On the other hand, let the weak desist from judgment of the strong. The result will be a mutual fellowship and an exercise of all the liberties of grace.

Chapter XI

CONTRASTS BETWEEN LAW AND GRACE

THE THEME of human action and responsibility which, directly or indirectly, occupies the major part of the Sacred Text, whether attended by theologians generally or not, must, when carefully considered, employ many pages. The present aspect of the theme, like that which follows, cannot be taken up with even a degree of completeness without extended discussion. It is doubtless true that confusion, perplexity, and misunderstanding are engendered as much by a partial contemplation of this theme as is engendered by its total neglect.

Having considered the fact that God provides different rules of life, as recorded in the Scriptures, to fit His succeeding dispensational dealings with man, it is important to consider the wide difference which exists between the principle of law and the principle of grace, as applied to the divine government of man. While the purpose of this section is to emphasize the fact that the three systems of divine government are essentially separate, each one from the others, and each one, being wholly complete and sufficient in itself, is in no wise exchangeable for either of the others, and cannot be commingled—it should be observed that there are important fields of Bible interpretation and instruction besides the limited aspect of truth which is suggested by the various rules of conduct. The Scriptures unfold many highways of truth with unbroken development as true in the case of “the blade, then the ear, after that the full corn in the ear.” The important features of this unity in the Scriptures are:

The Revelation concerning God. He is first revealed in the Old Testament by His names and works, and to this the New Testament adds the fuller emphasis upon the Trinity, the relation of the Persons of the Godhead to mankind, and the various aspects of saving grace. The continuity of the Old Testament testimony concerning Christ was proved by Him on the Emmaus road, as it is recorded: “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27).

Prophecy and Its Fulfillment. Every recorded instance of the fulfillment of prophecy shows that each detail of the prediction was fulfilled to the letter.

The Union between Type and Antitype. Almost every important truth of the New Testament was typified and foreshadowed in the Old Testament. This fact proves the symmetry of all Scripture (see 1 Cor. 10:1–11).

The Revelation concerning Satan and Evil. In this body of revelation,

likewise, the Bible story is uninterrupted, save for the new material added in the development of the divine message.

The Doctrine of Man and His Sin. The exact manner of the application of the divine remedy for sin varies from dispensation to dispensation; but there is no variation in all the record concerning the essential facts of human failure, and the gracious divine remedy through blood alone.

The Requirement of Holiness in the Conduct of Saints. While there is wide difference between the rules of conduct which are imposed in the various ages, there is unity in the revelation that a holy manner of life is the divine requirement in every age.

The Continuity of Purpose in the Program of the Ages. In this aspect of the truth it should be observed that, while each age possesses a character exclusively its own, the divine purpose throughout all the ages is one, ending in the ultimate consummation which God has decreed. The fact is stated in Hebrews 1:2. Speaking of God as revealed in, and related to, the Son, it is written: *by whom also he programmed the ages* (Greek).

Such is the wonderful unity of the Scriptures throughout; but in no sense are the various systems regulating human conduct the same, and the exact application of these systems must be guarded at every point. If truth for the children of God under grace is to be drawn from the teachings of the Law of Moses, or the kingdom, it should be acknowledged that it is taken from a system foreign to grace, and that it is suitable only by way of a secondary application.

These governing principles or systems differ in three particulars: (1) They present independent, sufficient, and complete systems of divine rule in the earth. (2) In these systems the order varies with respect to the sequence of the divine blessing and the human obligation. (3) These systems differ according to the degree in which the divine enablement has been provided.

I. Independent, Sufficient, and Complete Systems of Divine Rule in the Earth

As has been stated, there are three of these systems of divine government: (1) the teachings of the Law of Moses, (2) the teachings of grace, and (3) the teachings of the kingdom. Naturally there is field here for wide expansion, since these three systems of authority occupy the major portion of the Bible. A brief review only of the essential character of these systems is here given:

1. THE TEACHINGS OF THE LAW OF MOSES. This rule of life was revealed from

God and accepted by Israel at Sinai, and was at no time addressed to the nations of the world. It was a peculiar form of government for a peculiar people, and accomplished a peculiar purpose in condemning the failure of man and in leading him to Christ. Its full detail is revealed in the writings of Moses; but the history of Israel under the law occupies the rest of the Old Testament, and the major part of the Gospels up to the record of the death of Christ. In the doctrinal teachings of the New Testament, very much additional light is given on the character and purpose of the Law of Moses. There the law is held in contrast with the teachings of grace. There, also, as will be seen more fully in the later discussion, the law is represented as having passed out of force through the death of Christ; and it may be observed that, after the death of Christ, the law is in no instance treated as being directly in force.

The Law of Moses was complete within itself. It was sufficient to regulate the conduct of an Israelite under every circumstance that might arise. No other rule of life had been revealed during the days in which the Law of Moses was in effect, hence there was no temptation for Israel to complicate her governing principle with any other. In her relation to God, that nation remained for fifteen hundred years under pure law. "The law was given by Moses, but grace and truth came by Jesus Christ."

2. THE TEACHINGS OF GRACE. Like the teachings of the Law of Moses, the teachings of grace have not applied to men in all ages. These teachings were revealed from God through Christ and His apostles. Moreover, they are never addressed to the world as applicable to it in the present age; but are addressed to a peculiar people who are in the world, but are not of the world. These teachings constitute the divine instruction to the heavenly citizen and unfold the exact manner of life that such a citizen is expected to manifest even here in the earth. The full detail of this rule of life is found in portions of the Gospels, portions of the Book of Acts, and the Epistles of the New Testament. As light is given in these particular Scriptures of the New Testament by way of contrast, concerning the character and purpose of the Law of Moses, in like manner the very foundations of grace and its relationships are laid in the types and prophecies of the Old Testament. It is revealed that God dealt graciously with the human family from Adam to Moses; but it is also revealed that the precise form of divine government which is the present teaching of grace was not then disclosed, nor was it applied to men until the reign of the law had been terminated in the death of Christ. It is likewise revealed that the death of Christ was the necessary

foundation for the present, full manifestation of superabounding grace. It is equally as certain from revelation that the teachings of grace will apply to the children of God under grace as long as they are in the world, and these principles will cease to rule, of necessity, when the people to whom they alone apply are gathered out and taken from the earth at the coming of Christ. This period between the death of Christ and His coming again is not characterized in the Scriptures as a time when the supreme purpose of God is the governing of the nations of the earth; this age is rather spoken of as “the times of the Gentiles” in all matters of human government in the earth. Nor is this age the period in which God is realizing the fulfillment of His unchanging covenants with the nation Israel; that nation is now said to be scattered, peeled, blinded, broken off, and hated of all nations, and they are to remain so to the end of the age. This age is not the time of the salvation of society; that great undertaking is clearly in the purpose of God, but it is reserved for the age which is yet to come. The present age is characterized by a unique emphasis on the individual. The death of Christ contemplated above all else the need of the individual sinner. The gospel of grace, which the death of Christ made possible, is an appeal to the individual alone, and the very faith by which it is received is exercised only by the individual. The message of grace is of a personal faith, a personal salvation, a personal endowment of the Spirit, a personal gift for service, and a personal transformation into the image of Christ. The company of individuals thus redeemed and transformed, are to be in the ages to come the supreme manifestation of the riches of God’s grace. Unto this eternal purpose the whole universe was created and all ages have been programmed by God. The glory of this dispensation is lost to a large extent when the reign of the law is intruded into this age which followed the death of Christ, or when the social order of the kingdom, promised for a future age, is expected before the return of the King. The Bible affords no basis for the supposition that the Lord will come to a perfected social order. At His coming He will gather the saved to Himself, but the wicked He will judge in righteousness. The transcendent glory of this age is that very grace which will have been either accepted or rejected by the individual.

The teachings of grace are perfect and sufficient in themselves. They provide for the instruction of the child of God in every situation which may arise. There is no need that they be supplemented, or augmented, by the addition of precepts from either the Law of Moses or the teachings of the kingdom.

3. THE TEACHINGS OF THE KINGDOM. The teachings of the kingdom have not been applied to men in all the ages; nay, more, they have not yet been applied to any man. Since they anticipate the binding of Satan, a purified earth, the restoration of Israel, and the personal reign of the King, they cannot be applied until God's appointed time when these accompanying conditions on the earth have been brought to pass. The kingdom laws will be addressed to Israel and beyond them to all the nations which will enter the kingdom. It will be the first and only universal reign of righteousness and peace in the history of the world. One *nation* was in view when the Law of Moses was in force in the earth; the *individual* is in view during this age of grace; and the whole *social order* of mankind will be in view when the kingdom is set up in the earth.

The reign of the King is never said to be ushered in by a gradual process of world improvement; it is introduced suddenly and with great violence. The return of the King to rule is like a smiting stone, and will demolish the structure of world empires, will grind them to powder, and will scatter them as the wind scatters the chaff of the summer threshing floor (Dan. 2:31–45). Satan and the satanic deception will have been removed from the earth, Israel will have realized the glory of her covenants, and the long-predicted blessing will have come upon all the Gentiles, and upon creation itself. The Church is not once mentioned in relation to the teachings of the kingdom, nor are those teachings applied to her; for her part in the kingdom is not to be reigned over, but to reign with Christ—her Head. She, being the Bride of the King, is His Consort. She will still be under the heavenly teachings of grace, and her home will be in the bosom of the Bridegroom in the ivory palace of the King. The King will reign with a rod of iron. Sin and iniquity will be rebuked instantly and judged in perfect righteousness. Clear conception of the glory of the kingdom is lost if it is confused with the age of grace which precedes it, or with the sinless new heavens and new earth of the eternal state which follows it. The kingdom closes with a demonstration of the failure of man and thus it adds the last message of the converging testimony to the wickedness of the fallen heart, and to the fact that in the exceeding grace of God alone is there salvation.

Under God's classification, there are only three major divisions of the human family—"the Jews, the Gentiles, and the church of God." Wherever they are mentioned in any portion of the Bible they are recognized as distinctly separate peoples, and it is important to follow the divine record concerning each from its beginning to its end. The Jew, or Israel, began with Abraham, was favored in relationship to God above all the nations of the earth for fifteen hundred years in

the promised land, is the object of all of Jehovah's purposes and covenants in the earth, is now as free from the law and is as effectually shut up to the gospel of the grace of God as are the Gentiles, and will yet inherit the limitless blessings of all the kingdom covenants in the earth. The Gentile began with Adam, received no direct instruction or covenant from Jehovah in all the ages past since Abraham, is now the object of appeal, with the Jew, in the gospel of grace, and will share in the glory of the kingdom to come, when the divine blessing will be poured out on all the Gentiles (Acts 15:17). The Church began with the death of Christ and the descent of the Spirit, is the divine objective in this age, is a heavenly people taken from both Jews and Gentiles, and will reign with the King as His Bride, in the ages to come. Since there is so wide a difference in the character of these ages—of law, of grace, and of the kingdom—and in the peoples of the earth—the Jews, the Gentiles, and the Church—as they stand related to God throughout the ages, it is to be expected that there will be a variation in the divine government according to the essential character of the several ages. This is not only reasonable; it is the precise teaching of the Bible. Since these great governing systems are wholly separate and sufficient in themselves, and since there is much which is held in common in them all, a brief comparison of the systems is here undertaken:

a. The Similarity and Dissimilarity Between the Teachings of the Law of Moses and the Teachings of Grace. In this discussion, the Law of Moses will be limited to the Decalogue; for no legalist proposes to carry forward into grace the judgments which governed the social life of Israel, or the ordinances which governed their religious ritual in the land. However, the moral commandments of the Decalogue are almost universally imposed upon the church by these legalists. In justification of this imposition, the plea is usually made that apart from the direct application of the Decalogue there could be no divine authority or government in the earth. In no sense does this question involve the issues of world government; for God has never addressed either the teachings of the law or the teachings of grace to the whole world. The world has borrowed certain moral precepts from the Bible for its self-government; but it does not follow that God has accepted the world on the basis of the teachings of the law or the teachings of grace. In reality, the world is shut up to the one appeal of the gospel of grace. Until this appeal is heeded, the individual is neither under law nor grace, as a rule of life; but is "under sin." The issue is, therefore, between law and grace as governing principles in the life of the Christian. Must Christians turn to the Decalogue for a basis of divine government in their daily lives? Scripture answers this question

with a positive assertion: “Ye are not under the law, but under grace.” If this be true, are the great moral values of the Decalogue discarded? By no means; for it will be seen that every moral precept of the Decalogue, but one, has been restated with increased emphasis in the teachings of grace. These precepts do not reappear under grace in the character and coloring of the Law, but, rather, in the character and coloring of pure grace. The following brief comparison will demonstrate the fact that the moral values of the Law are reincorporated in the teachings of grace.

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| 1. “Thou shalt have no other gods before me.” | 1. “We ... preach unto you that ye should turn from these vanities unto the living God” (Acts 14:15). |
| 2. “Thou shalt not make unto thee any graven image, ... Thou shalt not bow down thyself to them, nor serve them.” | 2. “Little children, keep yourselves from idols” (1 John 5:21). |
| 3. “Thou shalt not take the name of the LORD thy God in vain.” | 3. “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath” (James 5:12). |
| 4. “Remember the sabbath day, to keep it holy.” | 4. No such command is found in the teachings of grace. |
| 5. “Honour thy father and thy mother.” | 5. “Children, obey your parents in the Lord: for this is right” (Eph. 6:1). |
| 6. “Thou shalt not kill.” | 6. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15). |
| 7. “Thou shalt not commit adultery.” | 7. “Neither fornicators, nor idolaters, nor adulterers ... shall inherit the kingdom of God” (1 Cor. 6:9–10). |
| 8. “Thou shalt not steal.” | 8. “Steal no more” (Eph. 4:28). |
| 9. “Thou shalt not bear false witness.” | 9. “Lie not” (Col. 3:9). |

10. "Thou shalt not covet."

10. "Covetousness, let it not be once named among you" (Eph. 5:3).

While some principles of the Mosaic Law are restated under grace, those aspects of the law which are foreign to grace are omitted. The command to keep the seventh day is omitted wholly. This fact and the reason thereof has been considered at length in Chapter V. So, also, the one promise of the Decalogue is omitted. This promise occurs in connection with the precept concerning the obedience of children. It reads: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." The fact that the law presented a promise to obedient children is pointed out in the New Testament (Eph. 6:2), with no inference that the promise is in effect now, but as a reminder of that which obtained under the law. It would be difficult for any individual, or child, in the Church to establish a claim to a God-given land, or to demonstrate that any law now obtains by which long life is guaranteed to those who are now obedient to parents. Again, concerning Israel and her relation to the land it is written: "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed"; "The righteous shall inherit the land, and dwell therein for ever"; "For the upright shall dwell in the land" (Ps. 37:3, 29; Prov. 2:21). No land has been given to the Christian. He is a "stranger and pilgrim" here, an "ambassador," a citizen of heaven. If he is taught in the Scriptures, he is not looking for a long life here; but he is looking for the coming of his Lord. He is not clinging to this life; for "to depart, and to be with Christ ... is far better." The serious manner in which people apply an Old Testament promise, impossible under grace, to themselves is a revelation of the measure of inattention with which the Scriptures are too often read and quoted. Since every adaptable precept of the Law is restated in grace, it is not necessary to violate the Scriptures by forcing the law into the sphere of grace. The Decalogue, in its moral principles, is not only restated in grace, but its principles are greatly amplified. This is illustrated, again, by the same precept concerning the obedience of children. In the teachings of grace, the whole issue of obedience is taken up at length, and to this is added the instructions to parents as well. Under the teachings of grace, the appeal of the first commandment is repeated no less than fifty times, the second twelve times, the third four times, the fourth (about the sabbath day) not at all, the fifth six times, the sixth six times, the seventh

twelve times, the eighth six times, the ninth four times, and the tenth nine times. Yet further, that which is even more vital should be noted: The teachings of grace are not only gracious in character and of the very nature of heaven itself, but they are extended to cover the entire range of the new issues of the life and service of the Christian. The Ten Commandments require no life of prayer, no Christian service, no evangelism, no missionary effort, no gospel preaching, no life and walk in the Spirit, no Fatherhood of God, no union with Christ, no fellowship of saints, no hope of salvation, and no hope of heaven. If it is asserted that we have all these because we have both the law and grace, it is replied that the law adds nothing to grace but confusion and contradiction, and that there is the most faithful warning in the Scriptures against this admixture. A few times the teachings of the law are referred to by the writers of the Epistles by way of illustration. Having stated the obligation under grace, they cite the fact that this same principle obtained under the law. There is, however, no basis here for a commingling of these two governing systems. The Law of Moses presents a covenant of works to be wrought in the energy of the flesh; the teachings of grace present a covenant of faith to be wrought in the energy of the Spirit.

b. The Similarity and Dissimilarity Between the Teachings of the Law of Moses and the Teachings of the Kingdom. As will be seen more fully further on, these two systems of divine government are both legal in character and order. If this is true, it is to be expected that there is much in common between them. (1) They are similar because they are both based on a covenant of works. (2) They are similar because of elements which are common to both. (3) They are dissimilar because of certain points in which they differ.

(1) *They are Similar Because They are Based on a Covenant of Works.* The nature of a covenant which is based on human works is obvious. Whatever God promises under such a covenant, is conditioned on the faithfulness of man. Every blessing under the Law of Moses was so conditioned, and every blessing in the kingdom relationship will be found to be so ordered. Turning to the kingdom teachings of Christ wherein the issues of personal conduct and obligation in the kingdom are taken up, it will be seen that all the kingdom promises to the individual are based on human merit. The kingdom blessings are reserved for the poor in spirit, the meek, the merciful, the pure in heart, and the peacemaker. It is a covenant of works only and the emphatic word is *do*. "This do, and thou shalt live" is the highest promise of the law. As men judge, so shall they be judged. A tree is approved, or rejected, by its fruits. And not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of "my

Father” which is in heaven. As the individual forgives, so will he be forgiven. And except personal righteousness shall exceed the righteousness of the scribes and Pharisees, there shall be no entrance into the kingdom of heaven. To interpret this righteousness which is required to be the imputed righteousness of God, is to disregard the teaching of the context, and to introduce an element which is not once found in this whole system of divine government. The kingdom teachings of the Sermon on the Mount are concluded with the parable of the house built on the rock. The key to this message is given in the words, “Whosoever heareth these sayings of mine, and doeth them.”

Turning to the Law of Moses, we discover that it presents no other relation to God for the individual than this same covenant of works: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day [including the Decalogue], that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee ... Blessed shalt thou be ...” (Deut. 28:1–14); “But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be ...” (Deut. 28:15–68); “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee” (Ex. 20:12); “All that the LORD hath spoken we will do” (Ex. 19:8); “Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God ... And he said unto him, Thou hast answered right: this do, and thou shalt live” (Luke 10:25–28).

By these references to the Law of Moses and the law of the kingdom, it may be seen that both of these systems are based wholly on a covenant of works.

(2) They are Similar Because of Elements Which are Common to Both.

In the law of the kingdom, the Mosaic Law is carried forward and intensified. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. ... Ye have heard that it was said by them of old time, Thou shalt not kill ... but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. ... Ye have heard that it was said by them of old time, Thou

shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:17–28; cf. 31–48; 6:1–18, 25–34); “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matt. 7:12).

By these illustrative passages it is clear that the Law of Moses and the law of the kingdom are similar in that they contain elements which are common to both.

(3) *They are Dissimilar Because of Certain Points in Which They Differ.* In the law of the kingdom, certain features are added which are not found in the Law of Moses. These new features can be mentioned here only in part.

It has been revealed in the Scriptures above quoted that the law is intensified in the kingdom teachings. From these no element of the Law of Moses has been subtracted. Rather, to the Mosaic revelation are added the kingdom teachings of Christ concerning marriage and divorce, the taking of an oath, and the personal obligation to others. The law demanding “an eye for an eye, and a tooth for a tooth” is replaced by required submission. The other cheek is to be turned, the second mile is to be traveled, and to him that asketh, there is to be no refusal. Even the enemies are to be loved. These things are to be done “that ye may be the children of your Father which is in heaven,” and are only further evidences that in fact and force they issue from the covenant of works. There is a new appeal for sincerity in almsgiving, in prayer, and in fasting. There is a new revelation concerning prayer; but it is prayer for the kingdom and according to conditions in the kingdom alone. Special instruction is given concerning the use of riches in the kingdom and also concerning anxiety and care.

C. The Similarity and Dissimilarity Between the Teachings of Grace and the Laws of the Kingdom.

The importance of an unprejudiced consideration of these Scriptures which disclose the whole field of comparison between the teachings of grace and the laws of the kingdom cannot be too strongly emphasized. The theme is extensive. While this study of contrasts should be extended into all the kingdom teachings of the Gospels, the plan will be to follow a brief analysis of the Manifesto of the King as recorded in Matthew 5–7, and to compare the various precepts there revealed with the precepts given to the believer under grace. It will be necessary, also, to compare these precepts with the kingdom teachings of the Old Testament; for it will be found that the teachings of the kingdom presented in Matthew 5–7 are in exact accord with the Old Testament predictions regarding the kingdom, and are almost wholly in disagreement with the teachings of grace.

In Luke 16:16 it is written: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” The message of John the Baptist was something new. It was in no sense the preaching of “the law and the prophets” as a direct application of the Mosaic system. Nevertheless, his preaching was purely legal in character. An important exception to this is found in the Gospel by John. In that Gospel, the characterizing words selected from all the sayings of John the Baptist are, “Behold the Lamb of God, which taketh away the sin of the world” (1:29). The Gospel by John is distinctly of salvation and grace through believing, and the selection of this one message from John the Baptist beautifully illustrates the mind and purpose of the Spirit in the choice of material for the construction of that gospel of divine grace. This exceptional word from John the Baptist, fitted to the message of grace in the Gospel by John, should not be confused with his legalistic preaching as recorded in the Synoptic Gospels, where his real ministry as the forerunner is set forth. What he preached is clearly stated in Luke 3:7–14: “Bring forth therefore fruits worthy of repentance ... And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.”

The intense emphasis on the covenant of meritorious works is obvious in this message; but John did not preach Moses and the prophets. The law and the prophets were *until* John. It is to be concluded that the preaching of John the Baptist was wholly new, and was according to his mission as herald of the King; but that message is legalistic and not gracious. It is a covenant of works and not a covenant of faith. Added light is also given in Luke 16:16 relative to the kingdom character of John’s preaching. The divine rule in the earth which Matthew terms “the kingdom of heaven” is by Luke termed “the kingdom of God.” This is justified since the kingdom of God includes the kingdom of heaven, or the earth-rule of the King. Since Matthew and Luke are so evidently referring to the same divine rule in the earth, and often reporting the same message when employing these two phrases, it is conclusive that Luke’s use of the term, “the kingdom of God,” here and elsewhere is with reference to the limited divine rule in the earth. Into that kingdom, men who enter are said to be

“pressing in.” “To crowd oneself in” is the literal meaning, and the word suggests intense human effort, and implies the need of merit which is required for entrance into the kingdom. There are at least three major distinctions which appear when the teachings of grace are contrasted with the teachings of the kingdom.

First, In the kingdom message, hope is, in the main, centered in the kingdom of heaven, and, in Mark and Luke, in that aspect of the kingdom of God which corresponds with the kingdom of heaven. This, it should be remembered, is not heaven: in this connection, it is the rule of the Messiah-King in the earth. However, the larger rule of the kingdom of God is mentioned once (Matt. 6:33), and at a point when all the divine interests are in view, and three times the kingdom message holds the anticipation of heaven itself before its children (Matt. 5:12; 6:20; 7:23). In the teachings of grace it is heaven itself which is in view, with never a reference to the kingdom of heaven, other than that the saints shall reign with the King. Christians, on the other hand, are often related to the larger sphere of the kingdom of God (see John 3:3).

Second, These two lines of teaching may be identified, also, by the use of the great words they employ. According to both the Old Testament and the New, *righteousness* and *peace* are the great words of the kingdom. The Sermon on the Mount is the expansion of the full meaning of the personal righteousness which is required in the kingdom. The great words in this age are *believe* and *grace*. Not once do these words appear in connection with the kingdom teachings of Matthew 5–7. Mercy is unfolded in grace rather than in righteousness.

Third, The kingdom teachings, like the Law of Moses, are based on a covenant of works. The teachings of grace, on the other hand, are based on a covenant of faith. In the one case, righteousness is demanded; in the other it is provided, both imputed and imparted, or inwrought. One is of a blessing to be bestowed because of a perfect life, the other is of a life to be lived because of a perfect blessing already received.

Too often it has been supposed that the kingdom reign of Messiah will be a period of sinlessness on the earth, corresponding to the new heavens and new earth which will follow. Every Scripture bearing on the kingdom emphasizes the moral conditions which will obtain in the kingdom. Because of the binding of Satan, and the immediate judgment for sin, the high moral requirements in the kingdom will be possible; but there will be evil to judge, the enemy will persecute, and many who have professed will fail because they have not actually *done* the will of the King. So great will be the moral advance in world conditions

in the kingdom over the present age, that righteousness will then “reign,” while at the present time righteousness “suffers” (2 Tim. 3:12).

The various topics presented in the Sermon on the Mount are here considered in order:

(1) *The Beatitudes*. This kingdom message opens with the record of the ninefold blessing which is promised and provided for the faithful child of the kingdom (Matt. 5:1–12). These blessings are won through merit. This is in sharp contrast to the blessings in the exalted position of the Christian to which he instantly attains through Christ at the moment he believes.

(a) “Blessed are the poor [humble] in spirit: for their’s is the kingdom of heaven.” As Christ declared of the little child, “of such is the kingdom of heaven.” In the Old Testament vision of the coming manifestation of the King, it is said: “I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isa. 57:15). To the Christian it is said: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind” (Col. 3:12). These virtues are not put on by the Christian to gain heaven, much less the kingdom of heaven. They are put on because these elements of character belong to the one who is already “elect of God, holy and beloved.” Christ is the pattern (Phil. 2:8), and God resists aught but humbleness of mind (James 4:6). In the teachings of grace, “put on” does not mean to pretend, or assume; it is the manifestation of the regenerate life through the power of the Spirit (see Eph. 4:24; 6:11; Col. 3:12).

(b) “Blessed are they that mourn: for they shall be comforted.” Mourning does not belong to the Bride of Christ. To her a different message has been given: “Rejoice, and again I say, Rejoice.” Mourning is the portion of Israel until her King comes, and when He comes, it will be “to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. 61:2–3; cf. Isa. 51:3; 66:13; 35:10; 51:11; Zech. 1:17).

(c) “Blessed are the meek: for they shall inherit the earth.” Under grace, meekness is wrought in the believer by the Spirit, and is never rewarded; but the judgments of the King will be to “reprove with equity for the meek of the earth” (Isa. 11:4; cf. Isa. 29:19; Zeph. 2:3; Ps. 45:4; 76:9). The earth is to be inherited in the kingdom reign. The glory of the King will be in the earth. It could hardly be supposed that the meek are inheriting the earth now, or that this is any

promise to the Church, to whom no earthly promise is made. Those who are kept by the power of God through faith unto salvation ready to be revealed in the last time, have an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.

(d) “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” The Christian may crave a closer walk with God; but he is already “made the righteousness of God in him.” In distinction to this, righteousness is that quality which must be *attained* in the kingdom (Matt. 5:20). “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory” (Isa. 62:1–2; cf. Ps. 72:1–4; 85:10–11, 13; Isa. 11:4–5).

(e) “Blessed are the merciful: for they shall obtain mercy.” The exact condition revealed in this promise should be carefully considered; for, in this passage, mercy from God is made to depend wholly on the exercise of mercy toward others. This is pure law. Under grace the Christian is besought to be merciful, as one who has already obtained mercy (Eph. 2:4–5; Titus 3:5). The mercy of God will go forth in grace to the nation Israel when He gathers them into their own land (Ezek. 39:25); but He will, at the same time, deal with them as individuals by law: “But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them” (Ps. 103:17–18). “Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward” (Ps. 18:24–26). Under grace, He is rich in mercy, even when we were “dead in sins.”

(f) “Blessed are the pure in heart: for they shall see God.” Opposed to this, and under grace it is written: “But we see Jesus” and “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” (Heb. 2:9; 2 Cor. 4:6). In Christ, God *now* is revealed to the believer, while the kingdom promise to the pure in heart is that they *shall* see God. The kingdom promises continue: “He that walketh righteously, and speaketh uprightly. ... Thine eyes shall see the king in his beauty” (Isa. 33:15–17). “Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart”

(Ps. 24:3–4).

(g) “Blessed are the peacemakers: for they shall be called the children of God.” *Peace* is one of the two great words in the kingdom. The King, who is “The Prince of Peace,” shall so reign that righteousness and peace shall cover the earth as waters cover the face of the deep (cf. Ps. 72:3, 7). In that kingdom there will be special distinction given to the one who promotes peace. “They shall be called the children of God.” Under grace, no one is constituted a child of God by any works whatsoever. “For ye are all the children of God by faith in Christ Jesus” (Gal. 3:26).

(h) “Blessed are they which are persecuted for righteousness’ sake: for their’s is the kingdom of heaven.” Again, the issue is *righteousness*. The Christian, on the contrary, suffers with Christ and for His sake, and his reward is in heaven. “But all these things will they do unto you for my name’s sake” (John 15:21) . “All that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12).

(i) “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” The believer is called to suffer for Christ’s sake: “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Phil. 1:29); “If we suffer, we shall also reign with him” (2 Tim. 2:12). It should be noted that when the children of the kingdom are compared to any class of men in suffering, they are taken back to prophets which were before them, and not to the saints who comprise the Body of Christ.

Concluding these observations concerning the nine beatitudes, attention should be given to the fact that, in contrast to the ninefold, self-earned blessing of the kingdom, the believer under grace is to experience a ninefold blessing which is produced *in* him by the direct power of the indwelling Spirit. A careful comparison should be made of the ninefold blessing which is promised under the kingdom, with the ninefold blessing which is prepared under grace. It will be seen that all that is *demande*d under the law of the kingdom as a condition of blessing, is, under grace, divinely *provide*d. The two aspects of life which are represented by these two groups of characterizing words are most significant. The total of all the blessings in the kingdom is not comparable with the superabundant “fruit of the Spirit”—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (self-control, Gal. 5:22–23). The very tense of the verb used is important. Under grace, the fruit of the Spirit *is*, which indicates the present possession of the blessing through pure grace; while under

the kingdom, the blessing *shall be* to such as merit it by their own works.

(2) *The Similitudes of the Righteous in the Kingdom.* In this portion of Scripture (Matt. 5:13–16) the children of the kingdom are likened to the salt of the earth, and the light of the world. “Salt,” as a figure, is not so used in the teachings of Moses or in the teachings of grace. However, the Christian is said to be “light in the Lord,” and is exhorted to “walk” as a child of light (Eph. 5:8). Again, “Ye are all the children of light, and the children of the day” (1 Thess. 5:5). But, concerning Israel in her coming kingdom blessing, it is said: “I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles”; “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth”; “Then shall thy light break forth as the morning”; “And the Gentiles shall come to thy light, and kings to the brightness of thy rising”; “The LORD shall be thine everlasting light, and the days of thy mourning shall be ended” (Isa. 42:6; 49:6; 58:8; 60:3, 20). Still another contrast appears in this connection: The Christian is appointed to manifest Christ (1 Pet. 2:9), but the children of the kingdom are appointed to manifest their good works (Matt. 5:16).

(3) *Christ Interprets the Law in Its Relation to the Kingdom.* This Scripture (Matt. 5:17–48) declares that the law shall not pass until it is fulfilled. This has to do with observance, for it is added: “Whosoever therefore shall break one of these least commandments ... shall be called the least in the kingdom of heaven.” It is the Law of Moses intensified. In so doing, Christ transfers the obligation from the outward act to the attitude of the heart. This intensifies, rather than relieves, its legal character. It carries with it the most scorching condemnation possible to law. The Christian is not under law. He has no “altar” other than Christ (Heb. 13:10). The altar is always related either to the Mosaic system or to the coming kingdom and is intensely legalistic in character. Concerning the kingdom it is said: “Their burnt-offerings and their sacrifices shall be accepted upon mine altar” (Isa. 56:7; cf. 60:7; Ezek. 43:13–27; Zech. 14:20). The child of the kingdom must agree with his adversary quickly, lest he be cast into prison where there is no degree of mercy available (Matt. 5:25–26). To the child of God it is said: “If it be possible, as much as lieth in you, live peaceably with all men” (Rom. 12:17–21). The high standard of generous submission is, in the kingdom teachings, substituted in place of the exact equity of the Law of Moses (Matt. 5:38–48). In place of the principle of “an eye for an eye, and a tooth for a tooth,” the other cheek is to be turned, the cloke is to be

added to the coat, the second mile is to be traveled, no goods are to be withheld from him that asketh, and enemies are to be loved. This is not to be done as an expression of a high position already received in grace: it is to be done *meritoriously* that “ye may be the children of your Father which is in heaven.” Such relations between men will be required and practiced in the day when the King shall reign in righteousness and Satan is bound. The teachings of grace concerning murder, adultery, divorce, and swearing are all clearly stated in the Scriptures. In this portion of the Sermon on the Mount, the extreme legal penalty for wrongdoing is imposed (5:20–22, 29–30). Is any child of God, under grace, in danger of judgment or the awful penalty of hell fire? Argument is uncalled for in the light of the Scriptures: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life” (John 5:24); “And I give unto them eternal life; and they shall never perish, neither shall any man [created thing] pluck them out of my hand” (John 10:28); “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). It is quite true that believers will be judged by Christ with reference to the character of their life and service, that the Father chastens every son whom He receiveth, and that the Apostle Paul suggested that he might visit a certain church with a rod; but how different is all this from the penalty of hell fire which is unconditionally imposed on the children of the kingdom because of their sin! How imperfectly believers realize, when they turn from grace, the awful penalties of the law and the meaning of eternal damnation! How precious, too, that such ignorance of the law does not change the abiding, divine covenant of grace into which the believer has been brought through faith in Christ!

(4) *Mere Externalism Rebuked.* In the kingdom, a spirit of vain show as the actuating motive in almsgiving, offering of prayer, and professions of devotion will be judged instantly (Matt. 6:1–7, 16–18; 7:21–29). On the other hand, these things, if done in secret, will be rewarded “openly.” Such recompense should not be confused with the rewards for service which are promised the Christian at the judgment seat of Christ. Humble faithfulness in the kingdom will receive its immediate recognition from the King.

(5) *Prayer for the Kingdom, and in the Kingdom.* What is commonly called “The Lord’s Prayer,” but what is, in reality, the prayer that the Lord taught His disciples when contemplating the kingdom, is not intended to be a ritual prayer. He said (Matt. 6:8–15; 7:7–11): “After this manner therefore pray ye.” The prayer is directly concerned with the issues of the coming kingdom. “Thy

kingdom come. Thy will be done in earth, as it is in heaven.” Of the great themes mentioned in this model kingdom-prayer, but one is taken up for special comment and emphasis. It is as though the Spirit of God were seeking to save the reader from any confusion at this point. This special comment amplifies the one petition: “And forgive us our debts, as we forgive our debtors.” The divine comment on this reads: “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” This, again, is purely legal. Forgiveness on the part of the Christian is enjoined; but it is enjoined in agreement with the exalted principle of grace: “Tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you”; “Even as Christ forgave you, so also do ye” (Eph. 4:32; Col. 3:13; cf. 1 John 1:9). The legal character of this great kingdom-prayer should not be overlooked because of sentimental reasons growing out of early training.

Attempts have been made to relate this divine forgiveness, which is conditioned on a forgiving attitude of the sinner, with the Father’s present forgiveness toward the believer who is under grace. Such an interpretation is as foreign to the precise relationships which belong to grace as it would be if the passage were said to teach the present divine forgiveness of the unsaved. Present forgiveness for both the unsaved and the saved is a matter of pure grace, and the divine conditions which are imposed are in perfect harmony with this fact. In this age, the unsaved are forgiven as a part of the entire accomplishment in salvation on the one condition that they *believe* (Eph. 4:32), and the saved are forgiven on the one condition that they *confess* (1 John 1:9). These two words do not represent meritorious works; they represent the simple adjustment of the heart to that which is already provided in the grace of God. The cross has changed things for all. A covenant purely of law-works is stated in the passage in question. Such a covenant is the very foundation of all kingdom teaching; but it is wholly foreign to the teachings of grace. Christ, as some claim, must not be presented as a stern, austere Ruler. The marvel is that He is ever anything else. God’s holiness is not subject to gracious leniency toward sin. Apart from the cross where redemption’s price has been paid, there could be nothing but the consuming fire of judgment; but, since God in infinite love has provided a Substitute, there is boundless grace. In this age, God is dealing with men on the ground of His grace as it is in Christ. His dealings with men in the coming age are based on a very different relationship. At that time, the King will rule with a rod of iron. There is no word of the cross, or of grace, in the kingdom teachings.

This prayer is, by its own expression, a kingdom prayer. The whole basis of appeal in this prayer, as in Matthew 7:7–11, is the faithfulness of the Father to His children in the kingdom. The basis of appeal in prayer during the days before Christ, or under Moses, was the faithfulness of Jehovah to His covenants. The basis of appeal in prayer under grace is that of the believer's present union and identification with Christ. Access is provided only through Christ (Heb. 10:19–20), and the new argument of appeal in prayer is, in the name, and for the glory, of Christ. Long after He had taught His disciples the kingdom form of prayer, and after He had turned to the teachings of pure grace He said: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). The kingdom form of prayer omits every feature of the essential note of prevailing prayer under grace.

(6) *The Law Governing Riches in the Kingdom.* The right use of riches (Matt. 6:19–24), as under grace, will be rewarded in heaven, and there is no compromise: "Ye cannot serve God and mammon."

(7) *The Father's Care Over the Children of the Kingdom.* This portion of the Scriptures (Matt. 6:25–34) is one of surpassing sweetness. As God clothes the lilies of the field, so will He clothe those who rest in Him by faith; but here His care is only for such as seek first the kingdom of God and His righteousness, while, under grace, His care is unconditioned by any human work or merit: "Casting all your care upon him; for he careth for you"; "Be careful for nothing" (1 Pet. 5:7; Phil. 4:6). The same principle of divine care was presented under the Law of Moses, but in the form of pure law: "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22).

(8) *Warning Against Judgment of Others.* This kingdom law is unyielding (Matt. 7:1–6): "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." One under grace has passed beyond all judgment, by virtue of his acceptance in Christ who died for him (John 5:24). He may be chastened by his Father, which is a form of judgment (1 Cor. 11:27–32); but such judgment is never said to be the return of his sin back upon his own head, as is prescribed in this portion of the kingdom teaching.

(9) *Warning Against False Prophets.* "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15–20). The warning here is against false prophets who are to be discerned by the quality of their lives. The warning to the children

of God under grace is against false teachers who are to be discerned by their doctrine concerning Christ (2 Pet. 2:1; 2 John 1:7–11): never by their lives; for outwardly, false teachers are said to appear as the “apostles of Christ,” and to be directly under the power of Satan who himself appears as an angel of light (2 Cor. 11:13–15). The attractive personality of the false teacher affords great advantage as a background for the appeal he makes for his doctrine.

(10) *Three Determining Statements Concerning the Kingdom.* (a) “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matt. 5:20). Exposition of this passage is unnecessary. It is the foundation of all the demands for entrance into the kingdom of heaven. It should in no wise be confused with the believer’s entrance into heaven through the finished work of Christ: “Not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5).

(b) “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matt. 7:12). This passage stands as a conclusion of the whole appeal of this kingdom teaching. It is as a key to all that has gone before. The legal principle, restated in this passage, is not said to be any part of the teachings of grace: it is rather “the law and the prophets.”

(c) “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13–14). Under the conditions laid down in the kingdom teachings, life is entered by a personal faithfulness (Matt. 5:29–30; 18:8–9; Luke 10:25–28). When this same exhortation is stated in the Gospel by Luke (13:24), it opens with the words, “Strive to enter in at the strait gate.” The word *strive* is a translation of ἀγωνίζομαι, which means ‘agonize.’ It suggests the uttermost expenditure of the athlete’s strength in the contest. Such is the human condition that characterizes all the kingdom passages which offer entrance into life. An abrupt change is met after turning to the Gospel by John, which Gospel was written to announce the new message of grace, which is, that eternal life may be had through *believing*. No two words of Scripture more vividly express the great characterizing relationships in law and grace than *agonize*, and *believe*. Grace is the unfolding of the fact that One has agonized in our stead, and life is “through his name,” and not by any degree of human faithfulness or merit.

There is a dangerous and entirely baseless sentiment abroad which assumes

that every teaching of Christ must be binding during this age simply because Christ said it. The fact is forgotten that Christ, while living under, keeping, and applying the Law of Moses, also taught the principles of His future kingdom, and, at the end of His ministry and in relation to His cross, He also anticipated the teachings of grace. If this threefold division of the teachings of Christ is not recognized, there can be nothing but confusion of mind and consequent contradiction of truth.

Again, it is not unreasonable to recognize that these kingdom teachings should directly apply to a future age. The Bible is the one revelation from God to all peoples of all the ages. It is not difficult to understand that much of the Scripture applies to conditions which are now wholly in the past; nor should it be difficult to understand that some of the Scripture applies to conditions which are wholly of the future. How else shall we know of the future? Certain revelations are of the coming tribulation period and are in no sense applicable to the present time. Who has ever prayed that his flight should not be on a Sabbath day? Yet Christ commanded that prayer to be prayed (Matt. 24:20).

In like manner, the use of the word *whosoever* in Matthew 7:24 does not imply that all the people of all the ages are addressed. It is more reasonable to believe that it applies to the people living under the conditions of the period which the passage describes. The all-inclusive word *he* is used by Christ when He said, "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13); but nothing could be more contradictory to the teachings of grace than the principle set forth in this passage. There will be a salvation in the tribulation for those who endure its trials to the end. Under grace, the believer endures because he *is* saved. If the word *whosoever* in Matthew 7:24 includes those who are saved by grace, then they have been thrust into the blasting covenant of works which that passage proposes, and grace is wholly sacrificed.

Thus it may be concluded that the teachings of the law, the teachings of grace, and the teachings of the kingdom are separate and complete systems of divine rule which are perfectly adapted to the varied conditions in three great dispensations. The teachings of Moses and the teachings of the kingdom are purely legal, while the instructions to the believer of this dispensation are in conformity with pure grace. There is much that is held in common within all these rules for conduct, but this is no justification for their admixture. All that in the law appertains to life under grace is preserved and restated from the law in the great injunctions and beseechings of grace. To transgress these bounds is to frustrate grace, and to complicate the individual with the system of law in such a

manner as to make him a debtor to do the whole law. The law cannot be broken or divided. It stands as a unit. To undertake any part of it is to be committed to it all. Nothing could be more unreasonable or more unscriptural than to borrow some portions from the law system, either that of Moses or of the kingdom, and, at the same time, reject other portions. He who will choose the law must, to be consistent, do the whole law (Rom. 10:5), and if he shall break it at one point, he is guilty of all (James 2:10). How precious are the riches of grace in Christ Jesus! How sweet and fitting to the child of God in grace are the heavenly beseechings of grace!

II. The Sequence of the Divine Blessing and the Human Obligation

The second major distinction between the teachings of law and the teachings of grace is seen in the varying order between the divine blessing and the human obligation. This variation is found to exist when the principle of grace is compared with the principle of law in any form of the law whatsoever. It is equally true of the Law of Moses, the law of the kingdom, or, when legally stated, of the larger conception of the law as being the whole revealed will of God. When the human obligation is presented first, and the divine blessing is made to depend on the faithful discharge of that obligation, it is of and in conformity with pure law. When the divine blessing is presented first, and the human obligation follows, it is of and in conformity with pure grace. The varying orders under law and grace may be stated in the words “do and live” or “live and do.” In the case of the law, it is *do* something with a view to being something; in the case of grace, it is be *made* something with a view to doing something. Is the Christian who is under grace saved and kept *by* good works, or is he saved and kept *unto* good works? The law said “If you will do good, I will bless you”; grace says “I have blessed you, now do good.” Under the law, man lives well to *become* accepted of God; under grace man lives well since it *becomes* one to live well who is already accepted. The law presents first a human work to be *done*; grace presents first a divine work to be *believed*. Law begins with the question of what man ought to *do*; grace begins with the question of what God has already *done*. Every word of the law revelation is thus made to be a conditional covenant of *human* works, while every word of the grace revelation is made to be an unconditional covenant of *divine* works. The instructions given to Israel under Moses, and the instructions proposed for the government of the future kingdom in the earth are purely legal in their character. The farewell word

of Moses to Israel as recorded in the closing chapters of Deuteronomy is the crystallization of the whole law of Moses. One passage is the heart of this message: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be ... But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be...” (Deut. 28:1–68). Every teaching of the kingdom which contemplates the responsibility of the individual is, in like manner, based on a covenant of human works, and is, therefore, purely legal in character. This may be observed in all the kingdom teachings of the Old Testament and the kingdom teachings of the New Testament. Grace is extended to the *nation* when, apart from all merit, she is placed in her land, and restored to divine blessing; but the rule of the King will be on the basis of pure law, and the responsibility of the *individual* to that rule necessarily will be in conformity to the same. Beyond what has gone before in the discussion, this fact will need but a passing illustration from the kingdom teachings of the New Testament: “Blessed are the meek: for they shall inherit the earth”; “Blessed are the merciful: for they shall obtain mercy”; “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”; “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses”; “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again”; “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven ... Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man ...” (Matt. 5:5, 7, 20; 6:14–15; 7:1–2, 21–24). To this may be added all other kingdom teachings of the New Testament.

The kingdom teachings, likewise, are to be distinguished from the teachings of grace by the order which each presents between the divine blessing and the human obligation. The word of the kingdom is, He that heareth my words and *doeth* them shall be blessed (Matt. 7:24). The word of grace is, He that heareth my words and *believeth* them shall be blessed (John 5:24). In the teachings of

grace, the gracious, divine blessing always precedes, and is followed by the human obligation. This is the order maintained throughout the great doctrinal Epistles of the New Testament. These Epistles are therefore subject to a twofold division. In the first division, the mighty undertakings of God for man are disclosed, while in the second division the saved one is besought and exhorted to live on the plane to which he has been brought in the exceeding grace of God. The first division of the Book of Romans is the unfolding of the saving grace of God toward sinners, which is extended to them on the sole condition that they *believe* (1:16; 3:22, 26; 4:5; 10:4); the second division is an appeal for a corresponding manner of daily life, which life is “reasonable” in view of the results which God has already achieved in sovereign grace. This appeal is stated in the first verse of the second section: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). The book of Ephesians opens with three chapters in which there is not one requirement for human conduct; it *is* the unfolding of the marvelous grace of God in bringing the believer to the exalted heavenly positions which are his in Christ. The opening verse of the second section is a condensation of all that follows: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation [calling] wherewith ye are called” (Eph. 4:1). In like manner, the book of Colossians opens with a portion which is devoid of even a semblance of an appeal in matters of conduct, since it is occupied with the unfolding of the glory of Christ and the fact of the perfect standing of the believer in Him. The second portion is an appeal, not for the human works which might induce God so to bless the sinner, but for works which are consistent with the present, God-wrought, glorious union with Christ: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

The grace order between the divine blessing and the human obligation is preserved in every offer of salvation to the sinner and in every purpose looking toward the preservation of the saint. Since this is the basis of the divine purpose in the ages and the only hope of the sinner, or the saint, it should not be questioned upon a superficial consideration of the Scriptures. There is the widest possible difference between the two replies of Christ to practically the same question: “What shall I do to inherit eternal life?” Answer: “This do, and thou shalt live.” Again: “What shall we do, that we might work the works of God?” Answer: “This is the work of God, that ye believe on him whom he hath sent.” One answer is related to the law of the kingdom; the other is related to grace,

wherein Christ is seen as the “living bread which came down from heaven: if any man eat of this bread, he shall live for ever.”

It is to be concluded, therefore, that the sinner is saved by grace apart from every human demand other than that he receive that grace as it is for him in Christ, and that the saint is kept by grace *unto* good works but not *by* good works. The righteous Father must insist on the good works in the life of His child; but He does not make these works the condition of His faithfulness. This is the vital distinction, then, between the order relating divine blessing with human obligation in the two systems—law and grace. One is a covenant of pure works; the other is a covenant of pure grace. Consideration should be given to the fact that rewards, which are bestowed in addition to the blessing of the saving grace of God, are offered to the saved one on the principle of merit; and, on the other hand, grace was offered to the people under the law, in addition to the demands of the law, in the provisions of the sacrifices. In no case do these added blessings condition the exact character of the covenant of grace, on the one hand, or the covenant of works, on the other hand.

Since the covenant of grace which is based on human faith was established in the promises made to Abraham, the covenant of the law, made four hundred years later, and added only for a temporary purpose, cannot disannul it. The reign of law, with its covenant of works, ceased with the death of Christ. Its purpose had been accomplished, and its appointed time had expired. Thus the by-faith principle which was announced in the Abrahamic covenant is brought again into force, through the death of Christ. The divine blessing is now unto him that “worketh not, but believeth on him that justifieth the ungodly.” “Abraham believed God, and it was counted unto him for righteousness.” “Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification” (Rom. 4:3, 5, 23–25). By this Scripture it is announced that the by-faith principle of the Abrahamic covenant is continued and now offered through the sacrificial death of Christ. This fact is restated thus: “So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. . . . The law is not of faith” (Gal. 3:9–12). The law was a covenant of works; but the works always failed through the weakness of the flesh, and the law then became, of necessity, a condemnation and curse. According to this same Scripture, the holy

will of God is not ignored in grace: “Christ hath redeemed us from the curse of the law, being made a curse for us” (3:13). This, it must be observed, was wrought under the one great purpose: “That the blessing of Abraham [acceptance in the imputed righteousness of God] might come on the Gentiles through Jesus Christ” (3:14).

After declaring that the law has passed, either as the ground of the justification of the sinner (Gal. 3:24), or as the rule of life for the believer (Gal. 3:25), the Apostle challenges the law-ridden Christians of Galatia to consider the fact and force of two great covenants which can in no wise coexist. He therefore points out that one gave way to the other: “Tell me, ye that desire to be under the law [and he is writing to Christians only, concerning the law as a rule of their lives], 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 are the two covenants [the by-works covenant which would depend on the flesh and the by-faith covenant which would depend only on God]; the one from the mount Sinai, which gendereth to bondage, which is Agar [the bondmaid]. For this Agar is mount Sinai in Arabia [where the Mosaic Law was given], and answereth to Jerusalem which now is, and is in bondage with her children [Israel]. But Jerusalem which is above is free, which is the mother of us all [typified by Sarah, who illustrates the by-faith principle which depends on God alone]. For it is written, Rejoice, thou barren that bearest not [suggesting the utter helplessness of the flesh before God]; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband [or the arm of flesh on which one might depend]. Now we, brethren [Christians], as Isaac was, are the children of promise [we have been saved by faith]. 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 [not merely her offspring, but the whole by-works principle which she represents] 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” (Gal. 4:21–31).

It was concerning the promise of the supernatural birth of Isaac that Abraham believed God, and that belief was counted unto him for righteousness. Afterwards, Abraham turned to the flesh in the birth of Ishmael (Gen. 16:1–4). This twofold fact illustrates, with all the perfection of the Word of God, the two

covenants—the one of faith, and the other of works. The lapse in Abraham’s faith typified the intrusion of an age of law. So, also, the relationship with Hagar represents what man can do in his effort to be accepted of God. The supernatural relationship with Sarah represents what God can do for one who will believe. The marvels of grace are indicated by the multitudinous offspring of Sarah: not that her physical seed, Israel, are the children of faith; but they, being more exalted than the children of Hagar, typify the surpassing victory of God through grace. There can be no commingling, or compromising, of these two great covenants. “What saith the Scripture?” should be the end of discussion. The testimony is, “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” The by-works principle of the law, and the by-faith principle of grace cannot cooperate, or coexist, either in the salvation of the sinner, or in the rule of life for the believer.

The by-works principle of the law is not limited to the fleshly effort to do the particular things found in the Law of Moses, or the law of the kingdom. It is the fleshly effort to do *anything* by which one seeks to become acceptable to God. Therefore, when the teachings of grace are attempted with a view to being accepted of God, they become purely legal in their character. In like manner, when the elements which are contained in the law and restated under grace are attempted in the power of the Spirit and on the basis that acceptance with God is already gained through Christ, these precepts become purely gracious in their character. This principle may be extended to the larger sphere of any and all self-imposed law, regardless of Bible injunctions. In which case it will be seen that the doing of any good works with a view to being accepted of God, is purely legal in character; contrariwise, the doing of any good works because one believes himself to be accepted through Christ, is purely gracious in character. The legalist may thus enter the field of the teachings of grace and suppose himself to be subject to the whole Bible, when, in reality, he has no conception of the blessings and relationships in grace. A person either chooses to accept Christ in the confidence that Christ is *all* he will ever need to make himself acceptable to God, or he chooses to depend on the best that he can do for himself by good works. The latter is the normal bent of the natural mind. The proposition of becoming acceptable to God by being good, appeals to the fallen heart as the only reasonable thing to do and, apart from that which it has pleased God to reveal concerning grace, it is the only reasonable thing to do. It therefore becomes a question of believing the record God has given concerning His Son (1 John 5:10).

Since there is so much delusion in a counterfeit, the person most difficult to reach with the gospel of divine grace is the person who is *trying* to do all that a Christian ought to do, but is doing it as a means of becoming accepted before God. His willing acknowledgment of the value of the Christian life, his unquestioned reception into the fellowship of believers, and his real sincerity in all Christian activities constitute his greatest hindrance. Such a one is more deluded than the person who acknowledges no relationship to God. Both fall short and are lost through their failure to believe on Christ as the all-sufficient Savior; but, naturally, the person who has no false hope is more apt to become conscious of the fact that he is lost than is the person who believes he is a Christian. The law cannot save, and the one who transforms the teachings of grace into a legal system by attempting to do them in order that he may be right with God, and has not believed on Christ, is still unsaved. Turning to meritorious works as a basis of salvation, be those works a precise counterfeit of a true Christian life, is to be under a by-works relation to God, and therefore to be under condemnation; for by the works of the law shall no flesh be justified in His sight. Turning to meritorious works as the basis of keeping after one is saved, or as a rule of life for the saved, is to return to a by-works relation to God, from which one has already been saved. It is to fall from grace, and to lose the liberty wherewith Christ has made us free. The by-works principle can no more avail for our keeping, than it can avail for our salvation. As God could provide Abraham with a seed under an unconditional covenant, so, under the same unconditional covenant, He could guarantee the future of that seed even to the time when their number should exceed the stars of the heavens. Likewise, under the present unconditional covenant of grace made in the blood of Christ, God can guarantee the future security of every child of His under grace. Therefore it is of faith, that it might be by grace, to the end the promise might be *sure* (Rom. 4:16).

Lastly, the covenant of works is “cast out” because it is fulfilled and superseded by the fuller and more perfect covenant of faith. All that the covenant of works contemplated as a result of a lifetime of human struggle, is instantly accomplished in the power of God through the covenant of faith. By faith in Christ, the believer is *made* the righteousness of God in Him, and *made* accepted in the Beloved. This is a perfection of relationship with God to which no human works could ever attain, and to which human works can add nothing. Being related to God through the by-faith principle, the whole object of law-works is more than fulfilled. Thus the law is ended in the death of Christ. The

bondwoman is cast out. Christ is the end of the law for righteousness to everyone that *believeth*.

Amazing, indeed, is the blindness of heart that is not instructed by the tragic experience of failure on the part of the countless millions who have been lost under the by-works covenant! Yet men are still turning to their own works, both moral and religious, in the vain hope that through them they may be accepted of God. To such He must ever be as unapproachable as the mountain of awful fire, thunder, lightning, and earthquake; but to the one who turns to the sufficiency which is in Christ, God becomes the Father of all mercies, and His power and grace are exercised in the behalf of that one for all time and eternity. The awful throne of God's holy judgments becomes a throne of infinite *grace*. To one thus saved, and whose security is guaranteed, the by-works covenant of the law is in no wise adapted as a rule of life; for that covenant looks beyond to a time of acceptance still future, when the flesh shall have completed its task. Only the teachings of grace are consistent for one who is saved by grace. Those teachings alone counsel him about that manner of life which is in accord with his present position in grace.

The second major distinction between the rule of law and the rule of grace is, then, that these two systems are opposites in reference to the order between the divine blessing and the human obligation, and this holds true for any life or service whatsoever which may be undertaken.

III. Different Degrees of Difficulty and Different Degrees of Divine Enablement

Since much has been presented on this feature of grace and since it must yet be considered at length under Pneumatology (Vol. VI), it will not receive added treatment here beyond the declaration that the truth that this is one of the most vital characteristics of the whole grace system and, at the same time, one which is most neglected. The student is urged to review what has been written earlier on this theme, and to become aware of the revelation that the Christian is called to live a superhuman life and is expected to accomplish that end by the supernatural enabling power of the indwelling Holy Spirit, who is given for that purpose and whose ministry may be realized on the principle of faith. The utter want of any reference to the Holy Spirit or to His enabling power in behalf of the individual characterizes both the Mosaic system and that of the kingdom. This divergence between the legal systems and the system of grace is the complete

and final evidence that they are distinctive to the last degree and that attempts to combine them will be undertaken only by those who do not observe the most elementary things that are involved.

Chapter XII

THE LAW SYSTEMS AND JUDAISM DONE AWAY

SINCE LAW and grace are opposed to each other at every point, it is impossible for them to coexist, either as the ground of acceptance before God or as the rule of life. Of necessity, therefore, the Scriptures of the New Testament which present the facts and scope of grace, both assume and directly teach that the law is done away. Consequently, it is not in force in the present age in any sense whatsoever. This present nullification of the law applies not only to the legal code of the Mosaic system and the law of the kingdom, but to every possible application of the principle of law. The larger conception of the law, as before defined, is threefold: (1) the actual written instructions of both the teachings of Moses and the teachings of the kingdom; (2) the law covenant of works in all of its applications, which conditions blessing and acceptance with God on the ground of personal merit; and (3) the law principle of dependence on the energy of the flesh, in place of the faith principle of a dependence on the power of the indwelling Spirit. It will be seen also that (4) Judaism is done away.

That the law, in the widest threefold meaning of the term, is now set aside, is revealed as a fundamental fact in the divine economy of grace. That the law has now ceased, even in its widest meaning, should be considered with unprejudiced attention.

I. The Actual Written Instructions of Both the Teachings of the Law of Moses and the Kingdom are Done Away

These actual written commandments, either of Moses or of the kingdom, are not the rule of the believer's life under grace any more than these systems are the basis of his salvation. The complete withdrawal of the authority of these two systems of law will now be considered:

1. THE PASSING OF THE LAW OF MOSES IS THE EXPLICIT TEACHING OF THE NEW TESTAMENT SCRIPTURES. An important and determining feature of this truth is found in the difference which is revealed between the abiding, eternal character of the Abrahamic covenant and the temporal, limited character of the law covenant of Sinai. The Abrahamic covenant anticipated both the earthly seed through Israel and the spiritual seed that would stand related to God on the

principle of faith. This covenant, being without human condition, simply declares the unchanging purpose of Jehovah. It will be achieved in pure grace, apart from every human factor, and its accomplishments are eternal. On the other hand, the covenant of the Mosaic Law was a temporary, ad interim dealing with God, which was deliberately chosen by the nation Israel, and which applied to them only. It was plainly designed to govern that people in their land, and for such time as might intervene between their acceptance of that covenant, and the coming of the promised Seed. The Seed is Christ. The coming of Christ into the world was the realization of the hope contained in the Abrahamic covenant, and, of necessity, the termination of the ad interim reign of the law. It is written: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise [the Abrahamic covenant] made of none effect: because the law worketh wrath: for where no law is, there is no transgression [though there is sin]. Therefore it [the promise through Abraham] is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law [believing Israelites], but to that also which is of the faith [even believing Gentiles] of Abraham; who is the father [on a faith principle] of us all. ... And therefore it [the faith] was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:13–24). Thus it is demonstrated that the law has no place in the divine dealings under grace. Again, it is written: The law "was added ... till the seed should come" (Gal. 3:19); but when the Seed did come, the authority of the Mosaic Law was no longer required, or even possible, as a principle of divine rule. It was the purpose of God to close every door of access to Himself, but one. This fact is next stated in the argument of the Apostle: "But the scripture hath concluded all [both Jew and Gentile] under sin" (Gal. 3:22). This, it has been seen, is more than a declaration that men are sinners by nature and by practice, and therefore subject to divine displeasure; it is a universal, judicial decree which places the whole race absolutely without merit before God. From that position there is no escape other than through the exercise of pure grace on the part of God. The divine motive in the universal sentence of the race under sin is declared to be, according to that which follows in the text: "That the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). Thus the ad interim reign of the law is completely annulled, and the divine blessing is

now centered in Christ as the sole object of faith, being promised to them that believe. The law principle is not retained as a possible optional relationship to God: “There is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

It is important to observe, however, that, while God has completely terminated the reign of law by the death of Christ, so far as His relation to man is concerned, man is free to reject or distort the truth of God, and to impose the law obligation upon himself. In such a case, it does not follow that God accepts, or even recognizes, any self-imposed legalism. He could not do so. It does follow, however, that the self-constituted legalist, to be consistent with his own choice, should any part of the law be accepted as binding, must observe the whole of the law to do it right. The law was a unit. He that offendeth in one point is guilty of all; whatsoever the law saith, it saith to them that are under the law; and he is a debtor to do the whole law. Since the law is done away, these statements can apply only to the one who, without divine sanction or recognition, has assumed the obligation of the law.

The following Scriptures disclose the fact that the law was never given to any people other than Israel: “Hear, O Israel” (Deut. 5:1); “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law” (Rom. 9:4); “For when the Gentiles, which have not the law, do by nature [practice] the things contained in the law, these, having not the law, are a law unto themselves” (Rom. 2:14); “Then said Pilate unto them, Take ye him, and judge him according to your law” (John 18:31); “Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters” (Acts 18:14–15). The chief captain of the Roman army wrote of Paul: “whom I perceived to be accused of questions of their law” (Acts 23:29). Paul answered for himself: “Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all” (Acts 25:8); “But this cometh to pass, that the word might be fulfilled that is written in their [not, your] law” (John 15:25).

There is no record of any assumption of the law on the part of the Gentiles before the death of Christ. At the cross, it will be seen, the divine application of the law ceased even for the Jews, and *all*—Jews and Gentiles—were shut up to grace alone; but the Jews, because of unbelief, still persist in the observance of the law which was given to them from God by the hand of Moses, while

Gentiles, because of failure to recognize the meaning of the death of Christ and the essential character of pure grace, are assuming the law obligation. This many are doing, some as a means unto justification before God, and some who are saved by faith in Christ, as a rule of life. These two errors—that of the Jew and that of the Gentile—are clearly set forth in Scripture. Of Israel it is said: “But even unto this day, when Moses is read, the vail is upon their heart.” But in the case of an individual Jew receiving Christ it is said: “Nevertheless when it [the heart of a Jew] shall turn to the Lord, the vail shall be taken away” (2 Cor. 3:15–16). Turning to the Gentiles, there are two aspects of their assumption of the law. (1) With reference to the certainty of divine judgments on the Gentiles before the cross, or during the period in which the law was divinely imposed on Israel, it is said: “For as many as have sinned without law shall also perish without law.” Then it is added concerning Israel, “And as many as have sinned in the law shall be judged by the law” (Rom. 2:12). It is impossible to believe that this Scripture offers an optional choice between justification by the law and justification which is by faith alone; for the word is final relative to God’s dealing in this age: “By the deeds of the law there shall no flesh be justified in his sight” (Rom. 3:20). Reference here is, without question, to conditions which did obtain when the law was in force. (2) Regarding assumption of the law by Gentiles it is said: “For when the Gentiles, which have not the law, do by nature [practice] the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Rom. 2:14–15). Thus the anticipation of assumption of the law by Gentiles is revealed, and the precise effect of the law upon them. The conscience is molded and they stand before a self-imposed condemnation. To such there is no blessing. All that the legal conscience can do is to *accuse* or *excuse* for failure. Let it never be supposed that, because of self-imposed legality and misguided conscience, there is any divine recognition of Gentiles as being under the law. God must be true to His eternal purpose as revealed in His Word, and men stand, or fall, before Him now on the sole basis of their attitude toward His saving grace in Christ. Those who are now lost may honestly suppose that they do the will of God in perpetuating the principle of the law with its blasting curse; but they are lost notwithstanding, apart from Christ. It is the people of a past age who will be judged by the law. The Gentiles who now practice the things contained in the law are not said to be subject to divine judgment because of broken law; they are, by that self-imposed law, either self-accused or self-

excused, according as they have created a conscience in regard to the law. The law produces the effect only of discomfort, misdirection, confusion, and limitation of their own conscience.

Before turning to the positive teaching of the Scripture relative to the passing of the law, it may be important to restate the three major aspects of the law, which are yet to be considered in this connection more at length:

First, both the commandments and requirements of the Mosaic system and the commandments and requirements of the kingdom are wholly legal in their character, and, together, comprise the written statement of the law, which law, it will be seen, is set aside during the present reign of grace.

Second, every human work, be it even the impossible, heaven-high beseeching of grace, which is wrought with a view to meriting acceptance with God, is of the nature of a legal covenant of works, and therefore belongs only to the law. Through the finished work of Christ, acceptance with God is perfectly secured; but that acceptance can be experienced only through a faith which turns from dependence on merit, and rests in Christ as the sufficient Savior. In like manner, it will be seen, the whole proposition of legal, meritorious acceptance with God has passed during the reign of grace.

Third, again, any manner of life or service which is lived in dependence on the flesh, rather than in dependence on the Spirit, is legal in character and has passed during the present period in which grace reigns. It is written: "If ye be led of the Spirit, ye are not under the law" (Gal. 5:18). The law made its appeal only to the flesh, and, therefore, to turn to the flesh is to turn to the sphere of the law.

The law, though wholly superseded by grace, may now be self-imposed. This may be done by turning for a rule of life to the written legal code of Moses, or of the kingdom; it may be done by turning to self-works as the basis of acceptance with God; or it may be done by depending on the energy of the flesh for power to live well-pleasing to God. Self-imposed law, of whatever kind, is not acceptable to God; but it, like all human sin, may be chosen by the free will of man, and may be practiced in opposition to the revealed will of God. In view of the positive Biblical statements relative to the passing of the law, question may be raised about the meaning of certain passages:

Galatians 3:23. "But before faith came, we were kept under the law." This is in no sense the present experience of the unsaved before they accept Christ. The Apostle is here speaking as a Jew, and of those circumstances which could have existed only for the Jew of the early church who had lived under both the dispensation of Moses and the dispensation of grace. Nevertheless, in the wider

meaning of the law, before stated, all humanity was delivered by the death of Christ from the obligation of meritorious works, and from the necessity of depending on the flesh. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them”; “Christ hath redeemed us from the curse of the law”; “God sending his own Son ... condemned sin in the flesh: that the righteousness of the law might be fulfilled in us” (Gal. 3:10, 13; Rom. 8:3–4).

1 Corinthians 9:20. The Apostle said that he became “to them that are under the law, as under the law, that I might gain them that are under the law.” This is plainly a consideration of the whole class of people who have imposed the law upon themselves in any aspect of the law whatsoever (note Gal. 4:21).

Romans 4:14. “For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” This is equally true of all humanity when the larger aspects of the law are in view; but it should also be pointed out that the agelong designation of the Jews as being “of the law,” in contrast to Gentiles to whom no law was ever given, still obtained in the early church (cf. Rom. 2:23; 4:16).

Romans 2:13. “For not the hearers of the law are just before God, but the doers of the law shall be justified.” This is to state an inherent principle of the law. It was an absolute covenant of works. No one is now to be justified by the law (cf. Rom. 3:20; Gal. 3:11). Again, “For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision” (Rom. 2:25). This, likewise, is a principle which belonged to the law. Failure to keep the law was a discredit to God, and an insult to His righteousness (cf. Isa. 52:5). The same principle is a warning to all who attempt, or even contemplate, the keeping of the law (see also James 2:10).

Romans 3:31. “Do we then make void the law through faith? God forbid: yea, we establish the law.” The law has never been kept by those who tried to keep it. It is kept, however, by those who humbly acknowledge their helplessness to do anything well-pleasing to God, and who turn and find shelter in Christ who has met every demand of the law for them. Such, and only such, have ever vindicated the holy law of God. The people who attempt to keep the law have always outraged the law.

Romans 7:16. “If then I do that which I would not, I consent unto the law that it is good.” The use of the word *law* throughout this whole context (7:15–8:13) is clearly of the wider sphere of the whole will of God, rather than the limited

commandments of Moses. Not once is Moses mentioned; but “the law of God” is three times referred to (7:22, 25; 8:7).

The complete passing, through the death of Christ, of the reign of the Mosaic Law, even for Israel, is the extended testimony of Scripture. A few important passages which declare the fact of the passing of the law are here given:

John 1:16–17. “And of his fulness have all we received, and grace for [added to] grace. For the law was given by Moses, but grace and truth came by Jesus Christ.” According to this passage, the whole Mosaic system was fulfilled, superseded, and terminated in the first advent of Christ.

Galatians 3:19–25. “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ... that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we [Jews] were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster [child-disciplinarian] to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (the law). Comment is unnecessary concerning this unconditional declaration relative to the passing of the Mosaic system.

Romans 6:14. “For sin shall not have dominion over you: for ye are not under the law, but under grace.” While the direct message of this passage is of the enablement that is provided for the life under grace, which was never provided under the law, the positive statement is made, “Ye are not under the law.”

Romans 7:2–6. “For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 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. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit [Spirit], and not in the oldness of the letter.” Several important revelations are given in this passage. The relation of one who had been under the law (which was true of the Apostle Paul) to the teachings of grace was that of a wife to her second husband. The law, or obligation, of the wife to her husband ceases with his

death. Should she be married to a second husband, she is then under an entirely new obligation. The sacrificial death of Christ was the ending of the reign of the law, which law is likened to the first husband. "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." Nothing could be clearer than this. The Christian is now under obligation to Christ. He is *inlawed* to Christ. He has only to fulfill "the law of Christ." Certainly it is most unreasonable to propose that a woman should try to be obligated to two husbands at the same time; yet this is the divine illustration of the error of commingling the teachings of law and the teachings of grace. Spiritual polyandry is offensive to God. In the new union which is formed with Christ, there is to be the bringing forth of fruit unto God. This is a reference to the fact that the Christian's life and service is to be enabled by the power of God and therefore is superhuman. The Christian, it is clearly stated, is not only "dead to the law," but is "delivered from the law," and every aspect of the law, that he should serve in "newness of the Spirit"; for the teachings of grace are particularly characterized by the fact that they are to be wrought by the enabling power of the Spirit. The Christian is *not* to live and serve in "the oldness of the letter," which is the law. It is by vital union in the Body of Christ as a living member that the believer is both absolved from every other relationship, and is made to be centered only in that which belongs to the living Head. Thus positively is it indicated that the opposing principles of law and grace cannot coexist as rules of conduct.

2 *Corinthians* 3:7–13. "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 [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." It is the law as crystallized in the Ten Commandments which is in view; for that law alone was "written and engraven in stones." In the midst of the strongest possible contrasts between the reign of the teachings of the law and the teachings of grace, it is declared that these commandments were "done away" and "abolished." It should be

recognized that the old was abolished to make place for the new, which far excels in glory. The passing of the law is not, therefore, a loss; it is rather an inestimable gain. The striking contrasts which are presented in this whole context are here arranged in parallels:

The Teachings of the Law

The Teachings of Grace

- | | |
|-------------------------------|---|
| 1. Written with ink. | 1. Written with the Spirit of the living God. |
| 2. In tables of stone. | 2. In fleshy tables of the heart. |
| 3. The letter killeth. | 3. The Spirit giveth life. |
| 4. The ministration of death. | 4. The ministration of the Spirit. |
| 5. Was glorious. | 5. Is rather glorious. |
| 6. Done away. | 6. Remaineth. |
| 7. Abolished. | 7. We have such hope. |

Galatians 5:18. "But if ye be led of the Spirit, ye are not under the law." There is no place left for the law, and hence no occasion for its recognition. To be led of the Spirit is to realize a manner of life which surpasses and more than fulfills every ideal of the law.

Ephesians 2:15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances."

Colossians 2:14. "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."

John 15:25. "But this cometh to pass, that the word might be fulfilled that is written in their law." This one and only reference in the Upper Room Discourse to the Law of Moses is most significant. As has been shown, Christ, in this discourse, has taken His followers beyond the cross and is unfolding to them the very foundations of the new teachings of grace. These men were Jews; but in this teaching Christ does not speak to them as though the Law of Moses was

binding on them. He says “their law,” not *your law*, thus indicating that these Jews who had come under grace were no longer under the reign of the Law of Moses. By this Scripture not only is the whole law system definitely declared to be done away during the dispensation of grace, but it is noticeable that the law, as law, is never once applied to the believer as the regulating principle of his life under grace. This is not an accidental omission; it is the expression of the mind and will of God.

Thus it may be concluded that the written Law of Moses is not intended to be the rule of the believer’s life under grace. Yet, on the other hand, the abiding principles of the law which are adaptable to grace, are carried forward and restated under the teachings of grace, not as law, but reformed to the mold of infinite grace. This great fact is aptly illustrated by the experience of an American citizen who was in Germany at the breaking out of the first World War. Fleeing through Holland, he reached England with his pockets filled with German gold coin. This coin, bearing the German stamp, was of no value as currency in England; but, when melted and restamped in the mints of England, it bore all the value of coin in that realm. Thus the intrinsic value of the gold of the law is preserved and reappears bearing the stamp of the new teachings of grace. In applying the teachings of grace it is legitimate to point out that a similar principle obtained under the Law of Moses, thus to demonstrate that the precept in question represents the unchangeable character of God; but it is both unscriptural and unreasonable to apply the teachings of the Mosaic system directly to the children of grace. Since both the Law of Moses and the teachings of grace are complete in themselves, neither one requires the addition of the other, and to combine them is to sacrifice all that is vital in each. Great importance should be given therefore to the positive, unvarying message to the believer which is stated in the words, *Ye are not under the law, but under grace.*

2. THE ERROR OF COMMINGLING THE LAW OF THE KINGDOM WITH THE TEACHINGS OF GRACE. If it be accepted that the Messianic, earthly kingdom, with Israel restored to her land in the full realization of all her covenants, under the reign of Christ sitting on the throne of David, has not been established (and there is now no semblance in the light of present world-conditions of that kingdom on earth), then it follows that the laws and principles which are to govern in the kingdom, and which could apply only to conditions within that kingdom, are not yet applied by God to the affairs of men in the earth. It is not a question, as in the case of the Law of Moses, of discontinuing that which has

once been in force under the sanction of God; it is rather a question of whether the kingdom laws, which have their application of necessity in the future earthly kingdom of Messiah, should be imposed now on the children of God under grace. Definite proofs are needed to establish the fact that there are kingdom laws presented in the Scriptures. These proofs have already been offered. Having granted that the kingdom laws are found in the Scriptures, should they be considered as any part of the divine instruction now governing the daily life of the Christian? Certainly it is no more difficult to believe that Scripture reveals a rule of life which is not yet in force because belonging to a future age, than it is to believe that Scripture reveals a rule of life which is not now in force because belonging to an age which is wholly past. In considering the question of whether the laws of the kingdom are to be applied to the Christian in this age, the fact that there is a complete system of kingdom ruling, and that this ruling is strictly legal in its character, is assumed on the basis of proofs already given. Certain vital issues, though already mentioned, should not be forgotten at this point:

a. *The Two Systems Cannot Coexist.* The laws of the kingdom, being legal in their character, introduce those principles of relationships to God which can never coexist with the relationships which obtain under grace. By such commingling of opposing principles, all that is vital in each system is sacrificed. On the one hand, the sharp edge of the law, which constitutes its sole effectiveness, is dulled by an admixture of supposed divine leniency; on the other hand, the truth concerning the absolute graciousness of God is corrupted by being commercialized, conditioned on the merit of man, and made subject to the persuasion of man. The principle of pure grace demands that God shall in no wise recognize human merit, and that He invariably shall be graciously disposed toward man, and therefore needing at no time to be persuaded by man. God is never reluctant in the exercise of grace; instead, He seeks, draws, and entreats man. The principles of law and grace are mutually destructive, and doctrinal confusion follows the intrusion of any legal principle into the reign of grace. When law is thus intruded, not only is the clear responsibility of the believer under grace obscured, but the priceless attitude of God in grace, which He purchased at the infinite cost of the death of His Son, is wholly misrepresented. Since the kingdom rule is purely legal, and since the believer is not under law, it follows that he is not under the injunctions of the kingdom.

b. *Not Necessary to Combine Them.* The laws of the kingdom are not required to be combined with the teachings of grace, since every item within those laws which could have any present application is exactly and amply stated in the teachings

of grace. It is not necessary, then, for the believer to assume any law obligation whatsoever. When it is shown by Scriptural exposition that the laws of the kingdom are not applicable to the Christian under grace, opposition is sometimes aroused which is based on wrong personal training, habits of misinterpretation, and prejudice. The cost of unteachableness should be weighed with much care; for the sacrifice of the liberty and blessing which belong to uncomplicated grace is a loss too great for computation. By the right division of the Scriptures, the truth will be clearly seen that grace reigns uncomplicated and undiminished by law. The kingdom law is a complete and indivisible system in itself. It is therefore unscriptural, illogical, and unreasonable to appropriate convenient and pleasing portions of this law, and to neglect the remainder. It should be considered that, as in the Mosaic system, to adopt some portions of the law is to be committed logically to all its teachings. “For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them”; “Cursed is every one that continueth not in all things which are written in the book of the law to do them”; “And the law is not of faith: but, The man that doeth them shall live in them” (Rom. 10:5; Gal. 3:10, 12; cf. Lev. 18:5); “Now we know that what things soever the law saith, it saith to them who are under the law” (Rom. 3:19); “For I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3). Not only are some aspects of the kingdom law never attempted by Christians (cf. Matt. 5:40–42), but its whole character, being legal, is opposed to grace.

The Law of Moses is interrelated and wholly dependent on the sacrifices and ritual provided for Israel in the land. The laws of the kingdom are only related to the future kingdom conditions which shall be in the earth under the power and presence of the King when Satan is bound, creation delivered, and all shall know the Lord from the least unto the greatest. All harmony of truth is shattered when there is the slightest commingling of the principles of law and grace. Grace alone now reigns through Christ to the glory of God the Father, the Son, and the Holy Spirit.

II. The Law Covenant of Works is Done Away

Under this conception of law, its scope is extended beyond the actual writings of the Mosaic system and the law of the kingdom, and includes, as well, any human action, whether in conformity to a precept of Scripture or not, which is attempted with a view to securing favor with God. The law formula is, “If you

will do good, I will bless you.” It matters nothing what is undertaken as an obligation. It may be the highest ideal of heavenly conduct belonging to the teachings of grace, or it may be the simplest choice of moral action in daily life; but if it is attempted with a view to securing favor with God, such relationship to God is self-imposed, since it ignores His attitude of grace, and such attempt is purely legal in character and result. Let it be restated that the basic principle of grace is the fact that all blessings originate with God, and are offered to man graciously. The formula of grace is, “I have blessed you, therefore be good.” Thus it is revealed that the motive for right conduct under grace is not to secure the favor of God, which already exists toward saved and unsaved to an infinite degree through Christ; it is rather a matter of consistent action in view of such divine grace. The unsaved are not urged to secure salvation by meritorious conduct, or even to influence God in their behalf by asking for salvation. Since God is revealed as standing with outstretched hands, offering His greatest possible blessings in grace, and is moved to do so by His unchanging, infinite love, it ill becomes a sinner to fall before Him in an attitude of coaxing and beseeching, as though he were hoping to move God to be merciful and good. The message of grace is: “But as many as received him, to them gave he power [right] to become the sons of God” (John 1:12) . The eternal saving grace of God is offered to all who will believe. Moreover, the saved do not return to divine fellowship after a relapse into sin because they plead for divine forgiveness; their restoration is conditioned on confession. They do not abide in divine fellowship because they seek, or merit, the light; they are instructed to “walk in the light” which is all theirs through riches of grace. In no case are divine blessings to be secured by human merit, or by pleading; they await the faith that will appropriate them. Every gift of divine love is provided and bestowed in pure grace, and not of necessity, nor as a payment, nor a recognition of human merit. Such lavishings of grace create a superhuman obligation for that manner of life which is consistent with the heavenly blessing and position which grace bestows; but the heavenly blessing and position is never earned by even a superhuman manner of life.

The determining character of pure law is seen in the fact that it is a covenant of works wherein the divine blessing is conditioned on human merit. No semblance of this principle is to be found under grace, except that rewards are to be bestowed for faithful service upon those who have already entered into every present position and possession provided in grace. It therefore follows that, not only the written rules of the law, but the very principle of the law covenant of

works, has been done away in this age of grace.

III. The Law Principle of Dependence on the Energy of the Flesh is Done Away

The third and last major distinction between law and grace is seen in the attitude of heart-dependence which is maintained in view of any and all obligation toward God. The law, being a covenant of works and providing no enablement, addressed itself to the limitations of the natural man. No more was expected or secured in return from its commands than the natural man in his environment could produce. The requirements under the law are, therefore, on the plane of the limited ability of the flesh. On the other hand, grace, being a covenant of faith, and providing the limitless enablement of the power of the indwelling Spirit, addresses itself to the unlimited resources of the supernatural man. The requirements to be met under grace are, therefore, on the plane of the unlimited ability of the Spirit. There is no divine injunction addressed to the unregenerate concerning his daily life. The gospel of the saving grace of God alone is offered to him. The only divine injunctions now in force in the world are addressed to those who *are* saved, and these heaven-high standards are to be realized on the principle of faith toward the sufficiency of the indwelling Spirit, and never by dependence on the energy of the flesh.

Thus it may be seen that any aspect of life or conduct which is undertaken in dependence on the energy and ability of the flesh is, to that extent, purely legal in its character, whether it be the whole revealed will of God, the actual written commandments contained in the law, the exhortations of grace, or any activity whatsoever in which the believer may engage. Dependence on the arm of the flesh is consistent only with pure law; dependence on the power of God is demanded under pure grace. Since there is no provision for the flesh in the plan of God for a life under grace, the law is done away.

IV. Judaism is Done Away

Since practically all the features which together make up the Jewish relation to God have been considered separately in previous discussions, there is little need for an extended restatement of these issues. It should be asserted, however, that the entire system known as Judaism, along with all its component parts, is, in the purpose of God, in abeyance throughout the present age, but with definite assurance that the entire Jewish system thus interrupted will be completed by

extension into the kingdom, the new earth, and on into eternity to come. As the Jew has been removed from the place of special privilege which was his in the past age and leveled to the same standing as the Gentile—under sin—so Judaism has experienced a cessation of all its features until that hour when the Jewish program begins again; however, Judaism is to be restored and is to complete its appointed course. By what title might those future divine dealings with Israel, after the Church is removed, be designated if not as the continuation of Judaism? Especially is all this evident in the fact that Judaism's predictions are not fulfilled in this Church age but are fulfilled in the age to come.

Judaism has its field of theology with its soteriology and its eschatology. That these factors of a system which occupies three-fourths of the Sacred Text are unrecognized and ignored by theologians does not demonstrate their nonexistence, nor does it prove their unimportance. A Covenant Theology engenders the notion that there is but one soteriology and one eschatology, and that ecclesiology, such as it is conceived to be, extends from the Garden of Eden to the great white throne. The insuperable problems in exegesis which such fanciful suppositions engender are easily disposed of by ignoring them. On the other hand, Scripture is harmonized and its message clarified when two divinely appointed systems—Judaism and Christianity—are recognized and their complete and distinctive characters are observed. No matter how orthodox they may be in matters of inspiration, the Deity of Christ, His virgin birth, and the efficacy of His death, Covenant theologians have not been forward in Bible exposition. This great field of service has been and is now occupied by those who distinguish things which differ, who, though giving close attention to all that has been written, are bound by no theological traditions whatever.

Judaism is not the bud which has blossomed into Christianity. These systems do have features which are common to both—God, holiness, Satan, man, sin, redemption, human responsibility, and the issues of eternity—yet they introduce differences so vast that they cannot coalesce. Each sets up its ground of relationship between God and man—the Jew by physical birth, the Christian by spiritual birth; each provides its instructions on the life of its adherents—the law for Israel, the teachings of grace for the Church; each has its sphere of existence—Israel in the earth for all ages to come, the Church in heaven. To the end that the Church might be called out from both Jews and Gentiles, a peculiar, unrelated age has been thrust into the one consistent ongoing of the divine program for the earth. It is in this sense that Judaism, which is the abiding portion of the nation Israel, has ceased. With the completion and departure of the

Church from the earth, Judaism will be again the embodiment of all the divine purpose in the world.

Conclusion

In bringing to its end this discussion respecting the entire field of Ecclesiology, it may be restated that a true development of this great theme, if Biblical, must be built on the second Pauline revelation. As asserted at the opening of this treatise on Ecclesiology, the Reformation regained the truth of the first Pauline revelation, namely, justification by faith alone, but did not go on to restore the truth contained in the second revelation. It is altogether possible that the problems attending the restoration of the first revelation, being so far-reaching and revolutionary as a reaction from the Romish perversions of truth, were all that could be undertaken at one time or by one generation. Later studies of the New Testament developed the almost limitless theme of the second revelation. Unfortunately, however, theologians were unprepared to receive any added truth beyond that gained in the Reformation, and Protestant theology has, by a misguided loyalty to orthodoxy, never received the truth contained in the second revelation. It has been assumed that this added truth is dangerous if it was not included in the Reformation attainments and that it must be in conflict with those attainments. Early in the history of Protestantism there were individual theologians who caught the first gleams of truth contained in the second revelation, and an ever increasing light has fallen on this body of truth until today there is a great company of students of doctrine who hold and teach, along with the first revelation, the clear divine unfoldings respecting the Church which is Christ's Body. Nevertheless, orthodox Reformed theology persists in its original, isolated, and exclusive recognition of the first revelation, and continues to reject and condemn as intrusive and disruptive the great certified findings of those theologians who have given their years of study to the second revelation. So persistent is this self-imposed loyalty to a limited Reformation theology that a complete disruption of orthodox forces has already set in. This is not a controversy between heterodox and orthodox contenders; it is wholly within the orthodox ranks and is properly analyzed as a dissension between those who without worthy investigation of all that is involved restrict their theology to the first Pauline revelation and those who, contending as earnestly for the first revelation, have, with great study and research, gone on to the understanding of the second revelation. The second revelation respecting the Church, if pursued

worthily, leads with inexorable logic to such dispensational and general Biblical distinctions as have been set forth in this treatise. An attack against these distinctions cannot be sustained by recourse to the beliefs of Reformers and early theologians; for such is an assumption that there is no progress to be made in the knowledge of truth, that the very light which fell on the Reformers by which they emerged from Romish darkness could not fall upon any others in subsequent years to lead them into wider fields of the understanding of God's inexhaustible revelation. There is an inherent weakness disclosed in this attitude. It tends to shirk all responsibility in the direction of advancement in the truth and to deify the writings of the Reformers or the writings of the founders of a sect, apparently forgetting for the moment that these worthy scholars made no claim to inspiration nor did they intend to set up a barrier past which no further investigation in the truth should advance. It is no disrespect to Reformers or church fathers to maintain an attitude of open-mindedness in the direction of new understanding of truth which was not accorded to men of earlier generations. No science would be benefited by such slavish assent to supposedly implacable teachers of the past.

Apart from all the misunderstandings and weaknesses of men, in which all share to some extent, it yet remains true that in the eternal purpose of God and made possible by the death, resurrection, and ascension of Christ, and by the advent of the Spirit, a heavenly people are being called out for a specific heavenly glory, that this divine purpose is in no sense the realization of the promises and covenants made unto Israel, that every promise to Israel will yet be fulfilled, and that apart from these distinctions and anticipations there can be no harmonizing of the divine revelation. The very fact that there has been such neglect of the whole field embraced in the second Pauline revelation becomes a challenge to the student to advance with greatest care in this all-but-limitless realm of truth.

The fact that the Church is a mystery—with regard to the age of her outcalling, the truth that she is the Body of Christ, the truth that she will be the Bride of Christ, and the manner of her departure from this world—indicates her distinctive character as separate from all that has gone before or that will follow. The Apostle writes: “Now to him that is of power to stablish 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: to

God only wise, be glory through Jesus Christ for ever. Amen” (Rom. 16:25–27).

Eschatology

Chapter XIII

INTRODUCTION TO ESCHATOLOGY

THIS THE LAST major division of Systematic Theology is concerned with things to come and should not be limited to things which are future at some particular time in human history, but should contemplate all that was future in character at the time its revelation was given. The time word *now* is ever moving and things yet future at the present time will soon have passed into history. A worthy Eschatology must embrace all prediction whether fulfilled or unfulfilled at a given time. In other words, a true Eschatology attempts to account for all the prophecy set forth in the Bible.

The neglect of the prophetic Scriptures on the part of theologians is all but complete, except for a limited survey of the intermediate state, the resurrection of the body, a passing reference to the second advent, and the eternal state. Theological writers, in some instances, have confessed their lack of preparation to deal with Bible prediction. In the opening of his treatise on the second advent (*Systematic Theology*, III, 790), Dr. Charles Hodge states: "The subject cannot be adequately discussed without taking a survey of all the prophetic teachings of the Scriptures both of the Old Testament and of the New. This task cannot be satisfactorily accomplished by any one who has not made the study of the prophecies a specialty. The author, knowing that he has no such qualifications for the work, purposes to confine himself in a great measure to a historical survey of the different schemes of interpreting the Scriptural prophecies relating to this subject." To the same end, Dr. B. B. Warfield in an article on the millennium (*Princeton Theological Review*, 1904, II, 599–617), builds his argument on the untenable idea that there is no reference to such an age anywhere save in "so obscure a portion" as Revelation 20, without the slightest recognition of a covenanted kingdom for Israel with the fulfillment of every earthly promise. When, how, and where will these covenants be experienced? To Dr. Warfield the present blessing of saints in heaven is the millennium. He writes: "The thousand years, thus, is the whole of this present dispensation, which again is placed before us in its entirety, but looked at now relatively not to what is passing on earth but to what is enjoyed 'in Paradise'" (*Biblical Doctrines*, p. 649). To him, also, Satan bound and then loosed again is a present experience concurrently progressing: "But while the saints abide in their security Satan, though thus 'bound' relatively to them, is loosed relatively to the world—

and that is what is meant by the statement in verse 3c that ‘he must be loosed for a little time’” (*Ibid.*, p. 656). According to this idea, Satan being bound in relation to believers cannot reach them; yet the Apostle declares, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:10–12) . Thus this greatest of authorities on certain aspects of theology evinces an incomprehensible inattention to the most elementary prophetic revelations. Similarly, Dr. R. L. Dabney, the honored theologian of the South, when asked by a former student whether certain interpretations of prophecy were correct, replied, “Probably you are right. I have never looked into the subject.” It is needless to point out that the attitude of these and many other theologians has been an insuperable barrier to the so-called *educated ministry*, which precludes any attempt on their part to investigate the field of Biblical prophecy. It is natural to conclude that a truth is of little importance if the great teachers of the church ignore it. However, even the teacher himself reflects his own training with its determination to disregard all else than that peculiar to the Reformation. Over against this is the statement by Dr. I. A. Dorner: “There can be no doubt that Holy Scripture contains a rich abundance of truths and views, which have yet to be expounded and made the common possession of the Church ...” (*History of Protestant Theology*, II, 4).

Such indifference or resistance is hardly justified in the light of the fact that over one-fourth of the books of the Bible are avowedly prophetic, and, in the actual text of all the Scriptures, at least one-fifth was prediction at the time it was written. A portion of Bible prophecy is now fulfilled, and attention will be given to the distinction between fulfilled and unfulfilled prophecy.

In His Upper Room Discourse, the Savior, having announced the peculiar teaching ministry of the Holy Spirit in the present age, goes on to declare what precise truths the Spirit will teach (John 16:12–15), and places “things to come” as first on that list of themes. It is safe to say that no modern teacher of the Bible, be he even an extremist in his disproportionate emphasis on prophecy, would assume to place “things to come” as first among those important themes, and many theologians would not include this subject at all. The supreme emphasis which Christ places upon this aspect of truth should not be overlooked. Incidentally, Christ has implied in this statement that none will comprehend prophecy who are not taught by the Holy Spirit. This seems to be true to a large

degree in Christian experience. Similarly, the Apostle Paul, it is disclosed, taught the deeper and more intricate aspects of prediction to his young converts. This is demonstrated in his ministry in Thessalonica where he was permitted to remain but three or four weeks and to which place it is never recorded that he was able to return. In the limited time of his stay in that city he was confronted with heathenism, but was able to make contacts with individuals and not only to lead them to Christ but to teach them enough truth that he could afterwards write the two Thessalonian epistles to them with the expectation that they would understand them. In the second epistle, where reference is made to the “falling away,” the man of sin who will sit in the restored Jewish temple declaring himself to be God, and the destruction of the man of sin by the glorious appearing of Christ, Paul declares, “Remember ye not, that, when I was yet with you, I told you these things?” Assuredly no clearer evidence could be desired to establish the truth that both Christ and Paul gave to the right understanding of prophecy a foremost place. There is no license granted here for a teacher to be a faddist in prophetic truth, nor is there any permission granted to men to ignore the field of prophetic revelation.

It is a common practice with some theologians to brand chiliasm as a modern theory, not remembering that, in its restored form, even justification by faith is comparatively a modern truth. Both justification by faith and chiliasm are taught in the New Testament and were therefore the belief of the early church. These doctrines, like all other essential truths, went into obscurity during the Dark Ages. The Reformers did not restore all features of doctrine and along with justification by faith they retained the Romish notion that the church is the kingdom, fulfilling the Davidic covenant, and appointed to conquer the world by bringing it under the authority of the church. This idea has prevailed in spite of the clear, uncomplicated testimony of the New Testament that this age must end in unprecedented wickedness.

Precisely what was involved in the sealing of prophecy until the time of the end as was announced by Daniel, “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end” (Dan. 12:9), may not be wholly understood. However, it is significant that the knowledge of prophecy has been increased in the past half century.

The plea that the prophetic portions of the Bible present problems over which men disagree is not a worthy release from its claims. There are no more problems in Eschatology than in Soteriology. It happens that, owing to the central place accorded Soteriology by the Reformers and in subsequent

theological writings, that it has had a measure of consideration not given to prophetic truth. Disagreements as divergent as Calvinism and Arminianism have never been urged as a reason for the neglect of Soteriology; but disunity of the slightest degree among teachers respecting Eschatology has been seized on as a reason for its neglect.

In the field of prophecy, as in all the Word of God, there is need to study that one may be approved unto God and not be ashamed (2 Tim. 2:15). What is declared in the Scriptures respecting prophecy is as credible as those portions which are historical. The language is no more complex, nor is the truth any more veiled. It is recognized that it is a greater strain upon a feeble faith to believe and receive that which is mere prediction—especially so when unprecedented events are anticipated—than to believe and receive as true what has assuredly taken place. It is this unavoidable and requisite faith in God that He will do precisely what He has promised to do which proves to be lacking in many. In introducing his monumental work on *The Theocratic Kingdom*, George N. H. Peters states: “The history of the human race is, as able theologians have remarked, the history of God’s dealings with man. It is a fulfilling of revelation; yea, more: it is an unfolding of the ways of God, a comprehensive confirmation of, and an appointed aid, in interpreting the plan of redemption. Hence God himself appeals to it, not merely as the evidence of the truth declared, but as the mode by which we alone can obtain a full and complete view of the Divine purpose relating to salvation. To do this we must, however, regard *past, present, and future* history. The latter must be received as predicted, for we may rest assured, from the past and present fulfilment of the word of God, thus changed into historical reality, that the predictions and promises relating to the future will also in their turn become veritable history. It is *this faith*, which grasps the future as already present, that can form a decided and unmistakable unity” (I, 13). It is precisely this unity of divine purpose set forth in the Scriptures which is lost by those who delete the whole field of prophecy. The very diversity in antagonistic exegesis is not only deplorable because of its unfortunate testimony to the world but is evidence that something is fundamentally wrong. Rothe (Peters, *ibid.*, p. 21) is quoted as saying, “Our key does not open—*the right key is lost*; and till we are put in possession of it again, our exposition will never succeed. The system of biblical ideas is *not* that of our schools. ...” There is a frank confession and more than one would venture to assert that until the whole Bible is considered in its unity there will be no remedy for the failure. It is not a matter of impossible barriers; it is simply and only a matter of giving attention to the things God has

said, and said in understandable terms. The Bible terminology is always the simplest of any literature. Where symbolism is employed in the text, it will, almost without exception, be so indicated.

Whatever the prophetic message may be, it is dependent upon language—simple terms known to all—for its conveyance, and he who tampers with or distorts those terms cannot but reap confusion. The plan of God respecting future things has broken upon the mind of many worthy scholars when they have determined to let the Bible's simple prophetic terminology bear the message that it naturally conveys. At once the entire story of the future becomes clear and free complication. It is not implied that there are not difficult situations to be confronted; but it is asserted that humble acceptance of the declarations in the natural meaning of them will yield a right understanding of the all-but-complete prophetic message.

Having spoken of the importance in Biblical interpretation of giving to language its reasonable and grammatical meaning, George N. H. Peters goes on to say:

On a proposition which has brought forth many volumes in its discussion, we desire simply to announce our position, and assign a few reasons in its behalf. Its imports is of such weight; the consequences of its adoption are of such moment; the tendency it possesses of leading to the truth and of vindicating Scripture is of such value, that we cannot pass it by without some explanations and reflections. We unhesitatingly plant ourselves upon the famous maxim (*Eccl. Polity*, B. 2.) of the able Hooker: "I hold for a most infallible rule in expositions of the Sacred Scriptures, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing." The primitive Church occupied this position, and Irenaeus (*Adv. Haer.* 2, C. 27) gives us the general sentiment when (in the language of Neander, *Hist. Dogmas*, p. 77) "he says of the Holy Scriptures: that what the understanding can daily make use of, what it can easily know, is that which lies before our eyes, unambiguously, literally, and clearly in Holy Writ." However much this principle of interpretation was subverted, as history attests, by succeeding centuries (not without protests), yet at the Reformation it was again revived. Thus Luther (*Table Talk*, "On God's Word," 11) remarks: "I have grounded my preaching upon the literal word; he that pleases may follow me, he that will not may stay." In confirmation of such a course, it may be said: if God has really intended to make known His will to man, it follows that to secure knowledge on our part, He must convey His truth to us *in accordance* with the well-known rules of language. He must *adapt Himself to our mode* of communicating thought and ideas. If His words were given to be understood, it follows that He must have employed language to convey the sense intended, agreeably to the laws grammatically expressed, controlling all language; and that, instead of seeking a sense which the words in themselves do not contain, we are primarily to obtain the sense that the words obviously embrace, making due allowance for the existence of figures of speech when indicated by the context, scope, or construction of the passage. By "literal," we mean the grammatical interpretation of Scripture.—*Ibid.*, p. 47

Since prediction is incorporated into the Sacred Text to such a large degree and since the preacher is appointed to declare the whole counsel of God, there is no escaping the responsibility of knowing and expounding the prophetic Scriptures. Let the one who avoids this great theme in his pulpit ministrations ask himself what his relation to the Holy Spirit is, in view of the truth asserted by Christ that the primary teaching of the Spirit is to “shew you things to come” (John 16:13). The pastor and teacher is a specialist in the knowledge of the Word of God and there is no intimation that the declaration of prophecy is excepted from his responsibility. Timothy was to be recognized as “a good minister of Jesus Christ” provided he put the brethren in remembrance of certain predictions (cf. 1 Tim. 4:1–6).

There is no proper approach to the Synoptic Gospels other than to see them as the fulfillment of the Old Testament prediction respecting the Messiah. Similarly, the book of Revelation is the terminal wherein, like trunk lines running into a union station, the highways of Biblical prophecy come to an end. The Bible presupposes that the reader, when reaching the last book of the Bible, will have in mind all that has gone before; and, to the same degree, these highways of prophecy are incomplete until traced to their end in that incomparable prophetic book. This serves to emphasize the truth that the whole Bible in all its parts is an interrelated and interdependent message, and that the student who does not have as clear a grasp of prophecy as he has of other features of revelation is, by so much, disqualified to interpret the Word of God.

Knowledge of Biblical prophecy qualifies all Christian life and service. By it the believer comes to know the faithfulness of God to His Word. It is assuredly the desire of God that His own who are in the world shall know what He is going to do. He said, “Shall I hide from Abraham that thing which I do?” (Gen. 18:17). This statement is a fair representation of His attitude toward all who are saved. Abraham, though the friend of God, is not as near to God’s heart as those who are of His household and family and who are members in the Body of His Son (cf. 2 Chron. 20:7; Isa. 41:8; James 2:23). Many tasks which Christians undertake would not be assumed if God’s program and its future aspects were better known. He has given no commission to convert the world and enterprises based on that sort of idealism are without His authority. Likewise, the knowledge of prophecy yields poise to the believer in times of crisis, as well as comfort in the time of sorrow. Having declared the truth that Christ will return, the Apostle goes on to say: “Wherefore comfort one another with these words” (1 Thess. 4:18). All parts of the Bible have a sanctifying effect (John 17:17), but

none more than the realization of the fact that Christ may, as promised, return at any time. Such expectation becomes a purifying hope. The Apostle John writes: "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

Lastly, the Scriptures present but one system of truth. Men may not comprehend it, and of those who disagree respecting interpretation one or both sides of the controversy may be wrong; but both cannot be right. The Word of God does not lend itself as support to postmillennial, amillennial, and premillennial schemes of interpretation at the same time. It is for the student to weigh these claims and to be convinced of which one is Biblical. This work on theology is definitely premillennial and proofs irrefutable will be presented supporting this position as this treatment of Eschatology advances.

The future is but a part of God's plan, and He alone knows what it comprehends. That portion of His knowledge which He desires men to possess is set forth in the Sacred Text and nowhere else. The opinions of men are of value only as they conform to the Scriptures. The hermeneutical canon of the Reformers was "to interpret and illustrate Scripture by Scripture" (*History of Doctrine*, Hagenbach, Vol. 2, sec. 240, cited by Peters, *ibid.*, p. 112). No influence is more extensive than that of creeds; yet these creeds make no pretense at superseding the Word of God. On the place of creeds Peters declares: "Creeds, etc., valuable as they are in many respects, can only, at best, give their testimony as witnesses to the truth; and they can only *testify to as much of it* as the framers themselves have seen and experienced. Professing to give evidence in favor of the Bible, or to state what the Bible teaches, that evidence or statement is only proper, consistent, and available in so far as it *coincides* with the Holy Scriptures. Knowledge, therefore, of the satisfactory character of the confessional statements, is only attainable by bringing them to the crucial test, the Word of God. It is a bad indication when, in any period, men will so exalt their confessions that they force the Scriptures to a secondary importance, illustrated in one era, when, as Tulloch (*Leaders of the Refor.*, p. 87) remarks: 'Scripture as a witness, disappeared behind the Augsburg Confession' " (*Ibid.*, p. 124). Peters also quotes Albert Barnes in his commentary on Ephesians 2:20 as saying, "We learn 'that the traditions of men have no authority in the church, and constitute no part of the foundation; that nothing is to be regarded as a fundamental part of the Christian system, or as binding on the conscience, which cannot be found in the "prophets and apostles;" that is, as it means here, in the Holy Scriptures. No decrees of councils; no ordinances of synods; no "standard"

of doctrines; no creed or confession, is to be urged as authority in forming the opinions of men. They may be valuable for some purposes, but not for this; they may be referred to as interesting parts of history, but not to form the faith of Christians; they may be used in the church *to express* its belief, not *to form* it. What is based on the authority of apostles and prophets is true, and always true, and only true; what may be found elsewhere may be valuable and true, or not, but, at any rate, is not to be used to control the faith of men' ” (*Ibid.*, p. 126). Melancthon in his *Apology* to the Parisian University states: “Here is, as I think, the sum of the controversy. And now I ask you, my masters, has the Scripture been given in such a form that *its undoubted meaning* may be gathered without exposition of Councils, Fathers, and Schools, or not? If you deny that the meaning of Scripture is certain by itself, without glosses, I see not *why* the Scripture was given at all, if the Holy Spirit was unwilling to define with certainty what he would have us to believe. Why do the apostles invite us at all to the study of the Scripture, if its meaning is uncertain? Wherefore do the fathers desire us to believe them no farther than they fortify their statements by the testimonies of Scripture? Why, too, did the ancient councils decree nothing without Scripture, and in this way we distinguish between true and false councils, that the former agree with plain Scripture, the latter are contrary to Scripture? ... Since the Word of God must be the rock on which the soul reposes, what, I pray, shall the soul apprehend from it, if it be not certain what is the mind of the Spirit of God?” (cited by Peters, *ibid.*, p. 125). To all this there will be some general agreement by devout minds; yet there remains the slavish disposition on the part of many to be distressed by uncertainties when thus left alone with the Word of God.

Eschatology in its general scope will now be taken up under the following divisions: (1) general features, (2) the seven major highways of prophecy, (3) major themes of Old Testament prophecy, (4) major themes of New Testament prophecy, (5) predicted events in their order, (6) the judgments, and (7) the eternal state.

General Features of Eschatology

Chapter XIV

A BRIEF SURVEY OF THE HISTORY OF CHILIASM

CERTAIN CONSIDERATIONS, more or less unrelated, enter into a right preparation for the study of Eschatology and these are to be mentioned under the above title for this chapter and in the chapter following entitled *The Biblical Conception of Prophecy*.

Chiliasm, so named from χίλιοι—meaning ‘one thousand’—refers in a general sense to the doctrine of the millennium, or kingdom age that is yet to be, and as stated in the *Encyclopaedia Britannica* (14th ed., s.v.) is “the belief that Christ will return to reign for a thousand years . . .” The distinctive feature of this doctrine is that He will return *before* the thousand years and therefore will characterize those years by His personal presence and by the exercise of His rightful authority, securing and sustaining all the blessings on the earth which are ascribed to that period. The term *chiliasm* has been superseded by the designation *premillennialism*; and naturally, since premillennialism is now confronted by both postmillennialism (only in its literature) and amillennialism—neither one of which opposing systems could be characterized by the use of the title *Chiliasm*—more is implied in the term than a mere reference to a thousand years. It is a thousand years which is said to intervene between the first and second of humanity’s resurrections (Rev. 20:4–6), which resurrections are named in 1 Corinthians 15:23–26 as “they that are Christ’s at his coming” and “the end” (resurrection). In the Corinthians passage, as in Revelation 20:4–6, these resurrections are separated by a kingdom reign when Christ, according to the Corinthians passage, before delivering up this kingdom to the Father, shall have put down all rule, and all authority, and power, and shall have put all enemies under His feet: even death, the “last enemy,” shall be destroyed and that, evidently, by the resurrection of all that have ever lived and died (John 5:25–29; Rev. 20:12–15). In this thousand years, not only are these transformations completed, which evidently reach to angelic realms, but every earthly covenant with Israel will be fulfilled—all, indeed, that belong to the Messianic kingdom. It has been the practice of the opponents of chiliasm to contend that chiliasm is based on Revelation 20:4–6 and that, if this passage can be so interpreted as to assign it to the past, or as now fulfilled, the entire structure of chiliasm is dissolved. Great, indeed, is the misapprehension of truth which such a notion discloses; and, were they to undertake exposition enough to

confront the problem at all, they would realize the burden they impose upon themselves. The entire Old Testament expectation is involved, with its earthly kingdom, the glory of Israel, and the promised Messiah seated on David's throne in Jerusalem. When these are applied to the Church, as too often they are, there is not so much as an accidental similarity on which to base that application. It may be well restated that such incongruity in doctrine as is developed by confusing Judaism with Christianity can exist only because of the failure to consider the issues involved. This is not to charge opponents with dishonesty; it is rather to call attention to their failure, as pointed out before, to study these great themes. This failure is clearly exposed in the fact that such schools of interpretation have never produced a constructive literature bearing on prophecy. The history of chiliasm may be approached under seven general time-periods:

I. The Period Represented by the Old Testament

In Chapter III of this volume an extended contrast has been drawn between Israel and the Church. In that discussion it has been made clear that Israel and her kingdom with her Messiah on David's throne in Jerusalem is the hope which characterizes the Old Testament. A mere reference to all that has been presented must suffice at this point; but the student should not, through inattention, be unconvinced of the truth that a literal, earthly kingdom is the justifiable hope of Israel as a nation. Being a Greek word, the word *chiliasm* is not an Old Testament term. The present-time features respecting the oncoming kingdom were not disclosed until the New Testament revelation was given.

II. The Messianic Kingdom Offered to Israel at the First Advent

Again for want of space and out of the desire to avoid repetition, the student is referred back to the former consideration of this theme in Ecclesiology. No more exact terms could be employed than are used to report the earthly ministry of Christ as one addressed to Israel exclusively and concerning their kingdom as "at hand." The evidence is complete respecting the fact that Israel's kingdom was offered to that nation by Christ at His first advent.

III. The Kingdom Rejected and Postponed

This body of truth, like the above, has had an exhaustive demonstration of its truthfulness in the same former section cited above. It is failure to recognize the

rejection and postponement of the Messianic kingdom that has turned the course of many theological dissertations into confusion. Because of their failure at this point, theologians have related the kingdom to the first advent rather than to the second and to the dispersion of Israel rather than to their regathering. The doctrinal errors which are engendered by this misapprehension remain uncounted, errors which not only distort the real objective in the first advent—the outcalling of the Church—but errors which presume to substitute a human, idealistic, spiritual kingdom unknown to either Testament for the kingdom described at such length in the Word of God. This supposed spiritual kingdom assumes that the Jews, and, of necessity, their inspired prophets, were mistaken in anticipating a literal kingdom and that Christ rebuked them for this unworthy ambition. The idea that there was such an error on the part of the Jews, or that Christ rebuked them, is without Biblical support. On the contrary, when, after His death and resurrection and the forty days' ministry in teaching His disciples regarding the kingdom of God (Acts 1:3), Christ in His answer to the question "Lord, wilt thou at this time restore again the kingdom to Israel?" said "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6–7; cf. 1 Thess. 5:1–2), there is no rebuke here to these Jewish disciples because of their reverting to the national hope of Israel. That hope will be fulfilled in God's "times" and "seasons." However, these disciples had yet to learn that a new enterprise had been introduced and of that new enterprise Christ went on to say, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This program of testimony will eventually be terminated by the return of Christ, for it is added, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 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 1:9–11).

It seems unreasonable that systems of theology, commentaries, histories of doctrine, works on the life of Christ, and some exegetical undertakings should perpetuate the theories of Rome and Whitby respecting the kingdom, and this in spite of the insuperable problems which such theories create. Only the binding power of tradition and the human trait of clinging to a religious idea—good, indeed, in its place—can account for these tendencies. A method of

interpretation which is free to spiritualize or overlook important revelations in doctrine has led the way for others to deny the authority of Scripture. It is but a short step from the perversion of truth, however sincere, to the denial of it. It seems not to be a question of scholarship. It is the problem of breaking with an idealism of Romish order, handed down from generation to generation, and not the willingness to transmit only that which the apostles and early Fathers declared. The fact that the majority have followed this course, though impressive so far as it goes, proves nothing finally.

IV. Chiliastic Beliefs Held by the Early Church

At least two lines of proof sustain the claim that chiliastic beliefs were held by the early church. First, the fact that the whole Bible is harmonized only by the chiliastic interpretation. (This dogmatic statement has already been confirmed in previous portions of this work, and will be justified throughout this treatment of Eschatology.) It follows that the early church was chiliastic, since they believed the Bible and held its right interpretation—right, for their doctrine was given them by the very apostles who, under God, wrote the New Testament. Second, the fact that in many passages the belief of the early church is either directly or indirectly revealed to be chiliastic. Two notable passages may be cited at this point:

Acts 15:1–29. This Scripture reports the occasion for the calling of the first council of the church and its findings. The problem before the assembly which was wholly Jewish, was created by the fact that this new gospel message had leaped all bounds and reached to Gentiles with the same power and blessing which it had bestowed upon believing Jews. Such a move placed it wholly outside the bounds of Judaism. In the light of Israel's separation from Gentiles—a fact determined by God Himself with respect to His elect nation—there had to be a solution found for this strange abandonment, by evident divine authority, of one of the most fundamental features of Judaism. The question must be answered of what had become of the unchangeable divine covenants respecting the sacred nation. Following the testimony of Peter, Barnabas, and Paul in which they asserted that with the same Pentecostal power the gospel was reaching to Gentiles as it had reached to Jews, James declares what was evidently the answer to the problem and that accepted later by the church as a whole. He said: "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. Known unto God are all his works from the beginning of the world” (Acts 15:13–18).

The order of truth which this statement presents must not be ignored. A new divine undertaking has been inaugurated. God is visiting Gentiles to take out of them a people for His name. That it does not include *all* Gentiles is revealed; also, that Jews will have their part in it is assumed on the ground that God’s blessings have always extended first to those people and, in fact, had already done so. The new divine purpose is the outcalling from Jews and Gentiles of a company peculiarly chosen for the glory of the divine Person (cf. Eph. 3:6). “After this,” James asserts, the Lord will return and build again the tabernacle of David—David’s kingly line—and according to the covenant made with David (cf. 2 Sam. 7:1–17) set it up. Kingdom blessings will then be fulfilled for Israel and those from among the Gentiles upon whom the divine name is called. Much prediction declares the part Gentiles will have in the earthly kingdom. All this, so far from being accidental, was known unto God—though not revealed to men—from the foundation of the world. It is simply that the early (Jewish) church is discovering the new divine purpose and recognizing the postponement of the earthly kingdom. This context goes on to disclose the fact that Gentiles within the Church are not under the Mosaic Law. The record of the findings of this council are given in the Sacred Text, not to uncover the supposed errors of those who concurred in the council, but to serve as a constructive unfolding of the plan of God. From this it may be seen that a chiliastic belief that Christ returns before the thousand-year kingdom, was adopted by the church at its first council.

Romans 9–11. The three chapters, Romans 9–11, are necessary in the argument being set forth in this Epistle to define the whole scope of the present salvation under grace, which reaches alike to Jew and Gentile (cf. 3:9; 10:12). The same question—large, indeed, to the Jewish mind or to anyone who has recognized the bounds of Judaism as presented in the Old Testament—is here: what has become of the oathsustained Israelitish covenants? This Epistle must answer that question, to the end that the present purpose of God may not be confused with that earthly purpose which is expressed in all of God’s dealings with Israel. One thing is crystal clear, namely, the Jewish covenants are *not* being

fulfilled in the present age. What, then, has become of these covenants? Men who do not possess a Bible and who have no knowledge of the Scriptures in which Jehovah's purposes and promises concerning Israel are recorded, might, being thus blindfolded, hazard the guess that God had changed His mind and withdrawn the promises of an earthly kingdom for His chosen earthly people, or that Israel had no such promises really, since all that had been asserted in this respect is subject to a spiritual interpretation to be fulfilled in what is now in progress in the world. Such guesses not only ignore the Scriptures, but dishonor God.

The analysis of Romans 9–11 cannot be entered into here. The Apostle's conclusion may be cited, and that should be final to any devout and teachable person. Chapter 11 opens with the question, "Hath God cast away his people?" The inspired answer is, "God forbid." This does not indicate that Israel is either forsaken or mistaken with respect to her covenants or that these covenants are realized in a spiritual way by the Church. Such ideas, when advanced, evince no understanding of these determining chapters or their relation to the entire Epistle. In the end of the chapter, which is the end of the argument, the Apostle asserts that blindness has been imposed upon Israel as a nation which serves as a judgment upon them, which judgment continues *until* the Church—"the fulness of the Gentiles"—be come in (11:25; cf. Eph. 1:22–23). It is then that "the Deliverer" shall "come out of Sion," and "turn away ungodliness from Jacob." All this is according to covenants made with Israel and occurs when Jehovah will "take away their sins" (11:26–27). It is thus that "all Israel" shall be saved. It need not be indicated that "the fulness of the Gentiles" and "all Israel" are references to widely different peoples, or that there are times and seasons for each. A very positive assertion is made in verse 29 to the effect that the gifts and calling of God respecting Israel are without repentance on His part.

Thus again, it is demonstrated, in harmony with all the Sacred Text, that the early church held the chiliastic view. He who challenges this contention is obliged to dispose of this important Scripture and to rearrange the whole Bible to conform to his scheme. The modern church is hardly in a position—even because of "great scholarship"—to repudiate that which the early church believed, which was received from the Apostles upon whom dependence must be placed for all revelation concerning these issues, and which is so evidently that to which the entire Bible lends its undivided support.

V. The Chiliastic Expectation Continued Until

the Roman Apostasy

Along with justification by faith and almost every other vital doctrine, chiliastic expectation was lost in the Dark Ages. That it was held by the early church Fathers is evident beyond doubt. Out of a mass of such testimony but one need be quoted here, and that by Justin Martyr. This testimony, like many others, being so direct and far-reaching, has been attacked by opponents of chiliasm much as infidels are wont to attack the Word of God itself. George N. H. Peters' presentation of Justin's declaration is reproduced in full:

Our doctrine [of the Kingdom] is traced *continuously* from the Apostles themselves, seeing that (Prop. 72, Obs. 3, note 1) the first Fathers, who present Millenarian views, saw and conversed either with the Apostles or the Elders following them. So extensively, so generally was Chiliasm perpetuated, that Justin Martyr *positively asserts that all the orthodox* adopted and upheld it. Justin's language is explicit (*Dial. with Trypho*, sec. 2); for after stating the Chiliastic doctrine, he asserts: "it to be *thoroughly proved* that it will come to pass. But I have also signified unto thee, on the other hand, that many—even those of that race of Christians *who follow not godly and pure doctrine—do not acknowledge it*. For I have demonstrated to thee, that these are indeed *called* Christians; but are atheists and impious heretics, because that in all things they teach what is blasphemous, and ungodly, and unsound," etc. He adds: "But I and whatsoever Christians *are orthodox in all things* do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged, according as Ezekiel, Isaiah, and other prophets have promised. For Isaiah saith of this thousand years (ch. 65:17) '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 in those which I create: for, behold, I create Jerusalem to triumph, and my people to rejoice,' etc. Moreover, a certain man among us, whose name is *John, being one of the twelve apostles of Christ*, in that revelation which was shown to him prophesied, that those who believe in our Christ shall fulfil a thousand years at Jerusalem; and *after that* the general, and, in a word, the everlasting resurrection, and last judgment of all together. Whereof also *our Lord spake* when He said, that therein they shall neither marry, nor be given in marriage, but shall be equal with the angels, being made the sons of the resurrection of God."—*The Theocratic Kingdom*, I, 480

There have always been those, as Justin Martyr testifies with regard to his day, who oppose the plain teaching of the Bible on the millennial question. Modern denials move in one of three directions. They belittle the Scriptures bearing on the theme; they belittle the subject itself; or they belittle the scholarship of those who defend chiliasm. Some modern writers seem to realize but little that chiliasm or premillennialism was the all-but-universal belief of the early church, or the extent of that conviction in all centuries when any truth has been received at all. It is hardly worthy of any scholar to assert that this is a modern departure, or, if held in the early centuries, was looked upon as a heresy. It has been conceded that it was "lost," along with other vital truths, at the end of the third century and remained hidden until the Reformation. It, like other truths, has had to be rediscovered and restated, all of which requires much time and

study. In view of the great importance of the attitude of the early church on this theme, it seems best to quote again at length from the massive work of Peters relative to the known beliefs of the early Fathers.

Obs. 13. Since many of our opponents, in order to make an erroneous impression on those unacquainted with Eccles. History, *purposely mingle the later Fathers with the earlier* (as if they were *contemporary*), it will be proper to give the Fathers *in chronological order*, so that the ordinary reader can see *for himself* when they lived, and *form his own judgment* respecting their position in history. This decides the question of *priority*, and also that of *the later* introduction of opposing influences. We will, therefore, mention those that are *expressly named* by both ancients and moderns.

1. *Pre-Mill. Advocates of the 1st Century.*

a. (1) *Andrew*, (2) *Peter*, (3) *Philip*, (4) *Thomas*, (5) *James*, (6) *John*, (7) *Matthew*, (8) *Aristio*, (9) *John the Presbyter*—these all lived between A.D. 1–100; John, it is supposed—so Mosheim, etc.—died about A.D. 100. (All these are cited *by Papias*, who, according to Irenaeus, was one of John’s hearers, and intimate with Polycarp. John is also expressly mentioned *by Justin*. Now this reference to the apostles *agrees* with the facts that *we have proven*: (a) that the disciples of Jesus did hold the Jewish views of the Messianic reign in the first part of this century, and (b) that, instead of discarding them, they linked them with the Sec. Advent.) Next (10) *Clement of Rome* (Phil. 4:3), who existed about A.D. 40–100. (His Chiliasm, in the small remains left, is apparent from three particulars: (a) “preaching *the Coming of Christ*,” (b) rebuking scoffers at the alleged *delay of that Coming*, and expressing the hope “*that He shall come quickly and not tarry*,” (c) and occupying the Chiliasmic posture of “*every hour expecting the Kingdom of God*.” Such sentiments *only accord* with the then prevailing Millenarian views; if opposed to it, as some too eagerly affirm because no detailed expression of eschatological opinions have reached us, *how* could he, when Jewish views were all around, thus employ language *pre-eminently* adapted to confirm Chiliasm, unless *in sympathy* with it?) (11) *Barnabas*, about A.D. 40–100. (Whether the Epistle is that of Barnabas who was with Paul, or of some other one, makes no material difference, seeing that all concede him to us, and admit that it was written *quite early, and must be* indicative of the views then held.) (12) *Hermas*, from A.D. 40 to 150. (We give this lengthy date to accommodate the dispute respecting the Hermas who is the author of the *Pastor*. Some who do not receive Chiliasm make him the earlier mentioned in Rom. 16:14; others, a later Hermas, who wrote about A.D. 150. All agree that he is a Chiliast, and his location as to time is, probably, decided by our doctrinal preferences.) (13) *Ignatius*, Bh. of Antioch, died under Trajan, about A.D. 50–115 (some date his death A.D. 107). (His references, in the brief fragments, to “*the last times*” and the exhortation in those times to “*expect Him*,” is in correspondence with our doctrine.) (14) *Polycarp*, Bh. of Smyrna, a disciple of the Apostle John, who lived about A.D. 70–167. (In view of his association with Chiliasts, and, in the few lines from him, locating the reigning of the saints *after* the Coming of Jesus and the resurrection of the saints, has led Dr. Bennet and others to declare him a Millenarian.) (15) *Papias*, Bh. of Hierapolis, lived between A.D. 80–163. (His writings come chiefly through an enemy—Eusebius—but all concede him to be a Chiliast, and declare that he was *the disciple and pupil of St. John*, and the companion of Polycarp.) This is the record of names in favor of Millenarianism,—names that are held in honorable esteem because of their faith and works in the Christ, extending to death.

b. Now on the other side, *not a single name* can be presented, which (1) can be quoted as positively against us, or (2) which can be cited as teaching, in any shape or sense, the doctrine of our opponents.

2. *Pre-Mill. Advocates of the 2d Cent.*

a. (1) *Pothinus*, a martyr, died aged 99 years (A.D. 177, Mosheim, vol. 1, p. 120), hence A.D. 87–

177. (His Chiliasm is evident from the churches of Lyons and Vienne, over which he presided, being Chiliastic, from his associate Irenaeus being his successor, who describes the uniformity of faith, *Adv. Haeres.*, 50, 1. 10.) (2) *Justin Martyr*, about A.D. 100–168 (although others, as Shimeall, give A.D. 89–165). . . . Semisch (Herzog’s *Cyclop.*) remarks on it [the disputed text of Justin’s word on Chiliasm]: “Chiliasm constituted in the sec. century *so decidedly an article of faith* that Justin held it up as a criterion of *perfect orthodoxy*.” . . . (3) *Melito*, Bh. of Sardis, about A.D. 100–170, a few fragments alone preserved. (Shimeall, in his *Reply*, says, “*Jerome and Genadius* both affirm that he was a decided Millenarian.”) (4) *Hegisippus*, between A.D. 130–190. (Neander, *Genl. Ch. His.*, vol. 2, pp. 430, 432, designates him “a church teacher of Jewish origin and strong Jewish prepossessions,” and an advocate of “sensual Chiliasm.”) (5) *Tatian*, between A.D. 130–190. (He was converted under Justin, and is designated by Neander as “his disciple.”) (6) *Irenaeus*, a martyr (being, Mosheim, *Ch. His.*, vol. 1, Amer. Ed., note, p. 120, “born and educated in Asia Minor, under Polycarp and Papias,” must therefore be), about A.D. 140–202. (We frequently and largely quote from him.) (7) *The Churches of Vienne and Lyons*, in a letter A.D. 177 (which some attribute to Irenaeus and others to a Lyonese Christian—author unknown) has distinctive traces of Chiliasm in the allusion to a prior or first resurrection. (8) *Tertullian*, about A.D. 150–220. (We frequently give his views.) (9) *Hippolytus*, between A.D. 160–240. (He was a disciple of Irenaeus, and—according to Photius—he largely adopted Irenaeus in his work against Heresies, and in his *Com.* on Dan., fixed the end of the dispensation five centuries after the birth of Jesus.) (10) *Apollinaris*, Bh. of Hierapolis, between A.D. 150–200. (He is claimed by us, and conceded by e.g. Hagenbach, *His. of Doc.*, Sec. 139.) Nearly every witness is a martyr.

b. Now on the other side, *not a single writer* can be presented, not even a single name can be mentioned of any one cited, who opposed Chiliasm in this century, unless we except Clemens Alexandrinus (see 3.); much less of any one who taught the Whitbyan view. Now let the student reflect: here are *two centuries* (unless we make the exception stated at the close of the 2d), in which positively no direct opposition whatever arises against our doctrine, but it is held by *the very men*, leading and most eminent, *through whom we trace the Church*. What must we conclude? (1) That the common faith of the Church was Chiliastic, and (2) that such a generality and unity of belief could only have been introduced—as our argument shows by logical steps—by the founders of the Ch. Church and the Elders appointed by them.

3. *Pre-Mill. Advocates of the 3d Cent.*

a. (1) *Cyprian*, about A.D. 200–258. (He greatly admired and imitated Tertullian. We quote him on the nearness of the Advent, the Sabbatism, etc. Shedd, in his *His. of Doc.*, vol. 2, p. 394, says that “Cyprian maintains the Millenarian theory with his usual candor and moderation.”) (2) *Commodian*, between A.D. 200–270. (Was a decided Millenarian. Comp. e.g. Clarke’s *Sac. Lit.* Neander, *Genl. Ch. His.*, vol. 2, p. 448—censures him as follows: “The Christian spirit, however, in these admonitions, which otherwise evince so lively a zeal for good morals, is disturbed by a sensuous Jewish element, a gross Chiliasm; as for example, when it is affirmed that the lordly masters of the world should in the Millennium do menial service for the saints.” Neander overlooks how early childlike piety might contemplate Ps. 149:5–9; Isa. 60:6–10; Mic. 7:16, 17, and kindred passages.) (3) *Nepos*, Bh. of Arsinoe, about A.D. 230–280. (Jerome, Whitby, Shedd, etc., make him a pronounced Chiliast.) (4) *Coracion*, about A.D. 230–280. (He is always united with Nepos by various writers, comp. Hagenbach’s *His. of Doc.*) (5) *Victorinus*, about A.D. 240–303. (He is expressly called a favorer of Nepos and the Chiliasts by Jerome, *de Viris Ill.*, c. 74.) (6) *Methodius*, Bh. of Olympus, about A.D. 250–311. (Of whom Neander—*Genl. Ch. His.*, vol. 2, p. 496—says, he had “a decided leaning to Chiliasm.” Conceded to us by Whitby, Hagenbach, and others.) (7) *Lactantius* (although his works were chiefly composed in the next cent., yet being contemporary with Chiliasts so long in this century, we include him), between A.D. 240–330. (We quote from him, although Jerome ridicules his Millenarianism. Prof. Stuart calls him, “a zealous Chiliast.”) Others, whom we strongly incline to regard as Millenarians, owing to their constant association with

Chiliasts, etc., we omit, because the remains and the statements that we have are so meagre as to make it impossible to give a decided expression of opinion.

b. In this century we for the first time, unless we except Clemens Alexandrinus, come to opposers of our doctrine. Every writer, from the earliest period down to the present, who has entered the lists against us, has been able only to find these antagonists, and we present them in their chronological order, when they revealed themselves as adversaries. They number four, but three of them were powerful for mischief, and speedily gained adherents (comp. Prop. 76). The first in order is (1) *Caius* (or *Gaius*), who is supposed, by Kurtz (*Ch. His.*), to have written about A.D. 210, or as Shedd (*His. Doc.*), in the beginning of the 3d cent. (Much that he is alleged to have said comes to us through bitter Anti-Chiliastic sources, and must be correspondingly received with some allowance.) (2) *Clemens Alexandrinus*, who succeeded Pantaenus (died A.D. 202, so Kurtz) as preceptor in the Catechetical School of Alexandria, and exerted a powerful influence (on Origen and others) as a teacher from A.D. 193–220. (He became a Christian under Pantaenus, after having devoted himself to Pagan philosophy, and only during the latter part of his life made the disciples, who so largely moulded the subsequent interpretation of the Church.) (3) *Origen*, about A.D. 185–254. ... “*Origen assailed it [the Millenarian doctrine] fiercely; for it was repugnant to his philosophy; and by the system of biblical interpretation which he discovered, he gave a different turn to those texts of Scripture on which the patrons of this doctrine most relied*” (Mosheim, *Com. on the First Three Cen.*, vol. 2, sec. 38). ... (4) *Dionysius*, about A.D. 190–265 (See next Prop.) There is no doubt but others were largely led to accept of Anti-Chiliastic teaching (seeing what an opposition sprung up in the 4th cent.), but these are *the champions* mentioned as directly hostile to Chiliasm. Now let the student carefully weigh this historical record, and he will see that the Church history indubitably *seals our faith as the general, prevailing belief*, for the most that can possibly be said respecting the opposition is, that in the closing years of the 2d century men arose who started an antagonism distinctively presented and urged in the 3d cent., and which culminated in the 4th and succeeding centuries. Hence, our Prop. is *abundantly confirmed* by the doctrinal status of the early Church; indeed, it is—if our line of argument respecting *the apostolic belief* remaining unchanged concerning the Kingdom is conclusive—the *very position* that the Church in its introduction *must occupy*. How illogical and unscriptural, therefore, for men to strive to weaken the testimony of those Fathers, and to apologize in their behalf, by making them ignorant, superstitious, sensual, etc., thus tracing the Church, established by inspired men and their selected successors, though ignorant, superstitious, and sensual believers, until the learned, enlightened, and spiritual Clemens, Caius, Origen, and Dionysius arose and brought light which “*the consciousness of the Church*” appreciated.—*Theocratic Kingdom*, I, 480, 494–97, 500

Added to this is the admission of Daniel Whitby (1638–1726), an English theologian who, almost more than any other, opposed the chiliastic view. Peters quotes him from his *Treatise on Tradition* as follows:

“The doctrine of the Millennium, or the reign of saints on earth for a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; and yet it passed among *the best Christians, for two hundred and fifty years, for a tradition apostolical*; and, as such, is delivered by *many Fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients who lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted; and say that it was held by all Christians that were exactly orthodox.*” “It was received not only in the Eastern parts of the Church, by Papias (in Phrygia), Justin (in Palestine), but by Irenaeus (in Gaul), Nepos (in Egypt), Apollinaris, Methodius (in the West and South), Cyprian, Victorinus (in Germany), by Tertullian (in Africa), Lactantius (in Italy), and Severus, and by the Council of Nice” (about A.D. 323). Even in

his *Treatise on the Millennium*, in which he endeavors to set aside the ancient faith by his substitution of “a new hypothesis,” he acknowledges, according to Justin and Irenaeus, that (ch. 1, p. 61) there were “three sorts of men: (1) *The Heretics*, denying the resurrection of the flesh and the Millennium. (2) *The exactly orthodox*, asserting both the resurrection and the Kingdom of Christ on earth. (3) *The believers*, who consented with the just, and yet endeavored to allegorize and turn into a metaphor all those Scriptures produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those *exactly orthodox who maintained, this reign of Christ on earth.*”—*Ibid.*, pp. 482–83

When to the fact that the Bible in its predictions universally anticipates the return of Christ *before* the kingdom reign is added this overwhelming testimony of the early Fathers, there can be but one conclusion respecting the priority, honor, and dignity which belongs to chiliasm. Postmillennialists and amillennialists would certainly glory in their early history could they set up even a portion of such evidence in support of their contentions.

In view of the testimony of the early Fathers—Barnabas, Clement, Hermas, Polycarp, Ignatius, Papias, Justin Martyr, Irenaeus, Tertullian, Cyprian, Lactantius, and 318 bishops from all parts of the earth placed themselves on record in the Nicene Council—who gave direct support to the chiliastic belief, it may be well to note also the recognition by worthy historians of the place chiliasm held in the early church. The following list with their declarations is taken from the pamphlet, *The History of the Doctrine of Our Lord's Return*, by Dr. I. M. Haldeman:

Eusebius, the early historian of the Church, admits that most of the ecclesiastics of his day were millenarians. That is—they believed in the coming of Christ before the millennium. Gieseler, “Church History,” Vol. I, p. 166, says “Millenarianism became the general belief of the time and met with almost no other opposition than that given by the Gnostics.” Dr. Horatius Bonar says, in his “Prophetic Landmarks,” “Millenarianism prevailed universally during the first three centuries. This is now an assured historical fact and presupposes that chiliasm was an article of the apostolic creed.” Müncher says, p. 415, *History of Christian Doctrine*, Vol. II: “How widely the doctrine of millenarianism prevailed in the first three centuries appears from this, that it was universally received by almost all teachers.” W. Chillingworth says: “Whatsoever doctrine is believed or taught by the most eminent fathers of any age of the church, and by none of their contemporaries opposed or condemned, that is to be esteemed the Catholic doctrine of the church of those times. But the doctrine of the millenarians was believed, and taught by the most eminent fathers of the age next after the apostles, and by none of that age opposed or condemned, therefore it was the Catholic or universal doctrine of those times.” Stackhouse, in his “Complete Body of Divinity,” says: “The doctrine was once the opinion of all orthodox Christians.” Bishop Thomas Newton says: “The doctrine was generally believed in the three first and purest ages.” Bishop Russell, *Discourse on the Millennium*, says: “On down to the fourth century the belief was universal and undisputed.” Mosheim, Vol. I. p. 185, of his “Ecclesiastical History” says: “That the Saviour is to reign a thousand years among men before the end of the world, had been believed by many in the preceding century (that is, the second), without offense to any.”... Neander, the eminent church historian, says in his *Church History*, page 650, Vol. I. “Many Christians seized hold of an image

which had passed over to them from the Jews, and which seemed to adapt itself to their own present situation. The idea of a millennial reign which the Messiah was to set up on the earth at the end of the whole earthly course of this age—when all the righteous of all times should live together in Holy Communion. ...” Gibbon, the author of that immense work, “The Decline and Fall of the Roman Empire,” cannot be accused of sympathy with Christianity. ... In the first volume of his work, p. 532, he writes: “It was universally believed that the end of the world was at hand. The near approach of this wonderful event had been predicted by the apostles. The tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ Himself were obliged to expect the Second and glorious Coming of the Son of Man before that generation was totally extinguished.” And now, mark you what he says: “As long as for wise purposes this error was permitted to exist in the church, it was productive of the most salutary effects on the faith and practice of Christians who lived in the awful expectation of that moment.” ... “The ancient and popular,”—note, I pray you, *the ancient and popular*—“The ancient and popular doctrine of the millennium was intimately connected with the Second Coming of Christ: As the works of creation had been finished in six days their duration in their present state, according to tradition, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years, and that Christ with His triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection.” “The assurance of such a millennium ... was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers, and ... it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith.” ... “But when the edifice of the church was almost completed the temporary support was laid aside. The doctrine of Christ’s reign upon earth was at first heralded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.” Kitto, in his encyclopedia of “Biblical Literature,” under the head of article “Millennium,” states that the millenarian doctrine was generally prevalent in the second century, and that it received its first staggering blow from Origen, followed by Augustine, Jerome, and others in the fourth century. In the “Encyclopaedia Britannica,” under article “Millennium,” the writer, a no less distinguished scholar than Adolf Harnack, D.D., Professor of Christian History in the University of Giessen, Germany, says: “This doctrine of Christ’s second advent, and the kingdom, appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion.” Sheldon, “Church History,” Vol. I., p. 145, ch. 6, testifies that “premillenarianism was the doctrine of the Christians in the first and second century. The fathers expected anti-Christ to arise and reign, and meet his overthrow at the personal coming of the Lord. After which the Kingdom of Christ for a thousand years, would be established on the earth.” Crippen, “History of Doctrine,” p. 231, sec. 12, says that “the early Fathers lived in expectation of our Lord’s speedy return”; on p. 232 he remarks: “They distinguish between a first resurrection of the saints and a second or general resurrection. These they supposed would be separated by a period of a thousand years, during which Christ should reign over the saints in Jerusalem.” ... “While the church was alternately persecuted and contemptuously tolerated by the Roman Empire, the belief in Christ’s speedy return and his millennial reign was widely entertained.” ... “When the Church was recognized and patronized by the state, the new order of things seemed so desirable that the close of the dispensation ceased to be expected or desired.” Smith, “New Testament History,” p. 273, says: “Immediately after the triumph of Constantine, Christianity having become dominant and prosperous, Christians began to lose their vivid expectation of our Lord’s speedy advent, and to look upon the temporal supremacy of Christianity as a fulfillment of the promised reign of Christ on earth.”—Pp. 14–20, 24

VI. Chiliasm Began to Be Restored in the Reformation

The entire character of Biblical testimony was changed by Gnostic and Alexandrian influences, and, along with all vital truth, the church lost her conception of the purifying hope of Christ's return, and, eventually, under Constantine, exchanged the divine program of a returning Lord for a world-conquering church. Of this, Dr. James H. Brookes (*Maranatha*, p. 536) quotes Bengel as saying: "When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success." Similarly, Auberlen (*Daniel*, p. 375) has this to say: "Chiliasm disappeared *in proportion* as Roman Papal Catholicism advanced. The Papacy took to itself, *as a robbery*, that glory which is an object of hope, and can only be reached by obedience and humility of the cross. When the Church became a harlot, she ceased to be a bride who goes out to meet her bridegroom; and *thus Chiliasm disappeared*. This is the deep truth that lies at the bottom of the Protestant, anti-papistic interpretation of the Apocalypse" (both references cited by Peters, *op. cit.*, I, 499).

No review of Rome's dark ages nor of the Reformation itself is required here. Suffice it to say that being suddenly set free from mental slavery and spiritual bondage and in danger of martyrdom, the Reformers were groping about in matters of doctrine with an entire divine revelation to rediscover and organize into a system. The marvelous progress and achievement of the Reformers is disclosed in their theological writings, and the writings of the following generations. Some of these leaders embraced the chiliastic interpretation and some did not. Whatever the beliefs of the Reformers, they did not accept the view of Whitby. They were Augustinian in their doctrine and gave no support to the idea of a millennium prior to the second advent. Luther wrote: "*This is not true and is really a trick of the devil*, that people are led to believe *that the whole world shall become Christian*. It is the devil's doing, in order to darken sound doctrine and to prevent it from being understood. ... Therefore *it is not to be admitted*, that the whole world, and all mankind shall believe on Christ; for we must continually bear the sacred cross, that they are *the majority* who persecute the saints" (Walch's *Luther*, vol. 2, cols. 1082–83, cited by Peters, *ibid.*, III, 175). In another place Luther wrote, "I believe that all the signs which are to precede the last days have already appeared. Let us not think that the Coming of

Christ is far off; let us look up with heads lifted up; let us expect our Redeemer's coming with longing and cheerful mind" (cited by Haldeman, *op. cit.*, p. 27). So, also, Calvin: "*There is no reason, therefore, why any person should expect the conversion of the world*, for at length—when it shall be too late, and will yield them no advantage, they shall look on Him whom they have pierced" (*Commentary mentary* on Matt. 24:30, cited by Peters, *loc. cit.*). Calvin also declares in the third book of his *Institutes*, chapter 25, "Scripture uniformly enjoins us to look with expectation for the advent of Christ." To this may be added the testimony of John Knox: "The Lord Jesus shall return, and that with expedition. What were this else but to reform the face of the whole earth, which never was nor yet shall be, till that righteous King and Judge appear for the restoration of all things." Similarly, the words of Latimer: "All those excellent and learned men whom, without doubt, God has sent into the world in these latter days to give the world warning, do gather out of the Scriptures that the last days cannot be far off. Peradventure it may come in my day, old as I am, or in my children's days" (the above 3 refs. cited by Haldeman, *loc. cit.*). The attitude of the Reformers is reflected in the Augsburg Confession. As a condemnation of the Anabaptist beliefs, this confession in its Seventeenth Article states: "Condemn those who spread abroad Jewish opinions, that, *before the resurrection of the dead*, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed" (Müller's *Symb. Books*, p. 43, cited by Peters, *loc. cit.*).

An investigation of prophetic truth was not undertaken until later, and, being absent, largely, from the theological writings of the Reformers—along with other important teachings, notably the Pauline Ecclesiology—has not, like all later unfoldings, been given the consideration in systems of theology which are based on the Reformation, that its vital importance demands.

The student is exhorted to bear in mind the facts related to the Reformation and the enormous task laid upon the Reformers, and to remember that men then, as now, are for various reasons hardly ever of one mind to the last degree. Prophetic study had its devotees as well as its enemies then as now. All of this, however, does not change one word of revelation; and though it were true that no man comprehended the Sacred Text, that Text abides in its purity and is a challenge to the devout soul.

VII. Chiliasm Since the Reformation

The record of the history of chiliasm since the Reformation is a task for the historians. Unfortunately, existing ecclesiastical histories are, in the main, written by men trained in the interpretation of Whitby and the essential facts of chiliasm have been omitted or misstated; especially is this true of the estimation by these historians of the beliefs of the church in the first two centuries.

In estimating the views of Protestant theologians of near Reformation times, it would be well to note at least one outstanding American, namely, Cotton Mather (1663–1728), son of Increase Mather (1639–1723), who, in turn, was son of Richard Mather (1596–1669). All three of these men were Congregational clergymen of New England. Both Increase Mather (sixth president of Harvard University) and Cotton Mather might be quoted at length as well-informed chiliasts. One quotation from Cotton Mather may suffice:

It is well known, that in the earliest of the primitive times the faithful did, in a literal sense, believe the “second coming” of the Lord Jesus Christ, and the rising and the reigning of the saints with Him, a thousand years *before*, “the rest of the dead live again,” a doctrine which, however, some of later years have counted heretical; yet in the days of Irenaeus, *were questioned by none but such as were counted heretics*. It is evident from Justin Martyr that the doctrine of the Chiliad was in his days embraced *among all orthodox* Christians; nor did this Kingdom of our Lord begin to be doubted *until* the Kingdom of Antichrist began to advance into a considerable figure, and *then* it fell chiefly under the reproaches *of such men* as were fain to deny the divine authority of the Book of Revelation, and of the Second Epistle of Peter. He is *a stranger* to antiquity who does not find and own the ancients generally of the persuasion. Nevertheless, at last men came, not only to lay aside the modesty expressed by one of the first Anti-Millenarians, namely, Jerome, but also with violence to persecute the Millenary truth as an heretical pravity. So the mystery of our Lord’s “appearing in His Kingdom” *lay buried* in Popish darkness, till the light thereof had a fresh dawn. Since the Antichrist entered into the last half-time of the period allotted for him, and now within the last seven years, as things grow nearer to accomplishment, *learned and pious men, in great numbers*, everywhere come to receive, explain, and maintain, *the old faith* about it.—Quoted by Peters, *ibid.*, I, 541–42

It is significant that Cotton Mather testifies that “learned and pious men, in great numbers, everywhere came to receive, and explain, and maintain, the old faith about it”—meaning that held by the early church. Such declarations serve, at least, to silence that form of unlearnedness which contends that the premillennial interpretations are of recent development.

Theological thought has, since the Reformation, divided into three ideas respecting the millennium.

1. THE THEORY OF WHITBY. This conception was originated by Daniel Whitby (1638–1725), an English theologian whose belief has never been recovered from a Socinian charge. Whitby contended that the millennium is yet future, but will be set up in the earth by present gospel agencies. Thus he became

the originator of what is known as post-millennialism—that is, the belief that the second advent is to follow the setting up of a man-made millennium. This theory appealed to theologians and until recent years has been promulgated in theologies and sermons. That the theory of Whitby is dead by now cannot be denied. It exists only in the limited literature which it created and with no living voice to defend it. Doubtless the stress upon Bible study of the present century has served to uncover the unscriptural character of this system. Its advocates have not been able to meet the challenge made to them to produce one Scripture which teaches a millennium before the advent of Christ, or that teaches an advent of Christ after the millennium. It has been characteristic of those theologians who follow Whitby to denounce premillennialism with great zeal and yet to confess that they have never given the subject the critical study that it demands.

2. ANTIMILLENNIALISM. This strange theory, the origin of which is traced to the Romish notion that the church is the kingdom, contends that whatever millennium there may be is being experienced in the present age. Its advocates interpret the book of Revelation as a description, or varied descriptions, of this church age. At the opening of this seventh major division of theology reference was made to the fact that Dr. B. B. Warfield embraced the Romish idea, common to all who defend the amillennial theory. His great learning and scholarship in other fields of truth have given him an influence over many who do not investigate any more than Dr. Warfield evidently did (note “The Millennium and the Apocalypse,” *The Princeton Theological Review*, 1904, II, 599–617). In their unenviable attempt to fit all of the events anticipated in the Revelation into the history of this age, the amillennialists indulge in a form of speculation almost unsurpassed. Their abandonment of reason and sound interpretation has but one objective in mind, namely, to place χίλιοι (‘thousand’) years—six times repeated in Revelation, chapter 20—back into the past and therefore something no longer to be anticipated in the future. The violence which this interpretation imposes upon the whole prophetic revelation is such that none would propose it except those who, for lack of attention, seem not to realize what they do. On the other hand, chiliasm or premillennialism is not to be cited as indulging in things fanciful when it declares the future things set forth in the Bible in the exact and literal sense in which the Bible depicts them. There is no comparison here with that Romish notion—amillennialism—which proposes to place all of Revelation, chapters 6–20, in the present church age. In sheer

fantastical imagination this method surpasses Russellism, Eddyism, and Seventh Day Adventism, since the plain, grammatical meaning of language is abandoned, and simple terms are diverted in their course and end in anything the interpreter wishes. To maintain that the main body of the Revelation is fulfilled in the present age, it must be contended that Satan is now bound. This very thing Dr. Warfield asserts (*loc. cit.*), as do other amillennialists. The first resurrection is already past. The beast is Nero, since the numerical value of the Hebrew letters which spell *Neron-Caesar* (in Hebrew *Nero* has a final *n*) totals 666. But Satan is not bound, since he now goeth about as a roaring lion seeking whom he may devour and since all believers are wrestling against these principalities and powers (Eph. 6:10–12). The first resurrection is not past, for it is to be accompanied by the translation of the living saints (1 Thess. 4:16–17). Nor is Nero the beast, the man of sin, since that individual will be destroyed at the glorious appearing of Christ (2 Thess. 2:8–10). Added to this is the fact that the beast with the false prophet is to be cast into the lake of fire. Nero was not destroyed by the glorious appearing of Christ nor was he, by any Scripture authority, cast into the lake of fire. He, with all the wicked dead, will be cast into that lake at the final judgment (Rev. 20:12–15). Furthermore, what may be said of seals, trumpets, vials, the seven dooms, the four horsemen, war in heaven, Satan and his angels having their activities confined to the earth, the 144,000 witnesses, the two witnesses, the destruction of ecclesiastical Babylon and the destruction of political Babylon? Likewise, if all of Revelation, chapters 6–20, is fulfilled in the present age, when will Christ’s prediction of an unsurpassed tribulation (Matt. 24:9–29) and that of Daniel (Dan. 12:1) and that of Jeremiah (Jer. 30:5–7) be fulfilled? One man’s guess is as good as another’s respecting these vast issues and all would do well to ponder the Scriptures before venturing an opinion. As before stated, the one objective in all this torturing of the consummating book of the Bible is to get away from the prospect of a thousand years of Christ’s glorious and righteous reign on the earth. The few amillennial writers, without exception, attempt to dispose of the sixfold reference to a thousand years with this one purpose in view, and among them one, a professor of New Testament in a reputable seminary, closes his argument by assuming that his task is well done and by “thanking God” for the “riddance.”

3. PREMILLENNIALISM. Premillenarians have never organized or attempted to display their influence. They form no sectarian denomination, but are scattered through all Protestant churches. They do not practice separation from their

brethren, nor have they maintained separate schools. However, half a hundred Bible institutes in America are all premillennial without exception; and, of late, several thoroughly qualified theological seminaries have been established which teach theology from a premillennial interpretation of the Scriptures. Added to this are unnumbered churches, both independent and denominational, which sustain only a premillennial testimony. Bible conferences and Bible-study courses are multiplied on every hand, and these are largely working on premillennial lines. The great faith missions are premillennial as are the thousands of missionaries they have sent out. Great religious journals—great from the standpoint of their circulation and influence—are clearly premillennial as all evangelists are and have been almost without exception. Apparently, the next division in the orthodox body of believers will not arise over those theological differences which have separated denominations, but rather over the question of dispensational and premillennial interpretation of the Bible. After the first general American Bible and prophetic conference, which was held in New York City in 1878, Dr. C. A. Briggs of Union Seminary, New York, issued a warning to premillennialists that if they wished to preserve their ecclesiastical standing they must stop these Bible study conferences. He wrote: “It depends entirely upon themselves what the future is to bring forth. If they will *abandon* their organization, *disband* their committee, *stop* their Bible and Prophetic Conferences, we doubt not that there will soon be a calm again, and they will remain undisturbed in their ecclesiastical relations; *but if* they are determined to go on in their aggressive movement, they will have only themselves to blame *if the storm should become a whirlwind that will constrain them to depart from the orthodox churches, and form another heretical sect*” (quoted by Peters, *op. cit.*, I, 481). So, also, at the present time, there is abroad a similar sentiment, thinly veiled indeed, in which all liberals unite, which proposes to rid denominations of all who persist in teaching the second advent and its related doctrines.

Contained in Proposition 78 of his colossal work, *The Theocratic Kingdom*—published in 1884 and unsurpassed either for completeness or for scholarship—George N. H. Peters has listed by name the outstanding clergymen of the world in his day both with reference to country and denomination who were premillennarians. In the United States within eleven denominations he has named 360, a considerable number of whom were bishops, or doctors of divinity. Very many of America’s honored expositors, editors, and preachers are entered in this list. Similarly, at least 470 widely known ministers and writers of Europe are also indicated by name. This register includes what seems to be the preachers

and writers whose names have endured because of their achievements. It would be a satisfaction to reproduce these lists if space permitted. Fifteen men who have undertaken a commentary of the entire Sacred Text (Old and/or New Testament usually) are also listed. These include the greatest of authorities—Bengel, Olshausen, Gill, Stier, Alford, Lange, Meyer, Starke, Fausset in the Jamieson, Fausset, and Brown Commentary, Jones, and Nast. At least fifty-nine writers are named who produced standard expositions of smaller portions of the Scriptures. This group includes Keach, Bonar, Tait, Ryle, Seiss, Cumming, Fry, MacIntosh, Wells, Demarest, Delitzsch, Ebrard, Mede, Goodwin, Elliott, Cunningham, Darby and his associates.

Writers and teachers who are not aware of the history or the literature of premillenarianism—and there have been many—are wont to dismiss chiliasm with contempt, to assert that it is a modern idea, and to brand it as a heresy, whereas some of those who do not follow the chiliastic interpretation are sufficiently informed and candid to acknowledge that “devotedly pious men who are highly reputable scholars” are of the premillennial faith. In the light of the obvious truth that chiliasm has produced the great missionaries, the great evangelists, and an uncounted number of honored expositors, the charge of heresy must arise either from ignorance or malice. It is of great significance that, though some have gone to extremes, instructed premillennialists are not only sound in doctrine but are awake to the God-appointed task of witnessing. It is equally significant that every unbeliever and every heretic throughout the entire church age has been antichiliastic.

It will be noted that the lists cited above represent conditions which existed sixty years ago and that the premillennial view of the Scriptures has made its greatest progress since that date and developed its greatest preachers and teachers, produced its greatest literature, and multiplied its followers manifold. What premillennialism teaches will be the theme of following pages.

Chapter XV

THE BIBLICAL CONCEPTION OF PROPHECY

IN THE SPHERE of prophecy, the divine ability is clearly seen as something transcending human limitations. God seems to delight in His power to predict the future; at least that power is evidently used to awaken the human mind to the marvels of His Being. Apart from divine revelation, man knows not what a day may bring forth. To God the end is known from the beginning. “Known unto God are all his works from the beginning of the world” (Acts 15:18). Through divine revelation the human limitation may be relieved. It is an immeasurable advantage to the human being to be informed about the future. It seems that men would seize upon every word of divine prediction and not only study its meaning but glory in the added light which it affords. Yet the prophetic Scriptures have been more neglected than any other portion of the Sacred Text, and that stimulus—among the greatest of Bible influences—intended for believers has been withheld from them by those who have been appointed to preach and teach the whole counsel of God. The preacher who persistently and consistently avoids prophetic themes is committing a wrong which only heaven can estimate. The same is true of works on theology which make no worthy attempt to account for so vast a portion of the Word of God, and, by so much, influence the student to follow the same course.

The Bible conception of prophecy may be approached under six general subjects: (1) the prophet, (2) the prophet’s message, (3) the prophet’s power, (4) the selection of prophets, (5) the fulfillment of prophecy, and (6) the history of prophecy.

I. The Prophet

In general, the prophet was one who spoke for God. He was God’s voice to the people. Over against this, the priest represented the people in his going to God. The two together define in type two aspects of Christ’s mediation; for He was both Prophet and Priest in the final sense of those terms. In the Biblical sense of the word, prophecy may refer to either forthtelling or foretelling. Much that the prophet uttered was not predictive in its nature; yet he declared the truth which God gave to him. His message was sustained by the Old Testament phrase, “Thus saith the LORD.” Of the Old Testament prophet it may be observed

that he was familiarly identified as “the man of God.” Once he had been known as “the seer,” but finally, as “the prophet” (cf. 1 Sam. 9:8–9). He was a patriot and a reformer, a revivalist in the midst of a chosen people. His ministry was called forth in times of spiritual declension, and his very warnings inevitably assumed the character of predictions.

There is ground for deep interest in the ministry of the prophet and also in the manner in which he received his message from God. The Old Testament prophets have dwelt upon the reception of their message. There was, as always, great variety in the divine method of revealing the mind and will of God to the prophet. There was a superseeing and a superhearing power accorded these men of God. They saw words (cf. Isa. 2:1). The message was not their own (cf. Jer. 23:16; Ezek. 13:2). It was as a burning fire within them (cf. Jer. 20:9; Ezek. 3:1–27). Nevertheless, the personal element was not sacrificed (cf. Jer. 15:16; 20:7; Ezek. 3:3).

The New Testament prophet is to be distinguished from the Old Testament prophet both as one situated in a different dispensation and as more committed to forthtelling than to foretelling. The New Testament prophet’s ministry is defined thus: “But he that prophesieth speaketh unto men to edification, and exhortation, and comfort” (1 Cor. 14:3). The service assigned to the New Testament prophet is of great importance. He appears among the ministry gifts of Ephesians 4:11, and, with Christ and the apostles, forms the foundation on which the Church is being built (Eph. 2:20). It is clear that, after the death of Christ, reference to the prophet is not to one of the Old Testament order but to one of the New Testament order, who is as much called of God and as highly to be esteemed as the prophet of old.

II. The Prophet’s Message

As intimated above, the Old Testament prophet spoke as he was “moved” by God (cf. 2 Pet. 1:21). Of the message of the Old Testament prophet, Dr. C. I. Scofield writes:

Speaking broadly, then, *predictive* prophecy is occupied with the fulfilment of the Palestinian and Davidic Covenants; the Abrahamic Covenant having also its place. Gentile powers are mentioned as connected with Israel, but prophecy, save in Daniel, Obadiah, Jonah, and Nahum, is not *occupied* with Gentile world-history. Daniel, as will be seen, has a distinctive character. The predictions of the restoration from the Babylonian captivity at the end of seventy years, must be distinguished from those of the restoration from the present world-wide dispersion. The context is always clear. The Palestinian Covenant (Deut. 28:1–30:9) is the mould of predictive prophecy in its larger sense—national disobedience, world-wide dispersion, repentance, the return of the Lord, the

regathering of Israel and establishment of the kingdom, the conversion and blessing of Israel, and the judgment of Israel's oppressors. ... The keys which unlock the meanings of prophecy are: the *two advents of Messiah*, the advent to suffer (Gen. 3:15; Acts 1:9), and the advent to reign (Deut. 30:3; Acts 1:9–11); the doctrine of the *Remnant* (Isa. 10:20, *refs.*), the doctrine of the *day of the LORD* (Isa. 2:10–22; Rev. 19:11–21), and the doctrine of the *Kingdom* (O.T., Gen. 1:26–28; Zech. 12:8, *note*; N.T., Lk. 1:31–33; 1 Cor. 15:28, *note*). The pivotal chapters, taking prophecy as a whole, are, Deut. 28., 29., 30.; Psalms 2.; Dan. 2., 7. The whole scope of prophecy must be taken into account in determining the meaning of any particular passage (2 Pet. 1:20).—*Reference Bible*, pp. 711–12

III. The Prophet's Power

While to kings was given, or by them assumed, the power of life and death, and while they could destroy any prophet at will, the prophet, nevertheless, dictated to kings and released not his position as God's voice even to the king on the throne. Divine power rested upon the prophet, which power was recognized by men and protected by God. On this feature, a study may be made of Numbers 11:25, 29; 24:2; 2 Kings 2:15; 3:15; 1 Chronicles 12:18; 2 Chronicles 24:20; Isaiah 11:2; 42:1; 61:1; Ezekiel 1:3; 3:14, 22; 11:5; Joel 2:28–29.

IV. The Selection of Prophets

With a complete exercise of sovereignty and election, God chose whom He would for the prophetic office. At times prophets were not even in sympathy with their message (cf. Saul—1 Sam. 10:11; 19:24; Balaam—Num. 23:5–10; Caiaphas—John 11:51). Though taken from various walks of life, the Old Testament prophets were divinely held to the declaration of that which God proposed to say. So far as the record goes, they were prophets for their entire lifetime. The gifts and callings of God are without repentance.

V. The Fulfillment of Prophecy

As a test of its divine origin and character, the fulfillment of prophecy was its reasonable test. Jehovah declared: "And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 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 hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:21–22). The New Testament constantly asserts that events transpired "that it might be fulfilled which was spoken of the Lord by the prophet," and every such reference serves to emphasize the trustworthiness of the words of a true prophet.

A worthy study of prophecy and its fulfillment leaves little room for unbelief. In vain the skeptic asserts that predictions were only fortunate conjecture. If it were conjecture, the prophet was preserved from error and that would be supernatural in itself. To God be the glory both for prophecy and its fulfillment!

VI. The History of Prophecy

The prophetic story is largely the fulfillment of the Abrahamic, the Palestinian, and the Davidic Covenants. It includes, also, the realization of the two divine purposes—the earthly purpose centered in Israel and consummated according to Psalm 2:6, and the heavenly purpose centered in the Church and consummated according to Hebrews 2:10. It is here declared with complete assurance that, as prophecies which are now fulfilled were fulfilled in their natural, literal, and grammatical meaning, in like manner all that remains—reaching to eternal ages—will be fulfilled in the natural, literal, and grammatical way which the predictions imply. None could question with fairness that the prophecy now fulfilled has followed the literal method to the last detail. It is therefore both unreasonable and unbelieving to suppose that, to relieve some incredulity, the predictions yet unfulfilled will be realized in some spiritualized manner. Certain general divisions of the prophetic story are to be observed.

1. FOUR PROPHETS WHO SERVE AS MILESTONES. With the coming earthly Messianic kingdom in view as the ultimate earthly objective, four prophets measure the intervening time from the beginning of the Jewish nation to that consummation. Those prophets are:

a. Abraham. God did not withhold from Abraham the thing He was about to do (Gen. 18:17). The future of Abraham's posterity up to the time of Moses, or to the deliverance from Egypt, was disclosed to him. It is written: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:13–14). All of this Abraham must have reported to his posterity. Added to this are the assurances within the Abrahamic Covenant of the final earthly blessings for Abraham's descendants; that is, Abraham saw and reported to others the period from his own day to that of Moses, and then lost sight of the thread of events until the time of the setting up of the kingdom blessings on the earth.

b. *Moses.* As one of the greatest of all human prophets (cf. Deut. 34:10–12), Moses saw from his own day on through the period that Israel would continue in the land—a thousand years—and to the time of captivity. Beyond that, he saw only the coming kingdom blessings. Moses, therefore, saw to the days of Daniel.

c. *Daniel.* To Daniel was given the vision of Gentile dominions. The time measured from the end of the edict to rebuild Jerusalem till the kingdom of righteousness he declared to be seventy sevens, or 490 years. Sixty-nine of the sevens, or 483 years, would measure the time from the edict to the “cutting off” of Messiah, thus leaving one seven, or seven years, to be experienced in Israel’s earthly history before the kingdom of righteousness would be set up in the earth (Dan. 9:24–27). As a sacred secret, therefore unrevealed to men, God, through the “cutting off” of Messiah, or the death of Christ, began the realization of His heavenly purpose during which time—as now—all distinctive Jewish history is standing still and Jews and Gentiles, leveled to the place where they are “under sin” (Rom. 3:9), are alike subject to the same message of saving grace (Rom. 10:12). Very much Scripture bearing on this program of events—either directly or indirectly—anticipates that the remaining seven years, which are distinctly the completion of Israel’s 490-year program which the prophet Daniel saw, will run their course as the great tribulation, immediately upon the completion of the outcalling of the Church, and the moment of her removal from the earth. It is the “time of Jacob’s trouble” (Jer. 30:7). Daniel saw from his own time to the first advent of Messiah, but lost the vision at that point, only to regain it in the anticipation of that kingdom which will be ushered in by the second advent (Dan. 2:44–45; 7:13–14; 9:27). It would be of great value, if space permitted, to quote at this point from the commentary on Daniel by Sir Robert Anderson, *The Coming Prince*. A careful reading of that treatise is suggested for every student of prophecy.

d. *Christ.* Beginning where Daniel’s earlier vision ended at the “cutting off” of Messiah, the Lord Jesus Christ—the final and greatest of all prophets—gave prediction respecting an unforeseen age which would intervene between His first and His second advents (Matt. 13:1–50; 24:3–8). He also gave the unbroken thread of coming events which lead into the earthly kingdom—the rapture of the Church (John 14:1–3), the unprecedented tribulation (Matt. 24:21–22), the preaching of the kingdom gospel (Matt. 24:14), the coming of the desolator (Matt. 24:15), the glorious appearing of the Messiah (Matt. 24:27), the regathering of Israel (Matt. 24:31), the judgment of Israel (Matt. 24:37–25:30),

and the judgment of the nations (Matt. 25:31–46). Thus as the last of the prophets Christ completes the connected story previously sustained by Abraham, Moses, and Daniel, and brings it to the consummation which was seen by these three men of God.

The period between Adam and Abraham presents but one prophet, namely, Enoch, the seventh from Adam, and his actual prediction is not recorded until the next to the last book of the Bible. There it is written: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 1:14–15). Similarly, the period of the kingdom in the earth will be characterized by prophecy (cf. Joel 2:28–29; Acts 2:16–18).

2. JOHN THE BAPTIST. Of all the prophets, none has declared the coming Messianic kingdom with more insistence than John the Baptist. This is to be expected since he fulfilled the anticipation of Isaiah 40:3–5, which reads: “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.” This passage is related to the two verses preceding, which restrict the application to Israel and to their Messianic hope. The terms *my people* and *Jerusalem*, as used in the Old Testament, are hardly a direct word to the Church. These qualifying verses state: “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins” (vss. 1–2). It is Israel’s warfare that is to be accomplished and it is her iniquities which are to be pardoned. The sins of those who comprise the Church have been so dealt with that they, each one, stand justified (Rom. 8:30), beyond condemnation (Rom. 8:1), and upon a peace footing with God (Rom. 5:1). The herald announces the soon-appearing Messiah, coming to Israel, and He is declared to be none other than Jehovah, whose way is to be prepared and whose highway is to be made straight. The Occupant of David’s throne is a theanthropic Person. His is a theocratic kingdom which is both literal and glorious. The anticipation of the Old Testament is too often disregarded even by

chiliasts. That forecast is that God is to sit on David's throne and the coming kingdom-rule will be exalted to that ineffable degree. It was as herald of God Himself that John came. No greater service or higher honor could be accorded to a man. All Scripture which bears on the hypostatic union of two natures in Christ is in evidence here; for it was the Second Person of the Godhead who took upon Him the human form through incarnation. It was that same Person who ascended into heaven, taking with Him His glorified humanity. It is that same Second Person who when returning will appear as the God-man that He is. It is that same Second Person who as God and man—David's rightful Heir and God the Son—will sit on David's throne forever. Though it is equally true that this theanthropic Person is the Head and Bridegroom to the Church, the emphasis falls at this point upon His occupancy of David's throne as both Son of God and Son of David, and upon the truth that John's ministry was characterized by such immeasurable dignity and responsibility. Into the message of John is converged the earthly purpose of the Creator and the announcement of the execution of covenants which Jehovah Himself has confirmed with His oath. Let none treat that oath lightly. Some sins are more base than others, and it would be an easy task to demonstrate what a high crime is committed against the sovereign God when His oath respecting the placing of His Son on David's throne is dismissed as an absurdity. David's own expectation is revealed in 2 Samuel 7:18–29; Psalm 89:20–37; Acts 2:30. The last of these Scriptures reads, "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." This body of Scripture is exceedingly impressive and the devout person will pause to consider the truth that the Davidic throne will in no wise degrade Deity, but, rather, Deity will exalt that throne to the height of heaven's glory. Then, and only then, will be answered the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

John at once becomes a problem for those who are opposed to chiliasm. Under a mistaken view of the kingdom—to which John's ministry is foreign—the advocates of a spiritual kingdom or no kingdom at all, are forced to discount the importance of John's service. Some have gone so far as to state that John was mistaken, that he had no revelation from God, and that he was guided by his own understanding. It is evident that if John had a revelation and spoke with divine authority, those who oppose the literal Messianic kingdom, which John announced, are hopelessly in error. In this controversy they must belittle John's testimony or themselves be found to be distorting the truth of God. Only a

moment's reflection is required to recognize the importance of this great prophet—yea, “more than a prophet” (Matt. 11:9). He was filled with the Spirit from birth (Luke 1:15). He was generated by an extraordinary act of God (Luke 1:18, 36–37). He was a witness to the Light, sent from God, “that all men through him might believe” (John 1:6–7). He was the messenger sent as the herald of the eternal King. There is, however, no other course open to those theologians who are wedded to the view of Whitby or to those who are committed to the imperial ambitions of Rome than to discredit such a one.

Christ contrasted His forerunner with all men gone before and with those that would follow. He said, “For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there bath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he” (Matt. 11:10–11). In all preceding generations none had arisen greater than John, and yet, in the kingdom, he that is least (the rendering may be, *he that is less*) in the kingdom is greater than he. It is true that in the Church the least is, by the marvel of a complete salvation by grace, exalted above the position accorded to John. This truth, feebly apprehended by many, becomes at once an encouragement to some to suppose that the Church is the kingdom to which Christ referred. However, regardless of that which may incidentally be true about the higher position of the believer, being in Christ, it still remains true that Christ is not here, or elsewhere, confusing the Church—not yet announced—with the earthly kingdom. He that is less in the kingdom—so great is that sort of position—is greater than John. If, however, the interpretation be allowed that “any preacher in the church knows more of the kingdom than John knew,” the question may be asked why learned theologians with this superior knowledge discover various kinds of kingdoms. And why is there such lack of uniformity among them? John, at least, was saved from a confusion of ideas. His plain message therefore stands, until theories are invented which are more commendable than those offered by antichilastic advocates.

Regarding the declaration by Christ in the following verse respecting those who act in violence during the brief period between the ministry of John and the moment in which Christ spoke, Dr. C. I. Scofield remarks: “It has been much disputed whether the ‘violence’ here is external, as *against* the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and

greater meaning, but also, some were resolutely becoming disciples (cf. Luke 16:16)” (*Ibid.*, p. 1010).

It yet remains to be seen that John’s ministry served as the consummation of the Old Testament order. Christ said: “For all the prophets and the law prophesied until John” (Matt. 11:13), and this is in harmony with the evident fact that John saw the kingdom, which was the subject of the preaching of John, of Christ, and of the disciples until Messiah was rejected and His kingdom postponed. The kingdom was the national hope and no other objective had been introduced. It was, therefore, most unlikely that some new, unannounced divine program should be the theme of this nation-wide preaching. The confinement of the forerunner in prison (cf. Matt. 11:2), the beheading of this same forerunner (Matt. 14:10), and the crucifixion of the King Himself serve as final evidence that the kingdom was rejected. No greater violence could have been done to this proffered blessing. John, however, had not the same limitless knowledge that Christ had of the unrevealed truth that a new divine purpose was being introduced through the rejection, which would be built on that very foundation, and then, when that new purpose was completed, the kingdom would be established forever. John, being in prison, inquires, “Art thou he that should come, or do we look for another?” (Matt. 11:3). This may have been no more than an inquiry why that which he himself had been sent to announce did not materialize. This is a very natural reaction in the one who had done that which was required of him in the fullness of his devotion and sincerity. At this point it is easy to assume again that John’s whole program had been an unwarranted adventure, that is, if the facts are ignored; but when the facts are duly considered, it must be seen that John had wrought precisely as divinely appointed in giving forth a genuine announcement of the presence of the King and His kingdom, and that he could not know that the kingdom would be postponed and that through the same divine authority by which it had been designed at all.

Aside from the one declaration of John the Baptist—recorded in John 1:29 (cf. also vs. 16–17) and which has its peculiar place in that Gospel—the preaching of the forerunner is expressed in the words: “In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand” (Matt. 3:1–2). This, too, was the early message of Christ (Matt. 4:17; cf. Rom. 15:8), and of His disciples (Matt. 10:6–7). The message announced what was then a new project, anticipated indeed by the whole nation, but without precedent in previous times. It called for the long

foretold repentance which the nation will yet experience (cf. Deut. 4:29–30; 30:1–3; Isa. 61:2–3; Hos. 3:4–5; 14:7; Zech. 12:10–13:1; Mal. 3:7; Matt. 24:30). In accordance with kingdom requirements, the forerunner’s message was one of human works, a return on the part of a covenant people to right living before God. The student should read Luke 3:1–18 with attention, for it is the substance of John’s message and vindicates the assertion that John’s message was not a call to faith in a crucified Savior, but rather to a correction of daily life on the part of those who should be thus prepared for their King. Luke 3:1–18 does not record the words of a mistaken zealot, but is conveying the *voice of one crying in the wilderness, Prepare ye the way of the LORD*.

3. FALSE PROPHETS. In addition to the record regarding false prophets found in the Old Testament, it is anticipated in the New Testament that false prophets will appear in the last days of the Church and in the tribulation. The following Scriptures should be noted in this connection: Matthew 7:15; 24:11, 24; Mark 13:22; Acts 16:16; 1 Corinthians 14:29; 2 Peter 2:1; 1 John 4:1; Revelation 16:13; 19:20; 20:10. Evil spirits have always sought to imitate the work of the true prophet. These imitations have found expression through soothsayers and mediums (cf. Lev. 19:26; 20:6, 27; Deut. 18:10–11; 1 Sam. 28:9; Isa. 8:19).

4. THE CLASSIFICATION OF OLD TESTAMENT WRITTEN PROPHECIES

a. PROPHECIES BEFORE THE EXILE

(1) To Nineveh

Jonah—862 B.C.

(2) To the Ten Tribes

Amos—787 B.C.

Hosea—785–725 B.C.

Obadiah—887 B.C.

Joel—800 B.C.

(3) To Judah

Isaiah—760–698 B.C.

Micah—750–710 B.C.

Nahum—713 B.C.

Habakkuk—626 B.C.

Zephaniah—630 B.C.

Jeremiah—629–588 B.C.

b. PROPHETS OF THE EXILE

Ezekiel—595–574 B.C.

Daniel—607–534 B.C.

C. POST-EXILE PROPHETS

Haggai—520 B.C.

Zechariah—520–487 B.C.

Malachi—397 B.C.

The Major Highways of Prophecy

Chapter XVI

PROPHECY CONCERNING THE LORD JESUS CHRIST

THE IMPORTANCE of the last book of the Bible—the Revelation—in its relation to all Biblical prophecy cannot be overestimated. This book consistently presupposes the study of all that has gone before. Apart from this preparation for its study, the book will be sealed, not by God, but by human ignorance. Deplorable guesswork in its interpretation is usually apologized for by writers and teachers on the supposition that the book is veiled, visionary, and unknowable. On the contrary, the book could not be veiled since it is a *revelation*. It is not sealed (cf. 22:10; Dan. 12:9), for as in the case of no other book of the Bible a blessing is pronounced on him that readeth, and on them that hear—naturally, of course, to understand. It is a revelation given to Jesus Christ—not first of all to John—and it is to be shown to His “servants.” Believers, here called *servants*, if yielded to the Spirit, are taught by the Spirit concerning “things to come” (John 16:13). John is appointed to “see” and “hear” that he may write in behalf of the servants. Of hundreds of written expositions it is probable that no two of them agree in every particular. This is largely due to the limitless scope of the book as related to all prophecy. However, these authors’ works fall into two general classifications—that of the *preterist* who believes that chapters 4–20 have been or are being fulfilled in this present age, and that of the *futurist* who believes that these chapters are yet to be fulfilled. The last half century has seen a notable increase in the attempted exposition of the Revelation and practically all of these have given it the futuristic interpretation. The book is “sign-i-fied” (1:1) and the symbols used must be considered in the light of their use elsewhere in the Bible. The signs and symbols are clearly designated and only what is so designated may be employed figuratively. The attempts of postmillenarians and amillenarians to fit these descriptions of world-transforming events recorded in chapters 4–20 into the history of the present age are hardly worthy of men who, in regard to other portions of the Bible and in the interest of accuracy, demand that every word of Scripture shall have its full, reasonable, grammatical meaning. Human inventions and imaginations are strained beyond bounds when the task is assumed of fitting seals, trumpets, vials, the binding of Satan, the first and second resurrections, the beast and the false prophet into the history of this age. When, however, the words of Bible prophecy, and especially the Revelation, are given their reasonable, grammatical

meaning, the whole message of the climactic book becomes a prediction of God's coming judgments in the earth and upon a Christ-rejecting world. The futurist's interpretation recognizes three sets of "things" (1:19)—"things which thou hast seen" (1:1–18), "things which are" (chapters 2–3), and "things which shall be hereafter" (chapters 4–22). Similarly, this interpretation recognizes four time-periods, namely, (1) the present Church age (chapters 2–3), (2) the great tribulation (6:1–19:6), (3) the reign of Christ with His Bride (19:7–20:15), and (4) the eternal state (21:1–22:7). Thus, also, several structural divisions are indicated: (1) introduction, salutation, and vision (1:1–20), (2) the Church on earth (2:1–3:22), (3) the Church in heaven with messengers of Israel sealed on earth (4:1–5:14), (4) the great tribulation (6:1–19:6), (5) the coming King, His Bride, and His kingdom (19:7–20:15), (6) the new heavens and the new earth (21:1–22:7), and (7) the closing appeal and promise (22:8–21).

According to its own claim the Revelation is prophecy (1:3). To it, then, the foundational law of prophecy's interpretation must be applied. This law is stated in 2 Peter 1:20: "Knowing this first, that no prophecy of the scripture is of any private interpretation." No Scripture is to be interpreted alone or within itself, but, rather, in harmony with all other Scripture. Many works on the Revelation have failed at this point. In them no effort has been made even to harmonize a given text with the one book in which it is found, let alone with the whole Bible itself. The book of Revelation is the terminus of *all* the great highways of prophecy running through the entire Scriptures. As certainly as Genesis is the book of sources and beginnings, Revelation is the book of termini and endings. One begins with the eternal blessedness which is afterwards lost; the other closes with the eternal blessedness regained. One begins with the tree of life; the other closes with the tree of life. One sees the first creation ruined; the other closes with a new creation in its blaze of glory. One introduces man, Satan, and sin; the other disposes of rebellious man, Satan, and sin. One anticipates and prophesies; the other realizes and sets forth the fulfilments of the prophecies of Genesis: it realizes and sets forth the consummation of all the prophecies of the Word of God. Not only does Revelation need these prophecies for its right understanding, but these prophecies need Revelation for their consummation. To attempt to interpret Revelation within itself, therefore, leads to the colossal twofold error that would be caused by overlooking such necessity.

There is a peculiar advantage, especially for the amateur, in the method of prophetic study which pursues one subject of prediction from its beginning to its end. Only those mature in the vast field of prophecy will succeed in keeping all

highways in mind at one time as they trace the unfolding of God's marvelous program. The first approach, therefore, to the study of prophecy will be to trace briefly and in their separate character certain major highways of prophecy, and in this chapter consideration is given to the highway of prophecy concerning the Lord Jesus Christ.

This the greatest theme of the Bible is also the central theme of prophecy. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10; cf. Eph. 1:9-10; 1 Pet. 1:10-12). These are the words spoken to John by a celestial voice; and with them a rebuke is included to the end that John should not worship the one who spoke, for that one, like John, has the same divine appointment to give testimony respecting Jesus. It is not Christ's own testimony to Himself that is in view; it is the objective testimony concerning Jesus in which heavenly beings may share as "fellow servants" and "brethren." The declaration that "the testimony of Jesus is the spirit of prophecy" does not imply that all prediction directly concerns the Second Person of the Godhead; it does state, however, that the whole program of God moves in the one direction of bringing to its fullness the determined exaltation and glory of Christ. The larger study of Christology is reserved for the following volume. Only an outline of so extensive a body of prediction may be introduced here. Christ in all these anticipations is set forth in His peculiar theanthropic character. The human child of a woman is, nevertheless, Emmanuel—"God with us." A child is born and a Son is given. His reign shall be as a son of David; yet He is the theocratic Ruler of the universe.

Since the last book of the Bible is a *revelation* given to Jesus Christ to be shown to His servants, it is reasonable to expect that every theme of prediction respecting Christ which was yet future at the time the book was written will be consummated in that book; and so it is.

As a salutation in the opening chapter of the Revelation, there is a reference to Christ as "him which is, and which was, and which is to come." As Prophet, He *was*; as Priest, He *is*; and as King, He is yet to come. Such an interpretation of these aspects of Christ's ministry will be recognized as exact by all who have entered at all into a Biblical Christology.

Much, though not all, prediction related to Christ may be gathered under three heads—the three offices He holds, namely, that of Prophet, Priest, and King—and in all of these, it will be observed, His theanthropic character is contemplated. To this will be added the two more general lines of prediction—that of the seed and that of His two advents.

I. Prophet

Because of its repetition in quotations given in subsequent Scriptures, the one exalted passage regarding Christ as Prophet must be the one found in Deuteronomy 18:15, 18–19, which reads: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. ... I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 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.” It is to this expectation that Philip refers, as the following is recorded in John 1:45: “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” Peter quotes this prophecy in his second recorded sermon (Acts 3:22–23), and Stephen declares in his last address before his martyrdom, “This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear” (Acts 7:37). In like manner, it is equally clear that Christ assumed the mediatorial relationship which belongs to a prophet. He spoke for Another rather than from Himself. It is written, “Jesus answered them, and said, My doctrine is not mine, but his that sent me” (John 7:16); “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak” (12:49–50); “He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me” (14:24); “For I have given them the words which thou gavest me” (17:8).

In the exercise of His prophetic ministry, Christ was both a *forthteller* and a *foreteller*. His preaching as a forthteller is reported throughout the four Gospels—notably in the major discourses. His predictions were (1) of His own death, burial, resurrection, ascension, of the advent of the Spirit, and of His second coming; (2) the beginning, character, course, and end of the present age; (3) the Church, her emergence, character, safety, rapture, and destiny; (4) the great tribulation, the man of sin, the coming of false christs, and the yet future judgments; (5) the Messianic kingdom; and (6) the eternal estate of all men.

II. Priest

Previews of Christ's priestly ministry are set forth more in types than in prophecy. Two types are to be recognized especially—that of Aaron (Ex. 28:1) and that of Melchizedek (Gen. 14:18). In the Aaronic type, Christ followed only to the extent of making a sacrifice. He offered Himself without spot to God (Heb. 9:14). In that type which Melchizedek afforded, Christ is represented as a King-Priest who abides forever. Prophecy respecting Christ's priesthood is in relation to that type which is foreseen in Melchizedek. In Psalm 110—a prediction of Messiah—it is 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, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (vss. 1–4; cf. Heb. 5:6). As a priest offers sacrifices, so Christ offered Himself to God *once for all* (Heb. 9:26). A priest offers intercession and prayers; so Christ ceases not to make intercession (Heb. 7:25; John 17:1–26; Rom. 8:34).

III. King

This highway of prediction begins with the covenant Jehovah made with David (2 Sam. 7:1–17), and, being so much a part of the entire kingdom expectation, is one of the most extensive prophecies in the Bible. Failure on the part of good men to consider the meaning, scope, and end of the Davidic covenant is responsible to a large degree for the present confusion of ideas respecting the whole plan and purpose of God. Men have made some attempts to spiritualize the Abrahamic covenant, but there is no such freedom possible with the Davidic covenant. It concerns David's throne, on the earth, in Jerusalem, with Messiah seated upon it and reigning over Israel and the whole world forever. There is but one way to deal with a prediction which is so literal and clear when the plain statements are not acceptable, and that is to ignore it altogether. This is the treatment the majority of theologians have accorded this great covenant. Among the six references in Revelation 20 to the thousand-year period is the declaration that those who participate in the first resurrection (the Church) are those who live and reign with Christ a thousand years. This statement relates the thousand-year period to the kingly reign of Christ. This entire context concerning the thousand years in which the saints share in Christ's reign is preceded by the description of His second advent, in which description

He returns in power and great glory and as a Conqueror over the nations of the earth. He bears four titles in His return and one of them—the last named—is “KING OF KINGS, AND LORD OF LORDS.” The amillennialist with his distortions of the thousand-year period supposes that he is dealing here with an insignificant feature of revelation, that he is free to dismiss it wholly, and justified in thanking God for the “riddance.” But the entire kingdom program is bound up with the return of the King, the fulfillment of the Davidic covenant, the glory of Israel, and the blessings to Gentiles and the whole earth. This accounts for the vast quantity of material on the subject in Old Testament prediction. The twentieth chapter of the Revelation, so far from standing alone as an obscure declaration which may be disarranged and distorted at will, is but one passage of many bearing on that reign, when it reveals that the saints will share in Christ’s reign and that the reign itself is for a thousand years. It is pertinent to inquire what language God could employ other than that which He has employed, if, as a hypothetical case, He wished to say that His Son, the Son of David, would sit on David’s throne and reign over the house of Jacob forever (Isa. 9:7; Luke 1:33; Acts 2:29–31), with a specific mediatorial character to that reign for a thousand years (1 Cor. 15:24–28; Rev. 20:6). It does not savor of candor to avoid this question. Even were it proved that a certain ancient building was not, as supposed, a thousand years old, that discovery would not eradicate the building; and though the amillennialist could demonstrate—which he cannot do—that there is no reference to a kingdom reign in Revelation 20:1–8, he would not dispose thereby of the divine testimony which asserts that the King will reign forever sitting on David’s throne. In other words, the thousand-year, mediatorial aspect of Christ’s reign is itself but a detail of the immeasurable truth that He will reign on David’s throne forever (2 Sam. 7:16; Ps. 89:35–36; Isa. 9:6–7; Luke 1:31–33; 1 Tim. 1:17; Rev. 11:15). Again, the question may be asked why it was necessary for Christ to be born of the house of David. To this question the amillennialist has no answer.

Since the Davidic line in its relation to the earthly kingdom constitutes one of the highways of prophecy yet to be traced, it will not be traced further here.

IV. The Seed

As recorded in Genesis 3:15, God declared that there would be a seed of the woman. While that prediction could have been fulfilled in the first generation to be born, its consummation was, in the plan of God, to be realized only after at

least four thousand years of human history. Thus the line of the seed was forecast and is traced faithfully through the genealogies recorded in the Bible. Special importance is attached to five men in this line: (1) Abraham, to whom the promise of a glorious seed was given; (2) Isaac, a type of Christ and a direct removal from the line of Ishmael; (3) Jacob, the progenitor of the twelve tribes, in whom the line of seed was removed from Esau; (4) Judah, the chosen of the twelve sons of Jacob through whom the Messiah was to come—in his prediction, Jacob said of Judah, “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” (Gen. 49:10); and (5) David, to whom was covenanted by Jehovah’s oath an everlasting kingdom, an everlasting throne, and an everlasting kingly line (2 Sam. 7:16; Ps. 89:20–37; Jer. 33:17). Every anticipation of Jehovah regarding the seed has been fulfilled both literally and to completeness. “The zeal of the LORD of hosts will perform this” (Isa. 9:7), and “Known unto God are all his works from the beginning of the world” (Acts 15:18).

V. The Two Advents

From its beginning to its end, the Old Testament is centered on the coming One. In some predictions He is seen as an unresisting, sacrificial Lamb, while in other predictions He is set forth as a conquering Lion. The first instance of Old Testament prescience is that of the suffering Lamb (Gen. 3:15), while the second is that in which He is seen as the Lion of the tribe of Judah. The prophecy on the lips of Jacob, already quoted, foresees an unbroken kingly sceptre continuing in Judah’s line until Shiloh come, at which coming the people will be gathered unto Him, which they were not at His first advent. Nevertheless, one of the most determining factors in the right apprehension of Old Testament prophecy is the recognition of the truth that to no individual in that vast period from Adam to Christ was any intimation revealed respecting the fact that there would be two advents of Christ. Moses did say with regard to the future regathering of Israel that it would be at the time of Jehovah’s return—“and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee” (Deut. 30:3); but no attention seems to have been centered on this promise, as clear as it seems now in the light of subsequent disclosures.

Notice has been called earlier to the fact that, as revealed in 1 Peter 1:10–11, the prophets of old could not discover the time element which would intervene between the sufferings of Christ and the glory that should follow. Unavoidably,

this was due to the truth that the present age was a divine secret, or mystery (Matt. 13:11; Eph. 3:1–6), not revealed in the Old Testament. Clear evidence that the divine purpose in this age was purposely withheld is found in many Scriptures. Three of these may be noted:

Isaiah 61:1–3. “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, 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, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

This passage, it will be remembered, is the text selected by Christ for His reading in the synagogue at Nazareth (Luke 4:18–19), and He read only down to and including the words “to proclaim the acceptable year of the LORD,” which phrase, as reported in the English text of Isaiah, is separated from that which follows by no more than a comma. That which follows in the context, however, evidently belongs to the second advent. He could say of that which He read, “This day is this scripture fulfilled in your ears” (Luke 4:21); but in no sense has that portion of Isaiah’s prediction which He did not read ever been fulfilled.

Malachi 3:1. “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, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

The first clauses of this passage are clearly of the coming of John the Baptist and therefore related to the first advent (cf. Matt. 11:10; Mark 1:2; Luke 7:27), but the remainder—continuing to verse 6—is of the second advent.

Luke 1:30–33. “And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and 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.”

Even the angel Gabriel is not permitted—and as late in time as the birth of Christ—to disclose to Mary the fact of two advents; yet those advents are clearly discerned now. The Savior was named *Jesus*, He was great, and He was called

the Son of the Highest; but the taking of the throne of His father David and His reigning over the house of Jacob forever await His return. The two advents should be considered separately as each presents a specific and extended highway of prophecy.

1. THE FIRST ADVENT. In those Scriptures which anticipate His physical birth the first advent of Christ is seen. A virgin was to conceive and bear a Son who would be Immanuel (Isa. 7:14); a child would be born who is the mighty God, and upon whom the government would rest (Isa. 9:6–7); that child would be born in Bethlehem (Mic. 5:2); and the entire line of the seed from Adam to Christ was an expectation of the physical birth and first advent of the Redeemer. Every sacrifice of the Old Testament announces in type the first advent and its specific purpose as something to be realized in the death and resurrection of the Son of God. The great predictions which set forth His death (Gen. 3:15; Ps. 22:1–21; Isa. 52:13–53:12), likewise His resurrection (Ps. 16:1–11; 22:22–31; 118:22–24), speak of His first advent.

Prediction which looks on to the first advent is not difficult to identify since it articulates so perfectly with history. Upwards of three hundred separate prophecies have been identified which belong to the first advent, and these, without exception, follow the plan of a literal fulfillment. It is, therefore, reasonable to expect that the yet future second advent program—far greater in extent—will be fulfilled after the same manner. Especially is this a natural conclusion since, as foreseen in the Old Testament, the features which make up the two advents are combined into one story. To introduce a literal fulfillment for those items which forecast the first advent—and such an interpretation cannot be avoided—with a spiritualizing conception of the features which preview the second advent is nothing short of violence to the Sacred Text.

The highway of the first advent may be traced thus: Genesis 3:15; 12:3; 17:19; 24:60; 28:14; 49:10; 2 Samuel 7:16; Psalms 2:2; 16:10; 22:1–18; Isaiah 7:13–14; 9:6; 28:16; 42:1–7; 49:1–6; 50:4–7; 52:13–53:12; 61:1; Daniel 9:25–26; Hosea 2:23; Micah 5:2; Haggai 2:7; Zechariah 9:9; 11:11–13; 13:7; Malachi 3:1–2; Matthew 1:1, 23; 2:1–6; 4:15–16; 12:18–21; 21:1–5, 42; 26:31; 27:9–10, 34–35, 50; 28:5–6; Acts 1:9.

2. THE SECOND ADVENT. Here, again, it is important to observe that, as before indicated, there is no separate treatment of either advent in the Old Testament, though the events related to each are never confused. There is no identification of one as removed in point of time from the other. As in the Second Psalm, the

Messiah is first seen before the nations and their kings as One to be rejected, which attitude belongs to the first advent and those relationships which grew out of it. Later, and as indicated in verses 6–9, He takes His throne and becomes the conquering Monarch of the whole earth. The remainder of the Psalm reverts to the first advent relationship wherein kings and rulers are admonished to make peace with the Son *before* His wrath is kindled but a little. From the first Messianic prophecy of Genesis on to the time of His official rejection by Israel, which rejection was enacted by His crucifixion, the two advents must be distinguished wholly by the character of the events ascribed to each. This distinction, regardless of how perplexing it was to the prophets of old to whom both advents were yet future, is not difficult even when the events of the two advents are run together in one context, since the first is that which has been fulfilled and the second is future. This added light of the New Testament is such that men are without excuse in this age if they do not distinguish these two great divisions of prophecy.

The two advents are implied in each of the two great covenants—the Abrahamic and the Davidic. In both there is the promise of a lineage and the birth of a son. In the case of Abraham, the birth of a son is to the end that there may be a seed both physical (Gen. 13:16) and spiritual (Gen. 15:5)—the latter is such by virtue of the death of Christ in His first advent. To David the birth of a son was to the end that there might not fail one to sit on David’s throne forever (Jer. 33:17).

The Bible teaches that the Lord Jesus Christ will return to this earth (Zech. 14:4), personally (Rev. 19:11–16; Matt. 25:31), and in the clouds of heaven (Matt. 24:30; Acts 1:11; Rev. 1:7). It should not be difficult to believe the testimony of these Scriptures, since God has promised it and since He who went on the clouds of heaven had already spent forty days on the earth in His glorified, resurrection body.

The general theme concerning the return of Christ has the unique distinction of being the first prophecy uttered by man (Jude 1:14–15) and the last message from the ascended Christ as well as being the last word of the Bible (Rev. 22:20–21). Likewise, the theme of the second coming of Christ is unique because of the fact that it occupies a larger part of the text of the Scriptures than any other doctrine, and it is the outstanding theme of prophecy in both the Old and New Testaments. In fact, all other prophecy largely contributes to the one great end of the complete setting forth of this crowning event—the second coming of Christ. The highway of prophecy concerning the second advent follows a line of at least

forty-four major predictions, beginning with the first direct mention of it in Deuteronomy 30:3 and continuing to its last word, which is the last promise in the Bible. This list of passages, which is entered below, does not include those Scriptures which set forth the coming of Christ to take the Church, His Bride, unto Himself, which Scriptures are not any part of His glorious appearing, or second advent.

According to that which is anticipated in the vast body of prediction, at least seven distinct achievements are consummated in the second advent:

(a) Christ Himself returns as He went, in the clouds of heaven and with power and great glory.

(b) Christ takes the throne of His father David, which is the throne of His glory, and reigns forever.

(c) Christ comes, not to a converted world, but to the earth in rebellion against Jehovah and against His Messiah, and conquers it by the might of His own infinite power.

(d) At Christ's coming, judgment will fall upon Israel, upon the nations, upon Satan, and upon the man of sin.

(e) Christ's coming is accompanied with the convulsion of nature and accomplishes her release from the curse.

(f) Christ's coming provokes Israel's long-predicted repentance and brings to her salvation.

(g) At His coming Christ establishes His kingdom of righteousness and peace, with converted Israel regathered to their own land, united and blessed under "their king," and Gentiles, as a subordinate people, sharing in that kingdom.

Whatever course the casual reader may pursue, the student is enjoined to study this entire body of Scripture with attention. Unnumbered secondary references to this stupendous event are not included in this list. The major passages are: Deuteronomy 30:3; Psalms 2:1-9; 24:1-10; 50:1-5; 96:10-13; 110:1; Isaiah 9:7; 11:10-12; 63:1-6; Jeremiah 23:5-6; Ezekiel 37:21-22; Daniel 2:44-45; 7:13-14; Hosea 3:4-5; Micah 4:7; Zechariah 2:10-12; 6:12-13; 12:10; 13:6; Matthew 19:28; 23:39; 24:27-31; 25:6, 31-46; Mark 13:24-27; Luke 12:35-40; 17:24-36; 18:8; 21:25-28; 24:25-26; Acts 1:10-11; 15:16-18; Romans 11:25-26; 2 Thessalonians 2:8; 1 Timothy 6:14-15; James 5:7-8; 2 Peter 3:3-4; Jude 1:14-15; Revelation 1:7-8; 2:25-28; 16:15; 19:11-21; 20:4-6; 22:20.

A profitable and almost interminable study is suggested when the details of the two advents are set over against each other. As a mere intimation regarding

this investigation, it may be noted that (1) in His first advent Christ came as a Redeemer from sin, which purpose demanded His death, His resurrection, and His present ministry in heaven; in His second advent He comes “apart from sin” unto the consummation of salvation for the Church (1 Pet. 1:5) and unto the inauguration of salvation for Israel (Rom. 11:26–27). (2) In His first advent Christ came “meek and lowly” with respect to birth, life, and death; in His second advent He comes with power and great glory. (3) In His first advent He was rejected of men; but in His second advent He as King of kings and Lord of lords is the judge and ruler of men. (4) In His first advent Christ provided salvation for individual Jews and Gentiles; in His second advent He comes to judge both Jews and Gentiles. (5) In His first advent Christ merely judged (Col. 2:15) and resisted Satan; but in His second advent He binds Satan and conquers the forces of evil (cf. 1 Cor. 15:25–28).

In a contributed article to *The Sunday School Times*, Dec. 6, 1941, Frederick G. Taylor, D.D.S., writes convincingly on the two advents. A portion of this thesis is introduced here:

In Revelation 19:10, we read, “The testimony of Jesus is the spirit of prophecy,” and we take this to mean that bearing witness unto Him and concerning Him was the special function and mission of all the prophets and all the prophecies. Upon careful examination of the Old Testament Scriptures, we find ourselves confronted with two distinct, separate, and contrasting lines of prophecy. In the first line, the prophets foretold a Messiah who would make His appearance in the world as the “seed” of the woman. According to Isaiah, He was to be born of a virgin (Isa. 7:14). The prophet Micah wrote that His birthplace would be Bethlehem of Judah (Mic. 5:2). It was predicted that He would grow up “as a tender plant,” having neither “form nor comeliness” nor “beauty” such as would naturally attract men to Him, but that He would be “despised and rejected of men; a man of sorrows, and acquainted with grief”; that He would be “wounded for our transgressions,” and that there would be “laid on him the iniquity of us all” (Isa. 53:2–6). Holy men of God, who wrote as they were borne along by the Holy Spirit, declared that it would be Jehovah’s pleasure “to bruise him” and “put him to grief” and “make his soul an offering for sin” (v. 10). The prophets foretold that He would be betrayed by His “own familiar friend” (Psa. 41:9) and be sold for “thirty pieces of silver” (Zech. 11:12, 13); that he would be subjected to “shame and spitting” (Isa. 50:6); that His garments would be parted among His enemies, and for His vesture they would cast lots (Psa. 22:18). According to the prophets, His hands and feet were to be pierced (Psa. 22:16), while death by crucifixion is clearly foretold in Psalm 22. He was to suffer with malefactors, but “his grave” was to be “with the rich in his death” (Isa. 53:9). The prophets emphasized the fact that His soul was not to be left in Sheol, neither would His body be allowed to undergo corruption (Psa. 16:10). On the contrary, He was to be raised from the dead, and, finally, prophecy declares that when raised He would ascend “on high” where He would receive “gifts for men” (Psa. 68:18).

Over against this first line of prophecies, the Bible sets a second and much larger group of prophecies, written by the same “holy men of God” and relating to the same blessed Person. In this second group, Christ is portrayed in His kingly character as “the Lion of the tribe of Juda”; as the mighty King who will one day break the nations “with a rod of iron” and “dash them in pieces like a potter’s vessel” (Psa. 2:9). Concerning His coming we read, “Behold, one like the Son of man

came with the clouds of heaven, ... and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him” (Dan. 7:13, 14; see also Acts 1:9, 11). The particular time when He will make His appearance is characterized by the prophets as “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” (Zeph. 1:15; see also Matt. 24:21, 22).

In such a time as this, there will be ten kingdoms ruled by ten kings who are to give their power to one superman who for a season is to exercise world dictatorship (Dan. 7), “Behold, in those days, and in that time, ... I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations” (Joel 3:1, 2, R.V.). Then shall sound forth God’s challenge: “Proclaim ye this among the nations; prepare war; stir 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. Haste ye, and come, all ye nations round about, and gather yourselves together” (Joel 3:9–11, R.V.). This is the hour when “Jehovah will be a refuge unto his people, and a stronghold to the children of Israel” (Joel 3:16, R.V.). “The lofty looks of man shall be humbled, ... and the Lord alone shall be exalted in that day” (Isa. 2:11). When this mighty Conqueror descends through the clouds to earth, “His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east” (Zech. 14:4). The nailprints will still be in His hands and they, the Jews, “shall look upon ... [Him] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech. 12:10). After that, “The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one” (Zech. 14:9).

Then shall they “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” (Isa. 2:4). “But they shall sit every man under his vine and under his fig tree; and none shall make them afraid” (Mic. 4:4). “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree” (Isa. 55:13). “For the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9). “With righteousness shall he judge the poor” (Isa. 11:4). “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” (Zech. 14:16).

But how can these two contrasting and seemingly opposing lines of Old Testament prophecy be reconciled? The answer is simple. The prophecies of the first group were literally and minutely fulfilled at Christ’s first advent 1,900 years ago. The prophecies of the second group will have the same minute and literal fulfillment at His second advent. Here then is the true balm for aching hearts today. Before the happenings of that awful judgment connected with the visible appearing of Christ at His second advent, the “bride” of Christ (meaning all true believers) will be “caught up” and away to be forever with the Lord (1 Thess. 4:17). “Wherefore comfort one another with these words,” writes the Apostle Paul (1 Thess. 4:18). “Be patient therefore, brethren, unto the coming of the Lord ... stablish your hearts: for the coming of the Lord draweth nigh,” says James (Jas. 5:7, 8). And the Lord Himself saith, “Surely I come quickly,” while the heart of John echoes back, “Amen. Even so, come, Lord Jesus” (Rev. 22:20).—P. 990

Chapter XVII

PROPHECY CONCERNING ISRAEL'S COVENANTS

INABILITY ON THE PART of believers to comprehend the prophetic Scriptures may be traced almost without exception to some misunderstanding of an essential truth or to the failure to realize its practical force and value. In this respect, the majority who are unable to follow the great divine predictions are hindered primarily by their negligence in giving to the nation Israel the place and importance which God in His sovereignty has assigned to that nation. This dereliction is the cause of most of the confusion of mind relative to prophetic themes. The sovereign election of the one nation, Israel—sometimes styled “his elect” (cf. Matt. 24:22, 24, 31)—is a revealed fact which the Gentile nations seem unable to realize. It is, however, the attitude of Gentile nations toward God’s elect nation which forms the basis on which the destiny of nations is determined (Matt. 25:31–46). The election of Israel is continually emphasized throughout the Scriptures. Moses said, “For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (Deut. 7:6–8); “For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Deut. 14:2). Jehovah has loved Israel with an everlasting love (Jer. 31:3), and concerning that people His gifts and calling are without repentance (Rom. 11:29). In accordance with this eternal purpose, they are to be regathered, restored, and preserved forever (cf. Isa. 66:22; Jer. 31:36–37; Matt. 24:34). When it is once comprehended that God has an elect nation to whom He has made irrevocable covenants, which covenants are eternal in character, there will be a readiness of mind to follow the divine plan for this people through time and into eternity. Another means to clarification of mind is found in the separation in one’s thinking of the Jews, the Gentiles, and the Church of God (1 Cor. 10:32; cf. Eph. 2:11 and Col. 2:11). These three classes of humanity are to be traced from their beginnings on through time and into eternity. Apart from the calling

of individual Jews and individual Gentiles out from their original estate to form the Church, these groups never lose their identity, nor are they merged into something else. Israel has never been the Church, is not the Church now, nor will she ever be the Church. A form of Covenant Theology which would thread all of Jehovah's purposes and undertakings upon His one attribute of grace could hardly avoid confusion of mind in matters related to His varied objectives. Covenant Theology, in consistency with its man-made premise, asserts its inventions respecting an Old Testament church, which, it is claimed, is an integral part of the New Testament Church and on the ground that, since God's grace is one unchanging attribute, its accomplishments must be the realization of one standardized ideal. The Covenant theory does retain Israel as such to the time of Christ's death. The Church is thought to be a spiritual remnant within Israel to whom all Old Testament blessings are granted and the nation as such is allowed to inherit the cursings.

Relative to the identity of Israel, Dr. C. I. Scofield declares:

Genesis 11. and 12. mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deut. 6:4; Isa. 43:10–12); to illustrate the blessedness of serving the true God (Deut. 33:26–29); to receive and preserve the divine revelations (Rom. 3:1, 2; Deut. 4:5–8); and to produce the Messiah (Gen. 3:15; 21:12; 28:10, 14; 49:10; 2 Sam. 7:16, 17; Isa. 4:3, 4; Mt. 1:1). The reader of Scripture should hold firmly in mind: (1) that from Gen. 12. to Mt. 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g. Gen. 12:3; Isa. 2:2, 4; 5:26; 9:1, 2; 11:10–12; 42:1–6; 49:6, 12; 52:15; 54:3; 55:5; 60:3, 5, 11–16; 61:6, 9; 62:2; 66:12, 18, 19; Jer. 16:19; Joel 3:9, 10; Mal. 1:11; Rom. 9., 10., 11.; Gal. 3:8–14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Rom. 1:21–32, and its moral accountability in Rom. 2:1–16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse" (Rom. 3:19, 20; 7:9, 10; 2 Cor. 3:7; Gal. 3:10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3:18, 19, 36; 15:22–24; 16:9; 1 John 5:9–12).—*Scofield Reference Bible*, p. 19

This people are sometimes designated *Jews*, which relates them to one of their ancestors, Judah; sometimes *Jacob*, by which title they are seen as the entire posterity of their common ancestor, Jacob; and sometimes *Israel*. This last-named cognomen is always employed when a spiritual group within the whole nation is to be indicated (cf. Isa. 9:8); however, this appellation may be used for

the entire offspring of Jacob. Sometimes it is employed as a recognition of the ten tribes who went out under Jeroboam—the northern kingdom, Ephraim with Samaria its capital. The ten tribes were taken into exile in 722 B.C., and from that exile the majority have not returned. They are also known as “the outcasts of Israel,” who are thus distinguished from “the dispersed of Judah.” The ten tribes will yet be accounted for and the entire nation will be reunited (Isa. 11:11–13; Jer. 23:5–8; Ezek. 37:11–24). It is evident that the people are to come into divine judgments and many will be “purged out” (Ezek. 20:37–38), and “so all Israel [that portion accepted of God] shall be saved” (Rom. 11:26–27). The fact that the Bible recognizes an Israel within the nation itself—sometimes termed “the remnant”—has been seized upon by Covenant theologians as a ground for their contention that the Church is the true Israel of the Old Testament. The Sacred Text hardly sustains this idea. It is true that Gentiles become children of Abraham in the sense that they are born of God on the principle of Abrahamic faith (Gen. 15:6; Rom. 4:12); but salvation by faith does not introduce a Gentile into the Jewish nation, though, in this age, it does introduce a Jew or a Gentile into the Church. The essential distinction between the nation and a true Israel within that nation was declared by Christ when He said to the Jews, “I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham” (John 8:37–39). In this declaration Christ admits that the Jews are Abraham’s seed; but, on the other hand, “if ye were Abraham’s children, ye would do the works of Abraham.” The Apostle is evidently referring to the true Israel, who are saved as Gentiles are saved, when he said, “And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God” (Gal. 6:16).

The Jewish nation is the center of all things related to the earth. The Church is foreign to the earth and related to it only as a witnessing people. They are strangers and pilgrims, ambassadors whose citizenship is in heaven. Moses declared, “When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel” (Deut. 32:8). This great statement places Israel as the center of all divine purposes for the earth. Jehovah may chasten His people and even use the nations to that end, but invariably judgment falls on those who afflict Israel and simply because they do it maliciously nonetheless. “I

will ... curse him that curseth thee” (Gen. 12:3) has never failed in its fulfillment, nor will it fail to the end of human history on the earth.

The highway of Israel’s covenants will be pursued along two lines: (1) the four major covenants involved and (2) the seven features.

I. The Four Major Covenants

The major covenants which Jehovah has made with His elect nation are four: (1) the covenant made with Abraham, (2) the covenant given through Moses, (3) the covenant made with David, and (4) the new covenant yet to be made in the Messianic kingdom.

1. THE COVENANT MADE WITH ABRAHAM. In its entirety, the Abrahamic covenant (cf. Gen. 12:1–3; 13:14–17; 15:4–21; 17:1–8; 22:17–18) includes various features and is unconditional in every part of it, being that alone which Jehovah declares He will do for and through Abraham. Being unconditional, it cannot be broken by man. The covenant is restated to Isaac (Gen. 26:3–5), and to Jacob (Gen. 35:10–12), but is always said to be fulfilled for Abraham’s sake. This covenant reaches on to eternity, being everlasting in its duration. The features of this covenant are:

(a) “I will make of thee a great nation,” which feature is fulfilled in the posterity of Ishmael, of Isaac, and in Abraham’s spiritual seed.

(b) “I will bless thee,” which is fulfilled in both earthly and heavenly riches.

(c) “I will make thy name great,” and no name is more honored, outside that of Christ’s, than Abraham’s.

(d) “Thou shalt be a blessing.” This blessing extends to Abraham’s physical seed through Isaac and Jacob and to the Gentiles (Gal. 3:13–14).

(e) “I will bless them that bless thee, and curse him that curseth thee,” which, as before observed, is the abiding divine principle in connection with Israel upon which God deals with Gentile nations as such (Deut. 30:7; Isa. 14:1–2; Zech. 14:1–3; Matt. 25:31–46).

(f) “In thee shall all the families of the earth be blessed,” which promise looks on to the Seed, Christ, and contemplates all that Christ is or ever will be to the whole earth.

(g) “I will give unto thee the land ...,” which territory far exceeds that occupied by Israel when they came out of Egypt. The extent of the land is “from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:18).

2. THE COVENANT GIVEN THROUGH MOSES. The law covenant came by Moses (John 1:17; Ex. 20:1–31:18), and was given by Jehovah as a conditional blessing to those who kept the Mosaic Law. It was made at Sinai where Jehovah said, “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:5–6). Both the blessings and curses related to this covenant are stated in detail in Deuteronomy 28:1–68. This covenant is a rule of life addressed to a people who are in covenant relation to God by physical birth. This life-governing covenant, being conditional, has been broken by men and will be superseded by the new covenant—yet to be considered.

3. THE COVENANT MADE WITH DAVID. The covenant made with David (2 Sam. 7:11–16), like the covenant made with Abraham, is unconditional and everlasting in its duration. It guarantees (1) an unfailing house or line of David’s sons—a king without cessation to sit on David’s throne (The necessity of chastisement may cause the throne itself to be unoccupied; but there shall never lack one whose right it is to sit on that throne—2 Sam. 7:14–15; Ps. 89:30–33; Jer. 33:17. The covenant can never—on the oath of Jehovah—be abrogated.); (2) a throne, the earthly throne of David to continue forever; and (3) a kingdom forever.

4. THE NEW COVENANT YET TO BE MADE IN THE MESSIANIC KINGDOM. The old, life-governing covenant made when Jehovah took Israel by the hand to bring them out of Egypt was broken, though Jehovah was as a husband to that nation. Upon entering their kingdom, He will make a new covenant with the nation which will govern their life in the kingdom (Jer. 31:31–34).

These four covenants have received this brief treatment at this point in view of the fact that the features which they embody are to be considered more at length under a general sevenfold division of prophecy herewith, namely, (1) a nation forever, (2) a land forever, (3) a King forever, (4) a throne forever, (5) a kingdom forever, (6) a new covenant, and (7) abiding blessings.

II. Seven Features

The division of Israel’s varied and manifold benefits into seven general divisions will serve as a means whereby these divine benefactions may be more generally classified. Appeal is addressed to the student to observe the literal and

physical character of these predictions, and how impossible it is within the bounds of reason to give these prophecies a spiritual interpretation. The first wrong turn in the road which traces Israel's coming glories is the willingness to misinterpret the meaning of the words employed, and beyond that error is the more pernicious method of ignoring these Scriptures altogether. The whole field of complexity has by many been found to disappear when terms are taken in their normal, grammatical, and natural meaning—Israel is not the Church now, nor is the kingdom the Church; Zion is Jerusalem and not heaven; and the throne of David is precisely what David believed it to be, an earthly institution which has never been, nor will it ever be, in heaven.

1. A NATION FOREVER. Without reference at this point to the divine dealing with individuals within the Israelitish nation, a positive doctrine will be seen to obtain in the Word of God which asserts, without human conditions to modify it, that God's sacred, elect nation will be preserved as such forever. Thus they are projected far beyond the thousand-year kingdom and into eternity to come. As their covenants respecting the land are everlasting, it follows, also, that this people as a nation must inherit and inhabit the new earth that is to be (Isa. 65:17; 66:22; Heb. 1:10–12; 2 Pet. 3:4–14; Rev. 20:11; 21:1). The abiding character of this nation is declared in certain Scriptures: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 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" (Gen. 17:7–8); "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" (Isa. 66:22); "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. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD" (Jer. 31:35–37).

A preservation of this nation throughout this age of her scattering was promised by Christ as recorded in Matthew 24:34, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Here the word γενεά,

translated *generation*, must—since none of the events named in the foregoing prophecy have yet transpired—be given its primary meaning of *race, kind, family, stock, breed*. The nation will be preserved forever, else language fails to express thought. It matters nothing whether modern Jews and modern preachers assert that God has cast off His earthly people. The answer to the question in Romans 11:1 “Hath God cast away his people?” is dogmatically answered by inspiration, “God forbid.” The entire eleventh chapter of Romans is devoted to proofs that Israel will never be cast off, but rather be restored to her covenanted blessings. Dr. C. I. Scofield has outlined this chapter in his *Reference Bible*: “That Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant (v. 1). (2) The doctrine of the remnant proves it (vs. 2–6). (3) The present national unbelief was foreseen (vs. 7–10). (4) Israel’s unbelief is the Gentile opportunity (vs. 11–25). (5) Israel is judicially broken off from the good olive tree, Christ (vs. 17–22). (6) They are to be grafted in again (vs. 23, 24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs. 25–29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15:5, 6; Gal. 3:29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15:18, *note*); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God” (p. 1204).

The entire revelation of the truth of God’s elective choice of one nation and the eternal love which prompted it are involved in this theme. The words of Moses clearly declare these stupendous facts—an election of a nation which is based on no other reason than Jehovah’s love for that people. Moses wrote: “For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (Deut. 7:6–8). That Jehovah loves Israel with “an everlasting love” is assured in Jeremiah 31:3. An everlasting love includes a love from all eternity past and extends on into eternity to come. This nation is thus loved in spite of their evil and multiplied rejections of Jehovah. That everlasting love will yet prevail and this unworthy people will inherit all that Jehovah has determined. As

in all divine election, there can be no grounding of God's actions upon a supposed worthiness of men. What God does in realizing His elective purpose is due to His love. It satisfies Him in Himself. An eternal love calls for an eternal reality which answers all its claims.

2. A LAND FOREVER. What is usually termed the *Palestinian Covenant* is the oft-repeated declaration by Jehovah, wholly unconditional, that the land which was promised to Abraham—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18)—would be Abraham's possession forever. It is thus deeded to Abraham personally and becomes the legal inheritance of his posterity. On what other ground could it be styled "the promised land"?

In Deuteronomy, chapters 28–30, Jehovah records what is rightfully termed the Palestinian Covenant. This, as has been seen, is preannounced in the Abrahamic Covenant. The Palestinian Covenant is in several parts:

a. The Nation "Plucked from Off" The Land for Its Unfaithfulness. Prophecy respecting Israel's tenure of the land anticipates three distinct dispossessions of the land (cf. Gen. 15:13–14, 16; Jer. 25:11–12; Deut. 28:63–68 with 30:1–3), and three restorations (cf. Gen. 15:14 with Josh. 1:2–7; Dan. 9:2 with Jer. 25:11–12; Deut. 30:3; Jer. 23:5–8; Ezek. 37:21–25; Acts 15:14–17). The three dispossessions have been fulfilled, so also the first and second restorations. The final restoration for which the nation waits is yet future.

b. A Future Repentance of Israel. The final repentance of Israel is anticipated throughout the Bible. This should be distinguished from their sufferings which are agelong and which do not lead them to repentance. Deuteronomy 28:63–68 foresees their sufferings while 30:1–3 foresees their repentance. They are described as a mourning people, which experience will be theirs when they recognize their true Messiah at the time of His return (cf. Isa. 61:2–3; Zech. 12:10; Matt. 5:4; 24:30). The call to this national repentance was the very essence of the Forerunner's message, and the same theme—"Repent: for the kingdom of heaven is at hand"—was presented by Christ and His disciples. In their attitude of rejection, they neither repented nor did they receive their King. However, prediction anticipates a national turning to Messiah and a glad reception of Him, which prediction must yet be fulfilled.

c. The Return of Messiah. Specifically, the final possession of the land is, in Scripture, dated to occur at the second coming of Christ. Describing Israel's final return to her land, Moses wrote: "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 outmost 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” (Deut. 30:3–6). Thus it is asserted that Jehovah will Himself place Israel in their land and at the time of His “return.” Naturally, a return implies a previous presence. The same reference to Christ’s return and the accompanying events is recorded in Acts 15:16–17, “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.” To this may be added the testimony of the extended passage—Amos 9:9–15.

d. Israel’s Restoration to the Land. Many times, indeed, has the Holy Spirit declared the truth that Israel will return to their own land. This event thus becomes one of the major themes of prophecy. In Deuteronomy 30:5, cited above, there is a declaration that this nation will be brought into the land which their fathers possessed; but, according to this context, this will occur after they have been “scattered” among all the peoples of the earth, as now they are, and they will be restored, as has been observed, when the Lord returns. Isaiah prophesies, “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” (11:11–12). This second gathering of Israel, as described by Isaiah, is in contrast with or succession to the removal of that people from Egypt when they entered the land under Joshua. The manifestation of divine power demonstrated in the placing of Israel in her land the last time will far exceed the manifestation of power which accompanied their removal from Egypt and placing in the land under Joshua. Of this contrast Jeremiah writes: “Behold, the days come, saith the LORD, that 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 OUR RIGHTEOUSNESS. 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” (23:5–8). Here again, it will be noted, this great event when Israel is restored will be in connection with the second advent and the time when Christ comes to reign. Of surpassing interest is Christ’s own description of Israel’s regathering. He states that it will be accomplished by angelic ministration and in relation to His second coming. He said, “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: 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. 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” (Matt. 24:29–31). Here, as throughout this entire Olivet discourse the “elect” is Israel. Failure to recognize that there are two elections—Israel the nation and the Church as individuals—has encouraged some to believe that, since—as in Matthew 24:21–22—there is an elect company seen in the tribulation, the Church will be in the tribulation. The words of Moses, as found in Deuteronomy 4:25–40 are clear about Israel’s sin, their scattering, the termination of their national center, the tribulation, their repentance, and the final blessing in the realization of their covenants through the faithfulness of Jehovah (cf. Ezek. 37:21–28).

No title deed of human construction could be more explicit than Jehovah’s promise to Abraham regarding the land. Accordingly it is written: “from the river of Egypt unto the great river, the river Euphrates”; “unto thy seed will I give this land”; “I will give it unto thee”; “to give thee this land to inherit”; “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”; “unto thee, and unto thy seed, I will give all these countries”; “the land whereon thou liest, to thee will I give it, and to thy seed”; “the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.” Isaac spoke of this covenant when he sent Jacob to Laban (Gen. 28:1–4), “And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest

be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham” (vss. 3–4). Language could not serve in any legal transfer if this covenant does not stand.

One objection raised against the literal possession of the land is that, since it was given to Abraham, Isaac, and Jacob, as well also to their seed, these must be resurrected and through resurrection come to the realization of this covenant. Thus is introduced the theme of Israel’s resurrection and the place they will occupy after they are raised. To this problem attention will be directed later.

e. Israel’s Conversion as a Nation. Of all the multiplied references in the Scriptures to Israel’s final regathering, hardly one omits the added truth that, at that time, the nation will be brought into right relations with Jehovah. As a background to this, it should be remembered that this nation is redeemed and in covenant relation to Jehovah. To them He not only gave His Word, but also the sacrifices by which they might be restored constantly to right relations with Him. Their sin and rejection of God is of such a nature that infinite grace alone can bring them again to unbroken fellowship with their God. Here another distinction arises between the two divine elections. Of the election of the Church which is individual, not one could ever be lost. On the other hand, the elect nation will be purged and out of them will be removed all that offend. Zechariah speaks (13:8–9) of but one-third as brought through the fire and refined, while two-thirds will be cut off and die. The major passages which define Israel’s judgments are: Ezekiel 20:33–44, Malachi 3:1–6, and Matthew 24:37–25:30. Their Messiah is their Judge and such when He comes again. The portion of Israel which will be refined and purified will be saved, and that restricted company constitutes “all Israel” as designated in Romans 11:26–27. This passage reads: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” It is significant that Israelites of the old order looked upon eternal life as an *inheritance* rather than a present possession (cf. Matt. 7:13–14; Luke 10:25–28; 18:18–22).

An even more important distinction must be observed, namely, that the present age is a grand exception to all other ages both for Jews and Gentiles. To them alike the Gospel is to be preached and, without reference to any former estate or promises, these people are confronted with the glory of heavenly realities. All of Jewish advantage and Gentile disadvantage is set aside to the end that the heavenly purpose may be accomplished. The world situation that will

obtain in the coming tribulation is not a concatenation, or sequence, or development growing out of the present age; it rather is joined directly to the Mosaic age which closed with the death of Christ. This, apparently, is why the Roman empire—the iron kingdom—must be revived and complete that predicted of it (cf. Dan. 2:40–45; 7:7–14). Whatever the history of the Christian era may record for the benefit of a future age, from a religious, political, or racial viewpoint, it will be as though the present age had never existed. When this age is completely written out of the order of earthly history, it is seen that the tribulation follows directly upon the death of Christ. Israel receive at once their request, “His blood be on us, and on our children,” the King returns, Gentiles are judged, and the wrath of God falls upon a Christ-rejecting world. Certainly, under this consideration of world history in its continuity there is no Church to enter the tribulation. She is as foreign to that which follows her history on the earth as she was to that which preceded. There is great force added to the whole program of Israel’s regathering, repentance, restoration, salvation, and realization of her covenants, when, by the proper elimination of the present age, these are seen to follow directly upon the rejection of their King. The present age has been a testing of the nation Israel and a demonstration of Jehovah’s power and purpose to preserve them unto their coming glory; but nothing has been added or fulfilled in this age of all that pertains to Israel’s own relation to her God.

The central passage bearing upon Israel’s future conversion is Romans 11:26–27. To this may be added Deuteronomy 30:4–8; Psalm 80:3, 7, 17–19; Isaiah 66:8; Jeremiah 23:5–6; Ezekiel 11:19–20. The manner of life which Israel will live in their kingdom age speaks definitely of a change of heart for all of them “from the least of them unto the greatest of them.” That manner of life is described in Deuteronomy 30:4–8; Jeremiah 31:31–34; Matthew 5:1–7:29.

f. Judgment on Israel’s Oppressors. Anticipation of the judgments that are to fall upon Israel’s oppressors began with an announcement at the very beginning of the history of that people. God said to Abraham, “I will curse him that curseth thee” (Gen. 12:3). History verifies this to the present hour, whether it be drawn from that which is termed *sacred* or *profane*. However, the declaration about judgments upon Israel’s enemies finds its full expression only when the nations one day stand before Christ’s glorious throne and He declares unto them on His left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). This issue is one respecting the treatment of Israel whom Christ identifies as “my brethren.” The question is: Who among the

Gentiles are accounted worthy of entrance into Israel's kingdom? To Gentiles who in this peculiar age of divine relationships have built up a notion of superiority and by so much have ignored the Word of God, this prediction is not pleasing. Nevertheless, it is written, "And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve ..." (Isa. 14:2-3); "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:10-12).

g. The Nation Will Be Blessed Then. Much of the truth regarding Israel's future blessings has been contemplated earlier. The particular point in view here is the fact that all her blessings, her riches both temporal and spiritual, become her portion when she enters the land. This is the heart of Old Testament prediction. Israel can never be blessed apart from her land (cf. Ps. 72:1-20; Isa. 60:1-22; 62:1-12; 65:17-25; 66:10-14; Ezek. 37:21-28).

3. A KING FOREVER. Beyond what has been written on this theme, it will suffice to say that the covenant with David provided an unending occupancy of David's throne. His throne is established forever (2 Sam. 7:16), His seed shall endure forever (Ps. 89:36), and David shall never lack for one to sit upon his throne (Jer. 33:17). The line of kings was continued through five hundred years; after that there was in each generation one entitled to sit upon that throne. In His day, Christ was the rightful heir to that throne and He, from that time on and forever, fulfills the promise to David.

4. A THRONE FOREVER. In addition to the initial covenant with David, three other passages announce the eternal character of David's throne: "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. 89:36-37); "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 for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:6–7); “And, behold, thou shalt conceive in thy womb, and bring forth a son, and 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” (Luke 1:31–32). Here the observation may be made that David himself believed this promise was of an earthly throne, which would not be located in heaven then or ever. It would be difficult to begin, as one so inclined must do, with David’s own understanding or interpretation of Jehovah’s covenant with him and then, in tracing subsequent relations between Jehovah and David’s line, to find a point where the literal, earthly throne promised to David became a spiritual throne in heaven. David was not promised a heavenly, spiritual throne, and the one who contends that David’s throne is now a heavenly rule is by so much obliged to name the time and circumstances when and where so great a change has been introduced.

5. A KINGDOM FOREVER. In Scripture usage, the King, His throne, and His kingdom are inseparable. The reign of the King, however, is over a theocratic kingdom. Its Ruler will be Immanuel—“God with us” (Isa. 7:14). He will be the virgin-born, incarnate Son of God (Mic. 5:2). He will be the rightful Heir to David’s throne (Isa. 11:1–5; Jer. 23:5; Ezek. 34:23; Hos. 3:4–5). The kingdom will be heavenly in its character, since it manifests the rule of heaven over the earth and the heavenly demands (Isa. 2:4; 11:4–5; Jer. 33:14–17; Hos. 2:18). This kingdom will be in the earth (Ps. 2:8; Isa. 11:9; 42:4; Jer. 23:5; Zech. 14:9). It will be centered in Jerusalem (Isa. 2:1–3; 62:1–7; Zech. 8:20–23; Luke 21:24). This kingdom will be over regathered and converted Israel (Deut. 30:3–6; Isa. 11:11–12; 14:1–3; 60:1–22; Jer. 23:6–8; Mic. 4:6–8). Messiah’s kingdom will include Gentiles (Ps. 72:11, 17; 86:9; Isa. 45:6; Dan. 7:13–14; Mic. 4:2; Zech. 8:22; Amos 9:12). That kingdom will be established by virtue of the returning King (Deut. 30:3; Ps. 50:3–5; 96:13; Zech. 2:10–12; Mal. 3:1–4).

Since the three features—the King, His throne, and His kingdom—enter into the Davidic covenant, and these are so evidently not only literal in character but eternal also, it is well to note the impiety of those who ignore this covenant. On this George N. H. Peters remarks:

We see the fatal mistake of those systems of Biblical and Systematic Theology, which entirely ignore the Davidic covenant. The Abrahamic covenant, probably, obtains the merest mention; the Davidic is not noticed, although confirmed as strongly as language can make it; and both are

practically discarded for the most elaborate theories concerning covenants of grace (just as if there were not such—covenants made some time in the ages of eternity, etc.). The result follows, that these covenants, being more or less (especially the Davidic) deemed unessential to the development of doctrine, *a one-sided, defective system* arises, lacking unity; and, in addition, a large portion of Scripture relating to these covenants, particularly prophecy, is either passed by without incorporation, or else so spiritualized that it may somehow fit into the hypothesis. To whom are we indebted for a departure so wide from the Scriptural standard? Need we wonder, when the Bible testimony is so much ignored, that men to-day are afraid to adopt its covenanted language; that the early Patristic Theology is cast aside as too “carnal”; and that the doctrine of the Kingdom is covered with a heap of rubbish, the accumulated work of Alexandrian philosophers, monks, Popish schoolmen, mystics, etc., who could not make these covenants blend with their systems? Is it not true, that if a man were to present the Davidic covenant and the Scriptures relating to it, and the hope to the world contained in it, to almost any congregation throughout the land, he would be regarded, such is the ignorance on the subject, as foolish in his belief and as weak in his intellect? What has caused this change, and who are responsible for it? Let us repeat: it is *a fundamental defect* in any professed system of Biblical truth, when it endeavors to give an exhibit of doctrines of God and of Christ without incorporating as *living roots* those blessed, precious “covenants of promise.” Instead of erecting new foundations and building on them, we have them *already* laid and built upon in the Word.—*Theocratic Kingdom*, I, 338

6. A NEW COVENANT. Reference at this point is to the new covenant yet to be made with Israel and not to the new covenant now in force in the Church. All unconditional covenants—the Abrahamic, the Palestinian, the Davidic—since they rest on the faithfulness of God and not at all on the unfaithfulness of men, are unbreakable by men. They endure forever. However, Jehovah made a conditional covenant with Israel when He took them by the hand to lead them out of Egypt (Ex. 19:5; Deut. 29:1). That covenant related to the daily life and conduct of Israel. When Jehovah brings Israel out of the nations and into their kingdom glory, He will make a new covenant with them—not to supersede any unconditional covenant, but to supersede the law covenant which they have broken. The new covenant is described thus, “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 an 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 neighbour, 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” (Jer. 31:31–34). If note is taken of the four

blessings which this covenant promises, it will be seen that these—and vastly more—are the present possession of those who comprise the Church.

7. ABIDING BLESSINGS. Every promise found in Jehovah's covenants, including those just named in the new covenant, will constitute Israel's blessings forever. Isaiah declares, "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 an 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 an 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 upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (35:5–10). But no blessing is more far-reaching or complete than that oft-repeated assurance from Jehovah, "And I will be their God" (Jer. 31:33; Ezek. 37:27; Zech. 8:8; Rev. 21:3), and they will be His people. This promise suggests that in the Messianic kingdom Israel's relation to Jehovah will be one of unbroken fellowship such as was accorded Adam in Eden before the fall.

As before declared, when reference is made to the kingdom of heaven, the rule of God in the earth is contemplated. This is in marked contrast to the kingdom of God which includes His rule throughout the universe and over all beings who are in subjection to Him. Of necessity, there is much in common between these spheres of authority, which fact accounts for the interchange of these terms; what in Matthew is predicated of the kingdom of heaven, and he alone employs that term, is in Mark and Luke predicated of the kingdom of God. This interchange has been made the basis of a supposition that these terms are identical in their representation. The difference between these spheres of authority will not be discovered within the range of their similarities, but rather in the range of those instances in which they differ. The kingdom of heaven, since it embraces the rule of God in the earth, is subject to various modes of manifestation in Israel's history and that of the world. (1) The theocracy of the Old Testament was a form of divine rule in the earth, and hence an aspect of the kingdom of heaven. (2) The covenant with David is the kingdom of heaven in

covenant form. (3) Prophecy concerning the scope and character of the kingdom of heaven is that rule in prophetic form. (4) The announcing of that kingdom by John the Baptist (Matt. 3:1–2), by Christ (Matt. 4:17), and by His disciples (Matt. 10:5–7) was the kingdom of heaven offered. (5) The subsequent rejection and postponement of the kingdom of heaven became a phase of that kingdom. (6) The present age, though so wholly without comparison with that which went before or with that which follows, does, nevertheless, include a form of divine rule in the earth. The purpose of the present age is the realization of those features which are styled *mysteries*, that is, hitherto unrevealed divine purposes. God is now ruling in the earth to the extent that He accomplishes all that is embraced in these mysteries. This age thus becomes the kingdom of heaven in its mystery form (cf. Matt. 13:11). Certain other truths obtain at the same time, namely, that government is committed to Gentiles until their times are fulfilled (Luke 21:24), that Satan exercises a large authority over the kingdoms of this world (Matt. 4:8–9; Luke 4:5–7), that the “powers that be” are ordained of God (Rom. 13:1). In the last analysis, there is nothing in the realm of authority which is outside the permissive will of God. (7) The final form of the kingdom of heaven is that which will yet be set up in its full manifestation in the earth and in compliance with all that God has spoken. What that final form is to be is disclosed in the predictions, covenants, and promises of God and to all this, attention should be given. None would contend that the kingdom of heaven in its present or past form is free from evil elements such as are never a part of the kingdom of God. Even the very children of the kingdom are to be cast out (cf. Matt. 8:12; 24:50–51; 25:28–30), and all things which do offend will be dismissed, which relates to the present form of the kingdom of heaven. Likewise, the final form of that kingdom will not be free from things that are evil. Just here, the conditions which are to obtain in the kingdom of heaven are often confused with the conditions yet to obtain in the eternal state. With the King upon the throne there will be occasion for Him to judge against evil (Isa. 11:3–4). There will be those who revile and persecute (Matt. 5:11). In His entire millennial reign, Christ will be putting down enemies (cf. 1 Cor. 15:24–25). At the end of that age, under the influence of Satan released for a little season, there will be a revolt on the part of those who have heretofore been in outward subjection to the King (Rev. 20:1–9). But none of these features could ever find place in the kingdom of God. The presence of imperfections in the final form of the kingdom of heaven should not be allowed to obscure the glorious truth that, due to the enthroning of Christ and the binding of Satan, righteousness and peace

shall then cover the earth as the waters cover the deep.

It has been a constant disposition on the part of certain writers to invest Old Testament saints with the same positions, qualities, and standing as those which belong to the believers who comprise the Church; and there is more recently a disposition to carry the same realities which belong to the saved of this age over into the kingdom age and to Jews and Gentiles alike. All such attempts are too much the result of mere human reasoning. Such assumptions are avoided when it is recognized that to the Church alone is accorded the heavenly position and glory. Of her alone it is declared that each of her members who make up Christ's Body is made meet to be a partaker of the inheritance of the saints in light. What enters into the earthly purpose, though of knowledge-surpassing character, is to be precisely what the Scriptures, which deal with the past and future ages, declare.

It is granted that the authority of God over the earth in past ages is not directly termed *the kingdom of heaven*. Indeed, not until the present age is this term used respecting the divine authority in the earth. The contrasts between the present form of the kingdom of heaven and that which is future are numerous. It will be evident to all that the present form embraces a vast sphere of profession as well as the highest of all realities, which may be found in the true Church. It is from the present form of the kingdom of heaven that the tares are to be gathered out (Matt. 13:30), the bad fish to be thrown away (Matt. 13:48), and some of the very children of the kingdom are to be cast out (Matt. 8:12; 24:50–51; 25:12, 28–30). The kingdom of God is entered by the new birth (John 3:5), and from it none will ever be separated (Rom. 8:38–39).

Chapter XVIII

PROPHECY CONCERNING THE GENTILES

THOUGH NEGLECTED almost more than any other, the highway of prophecy concerning the Gentiles is one of the most extensive of the highways; it is as essential to a right understanding of the prophetic Scriptures as any other, and is earlier in human history with respect to its beginning than the previous one. Like other major highways which concern God's creatures, the highway respecting the Gentiles extends on into eternity to come. Only the highway of history and prophecy relative to the angels exceeds that related to the Gentiles in its vast extent.

Gentile prediction began with Noah's preview of the character and destiny of his three sons. The record declares, "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:24–27). This almost limitless prediction with its threefold division of humanity—Ham, father of an inferior and servile people, Shem with his particular relation to God, and Japheth who gathers up that which remains—belongs to another science than theology. Suffice it to say that the prediction has been, and is being, fulfilled though the human family be multiplied and though time extends into millenniums.

Of the three divisions of humanity which are given by the Apostle, namely, the Jews, the Gentiles, and the Church of God (1 Cor. 10:32), the first and third represent the two major purposes of God—the earthly purpose centered in the Jew and the heavenly purpose centered in the Church. Though they were in evidence from the beginning of human history, and though privileged as individuals to respond to the message of saving grace and be included in the Church, and though some of them are to share with Israel the unending kingdom glory, the Gentiles represent no specific and independent divine purpose; yet their distinctive identity as Gentiles is preserved and their future may be traced into eternity. These numerous predictions respecting the Gentiles are scattered throughout the Bible; but to Daniel is given the complete preview of the history of the Gentiles, beginning with the Jews' captivity and running on into the kingdom age. The period between the captivity and the second advent of Christ

is named by Him “the times of the Gentiles,” and its peculiar identification is the fact that, throughout its duration, Jerusalem will be trodden down of the Gentiles. The passage reads, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24). No mere fortuitous selection of Jerusalem as the location of this prophetic sign is made by Christ—such as might fall upon any city. The significance is to be seen in the peculiar character of Jerusalem which singles it out above all the cities of the earth. It is the national center of the chosen, eternal people. It is the city of the great King, the theme of marvelous predictions, the location of David’s eternal throne, and the center of divine government in the coming millennial kingdom. From Jerusalem shall the whole earth be governed (Isa. 2:1–3). The disclosure is made by Christ that as long as God’s purpose with Israel is in abeyance, Jerusalem will be permitted to be trodden down of the Gentiles; but when Jehovah again claims Jerusalem the Gentiles are not only to be driven from that city, but the whole Gentile period will come to its end. Gentiles have never contemplated Jerusalem as the center of their world-governments. That city means no more to them than any other city of the past. World empires have centered in Babylon, Persia, Greece, and Rome; and Rome will yet be a restored world-dominion—the continuation of that which was in existence when the present age was thrust in. Strictly speaking, this Church age is not a part or development of the Gentile times; but more of this anon.

Though the times of the Gentiles had actually begun, Daniel was, in his long lifetime, given to experience three far-reaching visions of those times. Apart from certain warnings which had been given, the future to the instructed Jew consisted in the continued progress of events leading to the realization of all his earthly glory as anticipated in his covenants and promises; therefore, apart from a distinct divine revelation, the intrusion of a Gentile period could create only perplexity. In Gentile times the question must be answered of what has become of the revealed divine program respecting Israel and the whole world through that people. The question is not answered by the implication that God has changed His mind respecting Israel. His covenants, being unconditional and everlasting, are immutable. However, divine right to delay their fulfillment in the interests of chastisement was reserved (2 Sam. 7:14; Ps. 89:30–37). Daniel who was by the providence of God pressed into a high place in Gentile dominion, which he held for more than seventy years, was especially fitted to receive and transmit the Word of God respecting the course and end of those Gentile times

which began with his captivity in Babylon. To him it was given to see from his own day to the cutting off of Messiah and on to the time when the Messiah would take His everlasting throne (2:44–45; 7:13–14), and every covenant would be fulfilled. Thus Daniel accounts for Gentile times that were being inserted as an intercalation in the predicted program for Israel. When, later on and following the death of Christ, a Church intercalation is added to these Gentile times, the announcement of it is intimated by Christ but is committed in its full revelation to the Apostle Paul. However, neither the first setting aside of Israel's program for Gentile times, nor the second setting aside of Gentile times for the age of the Church, has cast so much as a shadow over the certainty that God will yet in His own faithfulness fulfill every covenant-promise to His chosen people.

By three major visions, which were amplified by lesser visions, Daniel foresaw the times of the Gentiles, which had already begun and which, apart from revelation, must perplex the Jew who had before his eyes the covenants and promises to Israel. Naturally the question arises, in view of the setting aside of Israel's program and the intrusion of Gentile dominion, What has become of that unchangeable, eternal, divine favor upon Israel? In all three major visions, Daniel saw the Gentile times through to their consummation and the final realization of Messiah's kingdom and the fulfillment of every promise to Israel. However, it cannot be emphasized too strongly that Daniel did not see the intercalation period of the Church which would intervene between the two advents of Christ—a period which, as has been indicated, is an intrusion into Gentile times, but which is not emphasized as an extension of Gentile times; rather is it seen to be an added delay in the realization of the major divine purpose for Israel. Thus when the Church age with its unprecedented features is later introduced, it is explained both by the church council in Jerusalem (Acts 15:13–18) and by the Apostle Paul in Romans, chapters 9–11 (cf. 11:25–27), as a delay in Israel's program. Here it should be pointed out, as it will be more fully when considering Daniel's third major vision, that the Church age, though unrelated to the times of the Gentiles, is not the end of Gentile times. Those times extended back six hundred years before the Church age and must be renewed and taken up again for a period of seven years after that age. It cannot be made too emphatic that God's earthly purpose centers in the Jew, and that, apart from the interruption of a Gentile period which is itself interrupted by the Church age, there would be only the direct outworking and development to fulfillment of every Israelitish covenant. These interruptions, or intercalations, in

no way jeopardize the primary earthly purpose in Israel. A delay, which is carefully explained and accounted for in Scripture, should not be interpreted as an abrogation of the primary purpose. Here it is well to be reminded that no divine promise to the elect nation can fail (Rom. 11:29). To summarize: (1) the primary earthly program is that of Israel, which program can never be abandoned; (2) there is, at a time which also serves for Israel's chastisement, an intercalation of Gentile times; and (3) there is an intercalation of the age of the Church into Gentile times, and, therefore, equally into Jewish times and seasons. Daniel is chosen of God to explain the intrusion of Gentile times into Israel's calendar, and Christ and Paul explain the intrusion of the age of the Church into the Gentile and Jewish times. The Apostle's explanation is found in Romans, chapters 9–11; and the first church council was convened at Jerusalem to determine this same fact (Acts 15:13–18). The three revelations given to Daniel may now be considered separately and in their order of occurrence.

Daniel, Chapter 2. This revelation, which is given in the form of the interpretation of Nebuchadnezzar's dream, foresees the entire course of Gentile times and is a presentation of that period from the human aspect of it. The king's dream contemplated a great image with head of gold, shoulders of silver, thighs of brass, and legs of iron which merge into feet and toes of iron and clay. That these sections of this image represent phases of Gentile dominion is not a matter of human speculation. Daniel so interprets the dream. He declared:

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 of 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.—2:36–43

This vast program, it will be observed, is terminated by the God of heaven setting up a kingdom which shall never be destroyed—one to be set up by the resistless impact of the glorious return of Christ who is likened in His coming to a smiting stone (cf. Ps. 2:7–9; Isa. 63:1–6; Rev. 19:11–16). Of this the prophet declares: "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” (2:44–45).

The historical fulfillment of that which was pure prediction in Daniel’s time could hardly be questioned. Five world-dominions in their succession are foreseen—four of these are represented by the portions of the image and the fifth as that which will arise upon the wreckage of the four when the judgments of God fall. The fifth is distinctive as that which is to be set up by the God of heaven, and it is eternal in its duration. The first, Babylon as the head of gold, was already at the zenith of its power when Daniel gave his interpretation. The second was Media-Persia, in which kingdom also Daniel lived to share. The third dominion was Greece under Alexander, and the fourth was Rome, which was in its fullest development in the day that Christ was here on the earth. It is this iron kingdom which merges in its final form into feet of iron and clay. It is in the time of the feet and clay that the Smiting Stone strikes. As each metal in the image represents a phase of human authority and iron represents Rome, so potter’s clay speaks of the introduction into the last form of Gentile government of an element which is without inherent strength. This is properly recognized as the element of democracy. That the two elements, iron and clay, cannot mix is true of the two forms of government—autocracy and democracy—but even now the world is beholding so-called democracies under the contradictory rule of dictators. When the last form of the iron dominion comes into the picture, it will be an attempt to mingle clay with the iron. All of this is the inspired interpretation of the prophet Daniel.

It will be noted that, in the blueprint of Gentile dominions which the image provides, there is, in view of the fact that the final form of Rome has not been reached, a very extended period of time between Rome as she was in Christ’s day and the future admixture state which she will assume. All the earlier dominions together occupied but little over six hundred years. The explanation is found in the truth that, beginning with the “cutting off” of Messiah, or the death of Christ, an age unforeseen by any prophet has been thrust into this Gentile calendar. Since this intercalation age is completely unrelated to anything before it or to anything that follows—a truth of transcendent import in the

understanding of the prophecy of the Bible—it is time taken out from the Gentile program. That determined for Rome, which was interrupted by this age of the Church, will yet be consummated when the outcalling of the Church is accomplished and she has been removed from the earth. The feet and toe aspect of Rome will be of brief duration and the entire outworking of the iron dominion will be no longer than the dominions which preceded it. It is as though the feet of the image were severed and removed to a great distance from the legs of iron; yet when the intercalation character of this age is considered, it is seen that the story of the iron dominion is consummated as perfectly as though no Church age had ever intruded. Thus, as foreseen in a Gentile program, there is no disproportionate extension of the legs of iron to cover a two thousand-year period, but the legs of iron merge directly and naturally into the feet of iron and clay. In spite of the intrusion of the age of the Church, there is no more disarrangement of the predicted Roman dominion than there was of Babylon, Media-Persia, or Greece.

Regardless of the dreams of ambitious men, there can be no world dominion set up within that period represented by the iron dominion. From the Gentile viewpoint, Rome is still in process of development, and will be shattered by Christ's second advent and succeeded by Christ's kingdom.

The second chapter of Daniel, one of the most important in all Biblical prediction, must be approached from the standpoint of the time in which it was written. Then the Babylonian dominion was in evidence; Media-Persia, Greece, and Rome were predictions. At the present moment all this has become verifying history—excepting the iron and clay aspect of Rome, which has not begun to be, nor can it be, until the removal of the Church. Thus the course of Gentile times, considered in its own limitations, is far spent. It is a unified program and interdependent or accumulative in character; for when the Stone strikes the feet of the image it brings to dust the entire image. Of this the prophet asserts: "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" (2:34–35; cf. vss. 44–45). This kingdom, it will be remembered, is that one and only millennial kingdom, followed by the Messiah's eternal rule, which constitutes the return to Jehovah's primary purpose in Israel and the fulfillment of all her covenants.

Daniel, Chapter 7. There is abundant reason for a restatement, with varying details, of the same succession of Gentile world-powers. Chapter 7 restates the order of chapter 2, but from the divine viewpoint and in a program which is both stupendous in itself and a recognized intrusion into Israel's covenant provisions. The addition of the divine emphasis is most revealing and fitting. A period of about fifty years has elapsed since the vision recorded in chapter 2. The prophet is now advanced in years and seasoned by half a century of service as ruler or secretary of state. He received this second revelation as a dream which is interpreted by an angelic messenger (cf. 7:16). In this vision the four winds of heaven strove upon the great sea. This is doubtless the Mediterranean Sea, the sea about which these kingdoms have been located; but, more specifically, there is reference here to the nations symbolized by the sea (cf. Rev. 13:1). Out of this sea arise four beasts. The human estimation of these successive kingdoms was represented in the dazzling splendor and authority which the great image pictured; the divine estimation is that of rapacious beasts, self-centered, who rule by cruel force. It is to be noted that Gentile nations have always selected beasts and birds of prey for their heraldic insignia. Nevertheless, whether described by one characterization or the other, the order is the same and the end is determined from the beginning.

Of this succession of beasts, Dr. H. A. Ironside writes:

In Daniel's visions he was given to see the course of each of the empires which these wild beasts figure. That is, each wild beast is of such a character as to picture the leading features in the entire history of the empire which it represents. For instance, the whole course of Babylon is set forth in the winged lion, which afterward had its wings plucked, a man's heart given to it, and was made to stand erect upon its feet. Then the whole course of Medo-Persia is pictured in the vision of the bear with three ribs in its mouth, which lifted itself up on one side. The entire history of the Grecian empire and its four-fold division is set forth in the four-headed and winged leopard. And the course of the Roman empire right on down to the Time of the End (a condition which has not yet been reached) is depicted in the beast, dreadful and terrible, with the great iron teeth and the ten horns. It is important to see this. Some take it for granted that, as the Roman empire has passed off the scene, all that is connected with this Roman beast is gone too, and so it has no further interest for us who live in the gospel dispensation; but the contrary is the truth. But now, for a moment, look at the 17th verse. There the four beasts are said to be "four kings which shall arise out of the earth." The context makes it plain, however, that the angel did not mean four individual kings; but in prophetic scripture the term "king" is very frequently used for "kingdom." In verse 23 we read, "The fourth beast shall be the fourth *kingdom* on the earth." Necessarily the principle applies to all; though, on the other hand, I would have you notice that in connection with each of them, one king comes out prominently—in each case but the last, the one under whom the kingdom first attains the dignity of a great world-power. Thus Nebuchadnezzar comes before us as the one who stands distinctively for Babylon; just as he was told in chapter two, "Thou art this head of gold." But the winged lion represents both the glory and debasement of the Chaldean empire. Its wings were plucked, it lost its lion heart, and was given instead the weak heart of a man. Cyrus the Great is the

leading figure when we think of Medo-Persia. He it was who destroyed the chief cities of Babylon, of which the three ribs in the mouth of the bear seem to speak. The leopard clearly suggests Alexander the Great, the four wings speaking of the almost incredible swiftness of his conquests. But the four heads set forth the four-fold division of his dominions made among his leading generals after his death. But no great potentate in the past epitomizes in himself the Roman authority. We look to the future for one to arise who shall do this—even “the Beast” described in Revelation, chap. 13, who will obtain sway over Europe just prior to the establishment of the kingdom of the Son of Man, when all authority, power and glory will be headed up in our Lord Jesus Christ.—*Lectures on Daniel*, pp. 118–20

After the record of all that enters into this vision (7:1–14), the interpretation by the angelic messenger is given (vss. 17–28). No reverent soul would do other than study these verses with utmost attention and profound respect. This disclosure is not the opinion of men, but the infallible wisdom of God.

These beasts are four kingdoms (cf. vs. 17) in the Biblical sense that a kingdom is embodied in its king. Daniel said to Nebuchadnezzar, “Thou art this head of gold” (2:38). To Darius he might have said, *Thou art these shoulders of silver*. To Alexander he might have said, *Thou art these thighs of brass*. To Caesar as the king over Rome before the death of Christ he could have said, *Thou art these legs of iron*; and to the man of sin, yet to be supreme ruler over the last form of the Roman empire, Daniel might have said, *Thou art these feet of iron and clay*.

As there were ten toes to the image, so there are ten horns or kings who together manifest the last form of the fourth beast. Among these a “little horn”—to be considered in the next chapter—or man of sin appears. He it is who maketh war with the saints (Israel) and prevails against them until the coming of the Ancient of Days. Then, with that certainty which belongs to infinity, the saints (Israel) shall take the kingdom and possess it forever. A passing reference should be made at this point to the various descriptions given in the Bible of this same great consummation of wickedness as it is headed up in the man of sin, and the destruction of that ruler and the entire Gentile structure by Christ at His second advent. Consider Psalm 2:1–12; Isaiah 63:1–6; Matthew 25:31–46; 2 Thessalonians 2:1–12; Revelation 13:1–18; 17:1–18:24; 19:11–21. Each of these passages makes its own vital contribution to the full Biblical revelation of those things which are assuredly coming to pass on the earth.

Daniel, Chapter 9. As Daniel, chapter 2, makes known in advance the truth respecting the imposing power and splendor of the Gentile dominions that were yet to be, from Babylon to the glorious return of Christ, with specific details about the way in which this vast portion of earth’s history will end, and as the seventh chapter makes known in advance the same order of kingdoms but with

emphasis upon the ungodly and even inhuman character of these dominions and with renewed details concerning the end when Messiah sets up His everlasting kingdom, so the ninth chapter, which records the third major vision bearing upon the Gentile program, enters into details respecting both the first and second advents and essays to measure the time which this Gentile domination will consume. Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah—written at the time of the captivity—Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2; cf. Jer. 25:11–12)—the desolation then in effect because of the captivity which brought Daniel himself into bondage. Observing that the predicted seventy years were about accomplished, he turned to specific prayer, confessing his own sins and the sins of his people. While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter. In this vision the statements are direct; there are no symbolisms of an image or of beasts and thus no interpretation is needed, though this vision must harmonize with those of chapters 2 and 7. The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term for heptad, which means no more than a group of seven of anything, by the word *weeks* is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors. This period must witness at its end the release of the bondmen and their return to Jerusalem; but the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all. In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression (cf. Rom. 11:26–27) and the anointing of the most Holy. This prediction reads: "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" (9:24).

On the exact measurement of the time indicated by Daniel, Dr. Henry C. Thiessen writes (*Bibliotheca Sacra*, 1935, XCII, 47–48):

Sir Robert Anderson proves that the luni-solar year was the form of the year in use in Bible times, both at Babylon and at Jerusalem. He shows this from the Scriptures and from authorities on astronomy (*Daniel in the Critics' Den*, pp. 117–23). On the basis of information furnished him by the Astronomer Royal, Sir Robert assigns the 1st Nisan, B.C. 445, the time when the decree was issued to rebuild Jerusalem, to March 14th. On the basis of the chronological data supplied by the

Gospels he assigns the 10th Nisan, the day when Christ entered Jerusalem on the colt of an ass, to the 6th April, A.D. 32. This is the Sunday preceding the Passover of that year. “*The interval [between these two termini],*” Sir Robert says, “*contained exactly and to the very day, 173,880 days, or seven times sixty-nine prophetic years of 360 days, the first sixty-nine weeks of Gabriel’s prophecy*” (*The Coming Prince*, pp. 123–29). In computing the time from the 14th March, B.C. 445, to the 6th April, A.D. 32, he uses the following language: “The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice). But 476 times 365 is 173,740 days; add (14th March to 6th April, *both* inclusive) 24 days; add for leap years 116 days; and we have 173,880 days. And 69 weeks of prophetic years of 360 days (or 69 times 7 times 360) equals 173,880 days.” Cf. Luke 19:42. This careful computation of the time covered by these weeks has all the appearance of accuracy and therefore commends itself as the true one. It makes the sixty-ninth week end on Palm Sunday, and so is in harmony with Daniel’s statement that Messiah would be “cut off” *after* these weeks.

It is thus disclosed that the Gentile times run 560 years—70 of the captivity, and 490 more unto the return to the full realization of all Jewish promises.

The period of 490 years, which extends from the end of the captivity to the complete fulfillment of Jewish prediction and the end of Gentile times, is divided into three subdivisions, namely, (1) from the edict which ends Jeremiah’s 70 years to the restoration and rebuilding of Jerusalem, which is said to be 7 seven’s, or 49 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the “cutting off” of Messiah, or the crucifixion of Christ; and (3) a period of 1 week, or 7 years, which must follow the crucifixion. In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel’s blessings must be fulfilled—Israel’s transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed *Daniel’s seventieth week*, and is yet unfulfilled.

In recognizing the point in time when this seven-year period—so momentous in itself—will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth. This age of the Church, it must be restated, is so perfectly isolated from the rest of human history that it draws nothing into itself of that gone before, nor does it contribute anything to that which follows. If this detached, disassociated, segregated character of this age is not granted, there can be no tracing of God’s time-periods as they are revealed; for, as it is clearly indicated in the outworking of Daniel’s 490 years for the Jews and 560 years for the Gentiles, the divine reckoning makes no place

for this unforeseen and unpredicted age of grace, as it is manifested in the Church.

The seventieth week of Gentile times is, according to all prediction bearing on it, a period of vital importance and burdened with stupendous events. From the viewpoint of Gentile and Jewish prediction, there is continuity or unbroken sequence between the 483 years which were completed by the death of Christ and the 7 years yet to run. This continuity will be largely governmental and political. In many matters—social, economic, educational, and material—the world will have made its progress during the Church age; but, as in the 483 years, the divine reckoning will be in the last seven years with Gentile authorities and not with the outcalling of the Church. In the continuity of divine reckoning, the feet of iron and clay are attached and their representation follows the iron-leg period without interruption. Likewise, Daniel's seventieth week is in a sequence of 69 which have gone before and completes that belonging to the 69. Though 2,000 years fall in between, prophetic continuity sees only the Gentile realities represented by an unamputated image, and the Jewish history of 490 years unbroken by any unforeseen and unrelated age. As before indicated, though the feet of the image are in point of time removed 2,000 years from the legs of iron and a new divine undertaking runs its course in between, the Smiting Stone is said to destroy that which the image represents—Gentile dominion—and serves no purpose as a judgment upon the Church or world conditions in her age. Similarly, what constituted the character of 483 years will be revived and consummated in the last 7 of the total 490. If the Church was in the 483 years, she may be expected to appear in the last 7; but inasmuch as she was not in the 483 years she could not be in the 7, and no Scripture ever relates the Church to the 7 years of tribulation. Only as students ignore the distinctive, unrelated character of the Church age and fail to comprehend the essential perfection of the Church in Christ, will they presume to assert that the Church even enters upon any moment of the great tribulation.

The time feature between the end of Jeremiah's 70 years of captivity and the cutting off of Messiah is stated in Daniel 9:25–26, "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." The period of 490 years is distinctive in the divine measurements. There had been a similar period before Jeremiah's 70 years of the captivity,

which span was related to the reign of David's sons and ended with the captivity. However, the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 A.D.; and the prince's people (cf. Luke 19:44; 21:20–24; Matt. 24:2; 1 Kings 9:8; Ps. 79:1; Isa. 64:11) should do this work of destruction—the Romans. The prince himself does not appear until after the experience defined as “The end thereof shall be with an overflow, and unto the end, war—desolations determined” (vs. 26, Hebrew), which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age (cf. 1 Pet. 1:10–11). It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years. He then enters the holy place (cf. Matt. 24:15; 2 Thess. 2:3–4), and there is the overspreading of abominations. It is evident that the “little horn” of Daniel 8:9 is Antiochus Epiphanes of Syria, who was one of the four rulers to whom the dominion of Greece was divided. He is a peculiarly clear type of the “little horn”—the man of sin—of the last days. As Antiochus Epiphanes desecrated the temple, so will the last “little horn.” This portion of the prophecy concludes with these words, “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” (vss. 26–27).

While the secondary visions of Daniel, chapters 8–11, have to do with the development and conflicts of the second and third world dominions—all of which was prediction in Daniel's day—the three major visions of Gentile times are burdened with important features of revelation and include many details. The many worthy books which have been written as expositions of these visions may be studied with profit. The Gentile program occupies a very large place in the prophetic Scriptures. It is noticeable, however, that the multiplied revelations do not bear so much upon the early part of Gentile times as they do upon the end; nor do they emphasize events related to the first advent, since that advent had little to do with Gentiles as such. The first advent was one to Israel. “He came unto his own, and his own received him not” (John 1:11). The Gentile judgments

are related to the second advent, and their history is brought to light at the end of their program.

Little true understanding of prophecy will be gained until it is recognized that the divine purpose for the earth is centered about Israel. Whatever may intervene, this program begins and ends with Israel. Two intercalations are experienced. The first is that of Gentile times, which began with the Babylonian captivity and serves as a chastisement upon Israel as well as a definite divine arrangement with the Gentiles out of which they are to be judged as nations. The Gentile times are measured precisely as respects time—560 years—but these very Gentile times are interrupted by the second intercalation, which is the age of the Church and which extends from the death of Christ to the removal of the Church from the earth, which age contributes the whole feature of indefiniteness to all that follows looked at from the standpoint of the time it begins. There will yet be seven years of Gentile times following the removal of the Church from the earth. However, since Israel's program is that which is incomplete, both the intercalation of the Gentile times and the intercalation of the Church within Gentile times are looked upon as gaps in the predicted Jewish program. Though the Church age falls within Gentile times, it is always looked upon as a delay in the allessential and final divine purpose for Israel (Acts 15:13–18; Romans 9:1–11:36). So definite, indeed, is the manner in which Gentile times will end that certain passages should be considered in particular.

Psalms 2:1–12. This Scripture pictures a time when the nations will be raging and the people imagining a vain thing, the kings setting themselves and the rulers taking counsel together against Jehovah and against His Messiah, seeking to cast away all divine recognition and restraint; and yet in the midst of such open resistance Jehovah places His King, the Messiah, upon David's throne in Jerusalem (vs. 6). It is then that Messiah declares, "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" (vss. 7–9). Such will be the crushing defeat of Gentile authority.

Isaiah 63:1–6. In this anticipation of Messiah's judgments upon Gentiles, He is likened to one treading the wine press; His garments are stained with the blood of His foes and He makes them drunk in His fury. He brings down their strength to the earth. This is declared to be "the day of vengeance." It is God's answer to a Christ-rejecting world.

Revelation 19:15. “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”

In this consummating declaration respecting the second advent, both the rod of iron of Psalm 2:9 and the wine press of Jehovah of Isaiah 63:3–6 are restated. All that is here stated—so evidently related to the second advent—confirms the conclusion that both Psalm 2 and Isaiah 63 are descriptions of that advent.

Revelation 6:1–19:21. This extended Scripture would hardly be understood other than as the detail of God’s final dealing with Gentile nations. Though judgment must fall upon Israel, those judgments are not emphasized here. That people are seen both shielded and protected, as it is promised in their behalf (cf. Jer. 30:7); and there is no reference to the Church on earth in any of these scenes, since she will be saved—not while passing through the tribulation, as is Israel’s lot, but—*from* the tribulation, having no part in it (cf. Rev. 3:10). John experiences what the Church experiences. In all his description, he is not in the tribulation himself, but is a witness of things both in heaven and on earth. Thus the Church will be saved from it and yet witness precisely what John saw, and will hear what John heard. The seals, the trumpets, the vials, and the woes are progressive aspects of divine judgments falling upon Gentile peoples punitively—not upon either Jews or Christians.

Matthew 25:31–46. The conclusion of Gentile times, of Gentile responsibility, and of Gentile judgments is recorded in Matthew 25:31–46 and as declared by the King Himself to whom this and all judgment is committed. Following upon the complete subjugation of the nations, as described in the preceding passages cited, is this scene of their appearance before the throne of Christ’s glory—the throne of David on the earth. They are there judged according to their treatment of Israel, whom Christ designates as “my brethren.” It will be remembered, however, not only that Israel is the chosen of Jehovah whom He loves with an everlasting love, but that this scene falls at the close of the tribulation when Israel has suffered her last and most devastating trials at the hands of Gentiles. It is then that the Jewish question will have divided the nations of the earth, that is, after the kingdom gospel will have been preached in all the inhabited earth by the 144,000 Jewish missionaries (cf. Matt. 24:14; Rev. 7). This great national issue was anticipated and preannounced by Jehovah to Abraham when Jehovah declared, “I will bless them that bless thee, and curse him that curseth thee” (Gen. 12:3). At no point will Gentile assumption and conceit assert itself more positively than in their resentment of God’s revealed

purpose respecting Israel. This Gentile resentment and pride is challenged by the Apostle in Romans 11:13–24. Gentiles, in grace, as wild branches have been grafted into the olive tree contrary to nature. From this place of privilege they may be broken off. The regrafting of Israel as natural branches is not only free from difficulty, but is the assured purpose of God.

Thus the times of the Gentiles are measured, their successive dominions anticipated, and the final judgments of God to fall upon them are decreed. With the certainty of infinity Jehovah returns to Israel and all their covenants are fulfilled when the hour of their chastisement is past. No other world-dominion can intrude regardless of the dreams of men. At the judgment of the nations the future of those on the left hand is not traced, for there is nothing to trace; but the future of those on the right hand is traced through the kingdom reign of Christ, and they appear even in relation to the city of God (cf. Rev. 21:24–26).

Chapter XIX

PROPHECY CONCERNING SATAN, EVIL, AND THE MAN OF SIN

THE WHOLE DOCTRINE of sin is vitally related to the person of Satan as its originator and to the man of sin as sin's final manifestation. In former extended discussions respecting sin it has been asserted that evil began, not in the Garden of Eden, but in heaven and as a direct repudiation of God on the part of the highest of the angels. Similarly, the notion that evil could be terminated at any time whenever sinners combine to that end is without Biblical support. Revelation not only traces evil back into past ages and into heaven itself, but it declares the very manner in which sin will be terminated in the ages to come. It will not be ended by any human effort, but rather by the direct power of God and accompanied by His righteous judgments upon it. It continues until the divinely appointed time and ends in the divinely appointed way. If the question is raised why God does not end a thing at once which is so abhorrent to Him, it is equally pertinent to inquire why He ever permitted it at all. Having permitted it for worthy reasons which are in harmony with His holy character and being free from all responsibility respecting its manifestations, the full measure of its development is required in order that it may be judged for all that it is in the divine estimation of it. Jehovah said to Abraham, "The iniquity of the Amorites is not yet full" (Gen. 15:16); in like manner He might say of the *cosmos* world system, "The iniquity of the *cosmos* world is not yet full." The importance to the student of the knowledge of the future of Satan, evil, and of the man of sin is self-evident.

I. Satan

Divine revelation respecting the career of Satan, including his entire future, has been given an extended treatment under Angelology. Only the briefest reference to prophecy concerning Satan need be given here. That line of prediction began with the declaration of Genesis 3:15. In that prediction it was asserted that when Christ bruises Satan's head Satan would also bruise Christ's heel. This prediction relative to the bruising of Satan's head is an anticipation of that judgment which Christ secured against Satan by means of the death of the cross (cf. John 16:11; Col. 2:14–15), and the final execution of that judgment

which is determined from the beginning. There is an order revealed: (1) Satan would thus be judged at the cross. (2) He will be cast out of heaven when defeated in the angelic war which is yet to be (Rev. 12:7–12). (3) He will be cast into the abyss and sealed for a thousand years (Rev. 20:1–3). (4) He will be loosed for a little season for the consummation of his wickedness (Rev. 20:3, 7–9). (5) He will be cast into the lake of fire (Rev. 20:10). This order of events is not subject to possible changes. When God declares that Satan’s head would be bruised, that prediction was fulfilled perfectly. Likewise, when God predicts, as He has done, that Satan will be cast into the lake of fire, it is not with a proviso that some other influence does not arise to defeat that purpose. Nothing could be more certain than that Satan will go to the eternal doom prescribed for him.

II. Evil

Evil, too, follows a predetermined program. It is not gradually overcome by human reformation. The essential features of its development are: (1) for Israel, her transgression will be finished when her Messiah returns and she enters her kingdom (Dan. 9:24; Rom. 11:26–27). (2) Whatever overt evil there may be in the kingdom will be judged instantly by the King (Isa. 11:3–4). (3) Evil will be banished forever from the new heaven and the new earth, for in them righteousness shall dwell (2 Pet. 3:13; Rev. 21:27).

III. The Man of Sin

The Scriptures anticipate the coming of a superman who will serve as Satan’s counterfeit of the King of kings and Lord of lords. Prophecy anticipates the coming of one outstanding false Christ among the very many that have been predicted. From Daniel 7:1–8 it is learned that this person will be a ruler of combined nations, and from Revelation 13:2 it is learned that he will receive his power and authority directly from Satan (cf. Luke 4:5–7). Several clear identifications of this ruler are given: (1) in the midst of the great tribulation, he will be seen to “stand in the holy place,” according to the prophecy quoted from Daniel by Christ (Matt. 24:15, note the context), and “sitting in the temple” (doubtless a restored Jewish temple) as predicted by Paul (2 Thess. 2:1–12). (2) He has a deadly wound and yet lives (Rev. 13:3). (3) He is accompanied by a miracle-working “false prophet” (Rev. 13:11–18; 19:20). (4) And he is primarily identified through Scripture by his blasphemous assumption of deity, giving expression thus to the master passion of Satan which is revealed in Satan’s own

words, “I will be like the most High” (Isa. 14:14). This mighty ruler figures largely in Revelation, chapters 13–19. Ezekiel sees him as “the prince of Tyrus” (Ezek. 28:1–10; cf. Satan as he is shown in 28:11–18). Daniel sees him as the “little horn,” the wicked “prince,” the willful “king,” and the consummator of the “times of the Gentiles” (Dan. 7:8; 9:24–27; 11:36–45). Christ sees him as “the abomination of desolation, spoken of by Daniel the prophet,” and one who comes “in his own name” (Matt. 24:15; John 5:43). Paul sees him as the “man of sin” (2 Thess. 2:1–12). John sees him as the first rider upon a white horse, and the “beast risen up out of the sea” (Rev. 6:2; 13:1–8).

This immense body of prediction places this coming one with reference to his appearance in the time of the second advent of Christ. That sinister person is said to be destroyed by the coming of Christ (2 Thess. 2:8), and then to be cast alive into the lake of fire (Rev. 19:20). The importance which God assigns to this personage is everywhere manifest in His Word. Four major passages combine to give a description of this person.

Ezekiel 28:1–10. “The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the LORD GOD.”

The title by which the man of sin is recognized in this Scripture is that of “the prince of Tyrus.” Standing alone, this passage might be assigned to a heathen king who, as many kings have done, assumed to be God; but, when related by title to “the king of Tyrus” of verses 11–18—whose identity as Satan has been completely demonstrated—this personage is seen to be related to Satan as a prince is related to a king. Nowhere in the Sacred Text is the importance of this individual more stressed than in this passage. Not only does he appear thus in a record which, so far as Satan is concerned, reaches back to that dateless past when Satan was created as an unfallen angel and as the guard over the very throne of God, but the record relative to the man of sin precedes in the context

the record of the person of Satan. Further identification is afforded by the claim of this person to be God. This is his chief mark by which he is everywhere characterized. Though he assumes to be God, he is, according to this Scripture, only a man. And proof of this fact appears when he is brought to his doom.

Daniel 9:27. “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 abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Of this passage and concerning the antecedent of the pronoun *he* as used in this text, Dr. H. C. Thiessen writes:

If the sixty-nine weeks take us to the Cross of Christ, then the seventieth week must come after the Cross. But here we note first of all that there is an interval between the sixty-ninth and the seventieth weeks. Tregelles says: “At the cutting off of Messiah, the recognition ends; then comes the interval, and the time is again taken up for one week at the close” (*Remarks on the Book of Daniel*, p. 110). During this interval “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 even unto the end shall be war; desolations are determined” (Dan. 9:26). This points definitely to the coming of the Romans under Titus and their destruction of Jerusalem and the temple, which occurred in A.D. 70. Concerning the words, “the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined,” Ironside says: “These words briefly describe the history of Palestine from the coming of the Roman armies under Titus to the present time. Jerusalem, and Palestine as a whole, have been trodden down of all nations, and shall be, ‘until the times of the Gentiles be fulfilled’ ” (*Lectures on the Book of Daniel*, p. 167). Then we note that the city and the sanctuary shall be destroyed by the *people* of the prince that shall come, not by the prince himself. As we have seen, these *people* are the Romans, who fulfilled this prophecy in A.D. 70. The prince comes to the fore in v. 27. The verse reads as follows: “And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end and that determined, shall wrath be poured out upon the desolate.” There is, however, considerable difference of opinion as to what is the antecedent of the pronoun “he.” Most commentators think it is “the Anointed One,” in the first part of v. 26; some, taking the pronoun as a neuter, “it,” think it is the “week,” as if the “week” would confirm the covenant with the many. But how, we would ask, can the reference be to Christ when we have just been introduced to the Roman prince? It seems necessary to make the pronoun refer to him. Furthermore, when did Christ make a firm covenant with many Jews for one week; and how can it be said of Him that “in the midst of the week” He caused “the sacrifices and oblations to cease,” when the temple sacrifices continued for about forty years after Christ’s death on the Cross? It would seem absurd to refer the pronoun to the “week.” How can a “week” make firm a covenant and then break it in the midst of itself? It is more natural to refer the pronoun “he” to the prince mentioned in the last part of v. 26, namely, the Roman prince; however not to Vespasian, Roman emperor from A.D. 69–79, nor to his son and successor, Titus, who ruled from A.D. 79–81. Neither of these made and broke such a covenant with the Jews; and Titus lived only two years after his accession to the throne. The reference is to a Roman prince who shall come after the long interval of the last half of verse 26, which has already lasted 1,900 years; and the last week is still future. Tregelles takes the pronoun “he” of v. 27 to refer to “the prince that shall come” of v. 26, and says: “The prince who shall come is the last head of the Roman power, the person

concerning whom Daniel had received so much previous instruction” (*op. cit.*, p. 105).
—*Bibliotheca Sacra*, 1935, XCII, 48–50

When Christ was asked by His disciples for a sign of the end of the age (Matt. 24:3), reference was being made to the age then in progress, namely, that foreseen by Daniel, the Gentile age of 560 years. There could be no allusion to the present age of the Church, concerning which nothing had at that time ever been revealed. The sign, then, is needed to indicate the end of Gentile times, or, more specifically, the remaining seven years yet to be experienced at the close of the age of the Church. The sign which Christ revealed is that of the “abomination of desolation, spoken of by Daniel the prophet,” standing in the holy place (Matt. 24:15). This is Christ’s own recognition and interpretation of Daniel 9:26–27, which passage is the one being considered. This intimation on the part of Christ respecting the man of sin serves as an introduction to His own description of the great tribulation (cf. Matt. 24:21–22), which, as has been seen, is Daniel’s seventieth week—the last seven years of Gentile times. Thus, again, this sinister personage is placed, relative to the time of his appearing, within that yet future hour of trial to come on the earth.

2 Thessalonians 2:4–10. “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 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: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

This especially revealing passage is written by the Apostle Paul and in it most important disclosures are made. (1) The Day of the Lord (not “the day of Christ,” as erroneously found in the A.V. of vs. 2; see R.V.) cannot come before the man of sin is revealed (vs. 3). Reference to the Day of the Lord, it will be remembered, is to that extended period of a thousand years long predicted. (2) The man of sin declares himself to be God. (3) He sits in the temple (vs. 4)—evidently a restored Jewish temple. (4) He can be revealed only in God’s appointed time (vs. 6). (5) He is destroyed by Christ at His glorious appearing. (6) He exercises Satan’s power (vs. 9). (7) He deceives all who “receive not the

love of the truth.” Upon such, God Himself imposes a “strong delusion” to the end that He may bring into outward manifestation that which is concealed and latent in the evil heart.

Revelation 13:1–8. “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

This passage should be extended to include all of the remainder of the Revelation up to 20:10, since it is from 13:1 to 20:10 that the career of the man of sin is to be seen. He is here identified as the first beast or the beast out of the sea. An extended analysis of this whole context cannot be introduced here. It stands as a challenge to the student of prophecy.

Here, as in Daniel 2:38, the king and the kingdom are treated as identical. The Roman empire disappeared so far as its emperor is concerned; but when revived, as it will be at the end of Gentile times, that empire will gather into itself, as it had at the time of its first existence, the essential features of the three empires which preceded it—Babylon, Media-Persia, and Greece. This is symbolized by the description of the revived Roman empire in this Revelation passage. Here Revelation 13:2–3 should be compared with Daniel 7:1–8. The last emperor—the beast—holds a universal sway over all excepting those whose names are written in the Lamb’s book. He is again identified by his blasphemies. He continues forty-two months, which is the last half of the seven years. He persecutes the saints—Israel (cf. Dan. 7:21–22). He is accompanied by a second beast come up from the earth (Rev. 13:11–18), a false prophet, the antichrist who is to be distinguished from “many antichrists” (1 John 2:18) and the “spirit of antichrist” (1 John 4:3). This second beast is evidently the last ecclesiastical head over an apostate church. The second beast causes the first beast to be worshiped. He makes an image of the first beast, causing that image both to live and to speak. The penalty for not worshiping the first beast is death. Thus the

Gentile times began with an image and will close with an image. Both of these beasts are, at the return of Christ, to be cast alive into the lake of fire (cf. Rev. 19:20), where Satan is cast at the end of the kingdom age (Rev. 20:10).

In conclusion it may be restated that a mighty world-ruler will yet arise whose universal sway will be over the revived Roman empire and in the seven years that yet remain of Gentile times. He receives the power of Satan (cf. Luke 4:5–6), is supported and promoted by a false prophet, and these three—Satan and the two beasts—form a trinity of evil which appears to be a satanic counterfeit of the Trinity within the Godhead. The destruction of the two beasts at the second advent of Christ and the final consignment of Satan to the same lake of fire are the consummation of evil in the earth. In the new earth as in the new heaven that will then be, righteousness will dwell.

Diligent study of these revealing passages is enjoined upon all who would know the prophetic Scriptures.

Chapter XX

PROPHECY CONCERNING THE COURSE AND END OF APOSTATE CHRISTENDOM

THE PRESENT intercalary age in Gentile times begins at the death of Christ, which event was exactly measured in prophecy and fulfilled in history 553 years after the commencement of the Babylonian captivity, and ends 7 years before Gentile times are terminated. It is wholly unrelated to that which went before or to that which follows. The present age has a distinct character and serves a unique purpose, which character and purpose are not present to any degree in previous or following ages. As emphatically asserted before, the recognition of the essential features of this age is an initial step in the right understanding of all Biblical prophecy. In this age, when both Jewish and Gentile programs are suspended, the gospel of divine grace is to be preached to every creature. A heavenly citizenry is being created. The Bride of Christ is being secured. Those Scriptures which reveal the divine purpose for Jews and Gentiles include no intimation that either Jews or Gentiles, as nationally considered, are destined to heaven's glory. As the gospel has been preached to the multitudes—the vast majority of whom have not received it—and the heaven-high standards of life addressed only to believers have been stressed, a by-product has been created which incorporates an unnumbered company who have been content to adopt certain Christian ideals but have never received Christ as their personal Savior. Many of this number have joined Protestant churches, or are reared under a Romish profession, or have merely subscribed to elementary Christian conceptions. This great company, including the true Church, is termed *Christendom*. Like the “mixed multitude” which followed the camp of Israel, so the Church is accompanied by many who merely respect an ideal, but know not the transforming power of God in salvation. Predictive prophecy recognizes and anticipates the future of this company who fail to possess the divine nature. This whole age with its essential characteristics is foreseen by Christ and recorded in Matthew, chapter 13. So, also, the history of the Church on earth is traced through seven stages, or aspects, by means of the seven letters written to seven churches in Asia (Rev., chapters 2–3). According to the word of Christ in Matthew, chapter 13, three particular features are prominent throughout the present age, namely, (1) that which is good, represented by wheat, the meal, the

pearl of great cost, and the good fish; (2) Israel, represented by the treasure hid in a field, or the *cosmos* world; (3) that which is evil, represented by the tares, the (evil) birds, the leaven, and the bad fish to be thrown away. The divine activity is seen in the sowing of the seed of the gospel. This activity results in but one portion of four becoming wheat. The remaining three portions represent a mere profession which has been superficially moved, but not saved. Other Scriptures indicate that this professing company is increased as the age nears its end. The so-called Dark Ages are accounted for by the letters to the churches at Pergamos and Thyatira, while the final apostasy within Christendom is anticipated in the letter to Laodicea. To this last-named company the glorified Lord says, “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:16).

All that God commits to men seems to follow the downward course of declension. This was true of Israel, it is declared even of Gentile authority which began as gold and ends as iron and clay, it is true likewise of the professing church. Leaven working in the pure meal symbolizes the permeating power of certain forms of evil within the true Church itself. Leaven is universally the emblem of corruption working subtly. It means mere *formality* (cf. Matt. 23:14, 16, 23–28); *unbelief* (cf. Matt. 22:23–29); and *worldliness* (cf. Matt. 22:16–21; Mark 3:6; 1 Cor. 5:6–8). The elect company of true believers is ever beset with tendencies to formality, unbelief, and worldliness. This condition, as predicted, has continued throughout the age. In 2 Thessalonians 2:3 it is stated, “Let no man deceive you by any means: for that day [the day of the LORD] shall not come, except there come a [the] falling away first.” Here the definite article (cf. R.V.) isolates this apostasy from every other. It precedes the Day of Jehovah, and is evidently that final form of religious union and profession which will obtain in the tribulation after the true Church has been removed from the earth. Various other passages foresee the evil which will exist in the last days of the Church and before that company is removed—1 Timothy 4:1; 2 Timothy 3:1–5, 13; 4:3–4; 2 Peter 3:3–4.

Christendom expands its influence even to governments, which governments must yet be judged for their misleading professions. Though inexplicable to the finite mind, it is nevertheless certain that God brings every unholy assumption, which He has permitted His creatures to advance, to an experimental test and to the end that all may be judged in its reality. Even the purpose of the Church of Rome to gain political ascendancy is allowed to come to fruition for a brief period preceding the judgment which is to fall upon her.

By the return of Christ in power and great glory, the governments and political authority of the Gentiles will be ground to powder and blown away like the chaff of the summer threshing floors (Dan. 2:35); but preceding this and as recorded in Revelation, chapter 17, the professing church will be destroyed by political Gentile authority. It is probable that, with the removal of the true Church, all professing Christendom will unite under the authority of Rome. This is not difficult to believe in the light of present tendencies toward church union and the drift into Romish forms. A church composed exclusively of unregenerate persons, as the remaining church must be, will not only have no doctrinal convictions but will fall an easy prey to the notion that the church can best rule the world. Revelation, chapter 17, describes the final ascendancy to governmental power on the part of the Church of Rome, and her judgments that must fall upon her. On this chapter an extended quotation from Dr. Ford C. Ottman (*Unfolding of the Ages*, pp. 378–84) is here presented:

The woman of this chapter is, beyond all possibility of successful contradiction, an apostate ecclesiastical system. Whether she represents the papal church—as many contend—or the entire mass of professing Christendom after the true Church has been taken from the earth, is an open question. But that she stands for one or the other of these is absolutely certain. By no possibility can she be identified with the woman of the twelfth chapter; for that woman, as has been shown, represents Israel, the mother of Christ after the flesh, and can represent *no other*. The woman of this chapter, however false, is in bridal, not maternal, relation to Christ. Claiming to be *His bride* she has fallen from her pure condition and become a harlot. Such a condition shall assuredly be manifest in the apostate church just prior to the return of our Lord with the true Church. The indications are of such a character as to mark out more particularly the ecclesiastical system now known as the papal church. Romanism shall be in existence at the time, but more fearfully apostate than she has ever been. The definite marks here given are such as have in a general way characterized Romanism throughout the entire time of her history. The woman rides a “scarlet beast.” Unquestionably this beast is the first beast of Revelation, and his identity is plain throughout. Scarlet is the symbol of the glory of the world. It characterizes the only glory possessed by the beast. The fact that the woman *rides* the beast shows clearly enough that she is in control. If she represents the papal church—and this seems most consistent throughout—then the long dream of the papacy is found here to be fully realized. She has not only ecclesiastical, but also temporal authority. The purple and scarlet in which she is arrayed are the symbols of royalty and earthly glory. She is also decked, literally, *gilded* “with gold and precious stones and pearls.” These are the symbols of divine truth: but here they are only seen in outward adornment for which there is no inner corresponding reality. She holds in her hand a golden cup full of abominations and the unclean things of her fornication. One has but to look into the pages of history to find how the introduction of these abominations has marked the Romish church in every stage of her history. In fact the fundamental doctrines of the Romish church are not only opposed to evangelical Christianity; but they are abominations of the worst character, and correspond exactly with the pagan and idolatrous practices from which they were derived. The woman is further characterized as having upon her forehead a name written: “Mystery, Babylon the great, the mother of harlots and abominations of the earth.” The word Babylon means “confusion,” and, therefore, Babylon the great is nothing but “confusion the great.” Romanism is characterized not only by abominations, but

by mystery. The whole system is shrouded in inextricable confusion. Both mystery and abomination are manifest in such teaching; as, the mediation of human priests between God and man; baptismal regeneration; the celibacy of the theurgic priest; the doctrine of purgatory; apparitions of deities and saints; the worship of these and of the virgin mother; auricular confession and priestly absolution. Her name is *Mystery*, but it is written on her forehead, so that all may see it. By the mystery of her performances she has held the superstitious in captivity. A little magic of priestly power, and behold, the bread and wine of the eucharist are transubstantiated into the body and blood of Christ. Mysterious and without meaning are such vagaries; as, the constant signing with the form of the cross and the adoration paid to it; the turning to the east in worship; the placing of the lights on either side of the altar but not in the center; and the use of incense. These are mysteries, truly enough, and all of them can be easily traced to their pagan source of origin. The use of holy water, the exhibition of mystery plays, and the carrying of images in processions, originate likewise in paganism; and they are all of priestly design to attract the eye, while the heart remains unreached. The great central doctrine of Romanism is salvation by one's own works and sufferings. To reach heaven through a tower built by their own hands was the attempt made by the company that first appeared on the plains of Shinar. God in judgment turned their language into confusion, and the word "Babel," or "Babylon," defines the judgment falling on every effort since to reach heaven by works, whether they be wrought by men of the Romish church, or of any other ecclesiastical system. The Romish church is the most conspicuous illustration of the effort to rebuild the old tower of Babel, and the confusion everywhere manifest in her system is the result of that attempt. Thus the mystery of Romanism is here branded as Babylon. It is, however, "Mystery, Babylon." The old evil, but not so open and straightforward. What further characterizes the woman is so plain, that even Romanists are forced to accept the application of it to themselves. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great wonder." Surely no one, with the long and bloody record of Romish history before them, can fail to see the force of the expression: "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This has always characterized Rome, when not under restraint of temporal authority as she now is, but let Rome be given full field to work out in practice what her doctrines teach, and there would be enacted once more the same violent and fanatical persecutions as of old. Rome is, of necessity, intolerant. She claims to be the bride of Christ and, therefore, the mistress of the world. As if unconscious of her infidelity to Christ, she has grown into an enormous system of ever increasing power and world-wide influence, and, when the true Church of Christ has been called out of the world, this mysterious system, perhaps gathering into herself all the rest of the apostate mass of Christendom, shall be found in full control of the imperial power of the last days. Directed by Satan, and under his energy, Romanism shall gain temporal control for a brief period, and then, as here predicted, shall be destroyed. The apostle interprets for us the mystery of the woman and the beast that carried her. The beast is identified by the seven heads and ten horns. Throughout Revelation there is but one political beast. This political beast is the entire Roman empire or the imperial head of that empire, and the context must determine which of these two is intended. For example, it is obvious that the imperial head is he that is cast alive into the burning lake. In every case the context is sufficiently clear to keep us from error. It is not difficult to understand the expression: "The beast which thou sawest, was, and is not, and is about to rise out of the abyss and go into destruction." This statement is equally applicable to the whole Roman empire, or to the imperial head of it. The rule of the woman, as has been well said, necessarily destroys the beast character while it lasts. This explanation has been given, and accepted by some, as sufficiently satisfactory. Rome pagan, in its revived form, is bestial in its character; while Rome papal, whatever it be in reality, retains throughout the *human* form. When, therefore, the woman rides the beast, it shall, during the period of her rule, cease to be bestial in appearance. John's point of vision, being the time of the woman's rule, is still future. The ecclesiastical government, with temporal authority subject to it, shall for the time being deprive the

beast of power, and this justifies the expression, “The beast that was, and is not.” Its existence as bestial in form continues until it comes under ecclesiastical control of the woman, and so during the time of her rule can be spoken of as, “is not.” The destruction of the woman is followed by the revival of the empire in its *bestial* form, and this is spoken of as a rising out of the abyss and a going into destruction. There is, however, another view that may be taken which is equally satisfactory, if not more so. The beast, let it be remembered, is either the Roman empire, or its personal head. We of course know there was a time when that empire had an existence. At the present time this empire is not, but, after the removal of the Church, it shall be restored under satanic energy, and therefore can be spoken of as rising out of the abyss, and subsequently going into destruction. This representation may apply either to the empire itself, or to the imperial head of it. It is generally agreed that the seven heads represent the seven hills of Rome, and this view is supported by the statement that “the seven heads are seven mountains whereupon the woman sitteth.” They are also interpreted as being “seven kings,” of whom five had fallen, one being in existence at the time the apostle wrote, and another to come at some future period. The beast, moreover, is here identified with *one of his heads*. This is an important fact to consider. The heads are not introduced into the picture in order to convey the idea that the beast had seven heads at one and the same time. As a matter of fact he never had the seven heads all at once. Though spoken of as having seven heads he is, nevertheless, a single-headed beast, and the heads are here mentioned for the purpose of interpretation which is divinely given when John declares these heads to be either seven hills, or seven kings. The seven heads are not synchronous, but consecutive. They are kings, and one follows another. Five had fallen before John’s time. Another was in existence when he wrote, and the seventh was yet future. The beast is next declared to be an *eighth* head and yet one of the seven. Of this an explanation has already been given. Rome declined and fell under the sixth form of empire. It will revive under a *seventh* form. The imperial head shall, of course, be the seventh head. Receiving a death-stroke which is afterwards healed, he shall return to power as the *eighth* head. Thus it is easily seen how “the beast that was and is not, even he is the eighth, and is *of the seven*.” ... “The woman which thou sawest is the great city that hath sway over the kings of the earth.” That great city is Rome. Not merely Rome pagan, but Rome papal, which shall yet from the literal site of Rome exercise the supremacy here spoken of over the kings of the earth.

“After these things” is the terminology with which the eighteenth chapter of Revelation begins, thus indicating that the destruction of ecclesiastical Babylon, as described in chapter 17, is followed at once by the destruction of political Babylon. In his notes on Isaiah, chapter 13, Dr. C. I. Scofield writes in his *Reference Bible*:

The *city*, Babylon, is not in view here; as the immediate context shows. It is important to note the significance of the name when used symbolically. “Babylon” is the Greek form: invariably in the O.T. Hebrew the word is simply Babel, the meaning of which is *confusion*, and in this sense the word is used symbolically. In the prophets, when the actual city is not meant, the reference is to the “confusion” into which the whole social order of the world has fallen under Gentile world-domination. Isa. 13.4 gives the divine view of the welter of warring Gentile powers. The *divine* order is given in Isa. 11. Israel in her own land, the centre of the divine government of the world and channel of the divine blessing; and the Gentiles blessed in association with Israel. Anything else is, politically, mere “Babel.” In Rev. 14.8–11; 16:19 the Gentile world-system is in view in connection with Armageddon (Rev. 16:14; 19:21), while in Rev. 17. the reference is to apostate Christianity, destroyed by the nations (Rev. 17:16) headed up under the Beast (Dan. 7:8; Rev. 19:20) and false prophet. In Isaiah the political Babylon is in view, literally as to the then existing

city, and symbolically as to the times of the Gentiles. In the Revelation both the symbolical-political and symbolical-religious Babylon are in view, for there both are alike under the tyranny of the Beast. Religious Babylon is destroyed by political Babylon (Rev. 17:16); political Babylon by the appearing of the Lord (Rev. 19:19–21). That Babylon the *city* is not to be rebuilt is clear from Isa. 13:19–22; Jer. 51:24–26, 62–64. By political Babylon is meant the Gentile world-system. It may be added that, in Scripture symbolism, Egypt stands for the world as such; Babylon for the world of corrupt power and corrupted religion; Nineveh for the pride, the haughty glory of the world.—Pp. 724–25

In his analysis of this chapter of Isaiah, Dr. Scofield also states, “Verses 12–16 look forward to the apocalyptic judgments (Rev. 6.–13.). Verses 17–22 have a near and far view. They predict the destruction of the literal Babylon then existing; with the further statement that, once destroyed, Babylon should never be rebuilt (cf. Jer. 51:61–64). All of this has been literally fulfilled. But the place of this prediction in a great prophetic strain which looks forward to the destruction of both politico-Babylon and ecclesio-Babylon in the time of the Beast shows that the destruction of the actual Babylon typifies the greater destruction yet to come upon the mystical Babylons” (*Ibid.*, p. 725). Similarly, in reference to Revelation 17 and 18, Dr. Scofield states: “Babylon, ‘confusion,’ is repeatedly used by the prophets in a symbolic sense. Two ‘Babylons’ are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast’s confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is ‘the great whore’ (Rev. 17:1), and is destroyed by political Babylon (Rev. 17:15–18), that the beast may be the alone object of worship (2 Thes. 2:3, 4; Rev. 13:15). The power of political Babylon is destroyed by the return of the Lord in glory. The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13:19–22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify ‘Babylon,’ the ‘city’ of luxury and traffic, with ‘Babylon’ the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon” (*Ibid.*, pp. 1346–47).

Nothing is more fundamental respecting the will of God for this earth than that Israel, His elect nation, shall be in their own land in peace. Gentiles are related to this situation only as those who derive secondary advantage from the divine benefits for Israel. Through the apostasy of Israel which was predicted and wholly within the plan of God (cf. Deut. 4:26–28; 30:18–19; Isa. 1:2) and through the chastisement which fell upon that nation, a period of Gentile times intruded, and these times—a theme of much prediction—must run their

determined course, and receive those judgments of God which belong to a Christ-rejecting world. The complete divine judgment upon Israel, upon the nations, and upon angels—to the end that evil may be banished forever—will have its larger treatment in Chapter XXVI. The destruction of both the religious and political confusion (Babylon)—that which unavoidably obtains when Israel is out of her land and void of blessing—is, as has been stated, described in many Scriptures and in each description the Gentile judgments end in the setting up of Israel's kingdom with its final divine rule over the earth. The revelation respecting the oncoming destruction of religious Babylon has drawn out little disagreement on the part of expositors; but equally sincere teachers have disagreed regarding the destruction of political Babylon. Some contend that the ancient city of Babylon must be rebuilt in order that it may be destroyed as a literal fulfillment of certain prophecies. To this contention it may be replied that the text in Revelation, chapter 18, uses the figure of the city, which was, both with respect to corruption and divine judgment, a type of the world-wide Babylon. Regardless of how imposing the supposed restored Babylon might be, the destruction of any single city would not answer the demands which arise for the destruction of the whole *cosmos* world system. The theme of Gentile judgments is of immediate interest, for the citizens of the earth are living in those conditions which foresee these on-coming destructions.

Chapter XXI

PROPHECY CONCERNING THE GREAT TRIBULATION

I. The Doctrine in General

UNAVOIDABLY, MUCH has been written in preceding pages concerning the great tribulation period. It has been observed that it is the seventieth week of seven years which was predicted by Daniel; that it completes Gentile times and in it Gentile judgments are accomplished; that it is characterized by the reign of the beast, the man of sin; that it is the time of Jacob's trouble; that it is unrelated to the Church; and that it is terminated by the glorious appearing of Christ. Such an array of allied features cannot but establish the truth that this brief period is incomparable in its significance and realities. The transition from Gentile times, involving the complete destruction of their institutions, their governments, the accomplishment of their judgments, and the setting up of Messiah's kingdom of righteousness and peace, is the climax of all previous human history. It is the consummation of the divine purpose for the earth. It is the defeat and overthrow of all the forces of evil in this sphere, which defeat is to be followed immediately by the destruction of all forces of evil in angelic spheres (1 Cor. 15:25–26). That so much will be accomplished in a seven-year period and that period shortened a little (cf. Matt. 24:21–22), emphasizes the importance of that period as more eventful than any other known to history or prophecy. The student is encouraged to make a careful study of the Scriptures which reveal (1) the fact of this period (note Deut. 4:29–30; Ps. 2:1–10; Jer. 30:4–7; Dan. 9:27; 12:1; Matt. 24:9–28; 2 Thess. 2:8–12; Rev. 3:10; 7:13–14; 11:1–19:6), (2) the judgments that must fall on the nations then (note Ps. 2:1–10; Isa. 63:1–6; Matt. 25:31–46), (3) the judgments on, or the sufferings, and salvation of Israel to come then (note Isa. 63:1; Ezek. 20:33–44; Mal. 3:1–6; Matt. 24:32–25:30).

As previously indicated, the book of Revelation is the consummation of all Biblical prophecy and it is of the utmost import that nearly one-half of that book is devoted to the description of the last half of Daniel's seventieth week or the great tribulation period, and that nearly two thirds of that book is devoted to the events transpiring within the entire seven years of the duration of that period. The most fanciful effort of the imagination is demanded when the world-transforming judgments of Revelation, chapters 6–19, are applied to past history. A few writers have attempted this adjustment in detail. More of them prefer to

remain in the realm of indefinite generalities, and to excuse their own uncertainty by the contention that the Revelation is veiled and obscure at best. All writers on this book who wish to ride a hobby, or to strain an interpretation, avail themselves of sufficient latitude for their theories by stressing the supposed mystery concealing its message. The book, however, is a *revelation*.

Because of its accuracy and clarity, the following extended quotation from Dr. Henry C. Thiessen's article in *Bibliotheca Sacra* is incorporated here:

By the "Tribulation Period" we mean more than mere tribulation. The Scriptures tell us that "through many tribulations we must enter into the kingdom of God" (Acts 14:22), and that in the world we have "tribulation" (John 16:33). These tribulations may be due to national calamities (Acts 11:27-30), to the persecution of wicked men (2 Tim. 3:12; Matt. 13:12), to personal sin in the believer (1 Tim. 5:23-25; 2 Sam. 12:10), to the manifestation of the self-life (Job 42:1-6; Heb. 12:10; 2 Cor. 12:7; John 15:2), or to God's sovereign purpose to glorify Himself thereby (John 9:1-3). Over against such personal afflictions, the Tribulation Period is a definite time during which the world will experience unprecedented tribulation. As we shall see, this period is directly related to the second coming of Christ.

1. *The Fact of Such a Period.* A careful examination of the Scriptures discloses the fact that there is to be a definite *period* of tribulation. Such references as Romans 2:9; 2 Thessalonians 1:6; Revelation 2:22, speak of tribulation to come as a punishment for sin, but they do not definitely refer it to the tribulation period. Only some of the evidence can be presented. In Daniel 12:1 we read: "And at that time shall Michael stand up, the great prince who 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." Notice the expression, "a time of trouble." In Jeremiah 30:7-9 we read: "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. And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall serve Jehovah their God, and David their king, whom I will raise up unto them." In verse 7 we have the same Hebrew words for "time of trouble" as in Daniel 12:1. The New Testament likewise teaches the coming of a time of tribulation. Jesus said: "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. ... But immediately after the tribulation of those days the sun shall 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: 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 on the clouds of heaven with power and great glory” (Matt. 24:21, 29–30). If we combine the statement in verse 29, “immediately after the tribulation of those days,” with the words in Mark 13:24, “But in those days, after that tribulation,” we see that our Lord is speaking of a *period* of tribulation. In Matthew 24:22, He says that “those days” will be shortened. The ascended Christ says to the Church in Philadelphia: “Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth” (Rev. 3:10). The word “hour” indicates that the Lord is speaking of a *period* of trial. Moffatt rightly refers this verse to the future. He says: “The imminent period τοῦ πειρασμοῦ refers to the broken days which, in eschatological schemes, were to herald the messiah’s return. Later on, this period is specifically defined as a time of seduction to imperial worship (cf. 13:14–17; 7:2; with Dan. 12:1, LXX)” (*Expositor’s Greek Testament, in loc.*). Alford uses similar language. He says: “The appointed season of sore trial, τοῦ πειρασμοῦ, of the well-known and signal temptation. ... The time imported is that prophesied of in Matthew 24:21 ff., viz., the great time of trouble which shall be before the Lord’s second coming. As such it is immediately connected with ἔρχομαι ταχύ following” (*Greek Testament, in loc.*). This same period is referred to in Revelation 7:14, where the correct translation reads thus: “These are they that come out of the great tribulation” (lit. the tribulation the great). The Greek has the article, and it should be translated. Moffatt says on this phrase: “The great distress is plainly the period of persecution and martyrdom (6:11) predicted (e.g., Matt. 24:21, from Dan. 12:1) to herald the final catastrophe. It is still expected by Hermas (*Vis.* ii, 2.7, iv. 2.5, 3.6)” (*Op. cit., in loc.*). Charles says that this particular tribulation “is the last and final tribulation which the present generation is to experience. Cf. Daniel 12:1; Mark 13:19. ... It is quite wrong to take it as meaning generally the tribulation that the faithful must encounter in the world. This great tribulation is still in the future. It consists first and chiefly in the actual manifestation of the Satanic powers on earth, and only in a secondary degree in social and cosmic evils” (*The Revelation of St. John, in the I.C.C. series, in loc.*). Alford strangely sees in this verse the “whole sum of the trials of the saints of God, viewed by the Elder as now complete, and designated by this emphatic and general name: q.d. ‘all that tribulation’” (*Op. cit., in loc.*). But he admits that others have “explained the words of that last great time of trial which is to try the saints before the coming of the Lord” (*Ibid.*). The language is so clear that it does not seem necessary to refute Alford’s interpretation. Nor does it

seem necessary to multiply references, showing that such a period is predicted in the Scriptures.

2. The Nature of the Period.

Again we cannot present all the evidence. All that we can do is to show in broad outline the character of this period. In general terms, it is a period during which God will speak to the nations of the earth “in his wrath, and vex them in his sore displeasure” (Ps. 2:5). They have taken counsel against Jehovah and His anointed; they have killed the Son of God (Ps. 2:1–4; Acts 4:25–28). He will visit judgment upon them and yet set His King upon His holy hill of Zion (Ps. 2:6–12). Isaiah 24 gives a vivid description of this world-catastrophe to come. It is the hour of trial which is to come upon the whole world, to try them that dwell upon the earth (Rev. 3:10). Futuristic interpreters hold that Revelation 6–19 deals with this period. Assuming this to be the true view, we find in these chapters a dark picture of the tribulation period. We learn that there will be a federated world, i.e., the old Roman empire will be restored, with a Satan-energized ruler at the head. Ten kings will reign under him. It will be a despotic form of government. Rev. 13:1–10; 17:1–18; 19:17–21; cf. Dan. 2:40–45; 7:23–27. At the beginning this government will be strongly influenced by the federated church, the false bride of Christ, the mother of harlots; but after a time the emperor will prohibit all former worship, represent himself as god, and require the world to worship him. The ten kings under the emperor will turn against the federated religious system and destroy it, and the beast out of the earth will then induce the world to worship the emperor. Opposers will be persecuted and killed, or by means of an absolute boycott be forced to flee for their lives. Rev. 17:1–17; 13:11–18; 2 Thess. 2:3–12. Along with this Israel will have returned in large numbers to Palestine, rebuilt its temple in Jerusalem, and by treaty with the world-emperor obtained permission to restore its temple worship, including the offering of sacrifices and oblations (Ezek. 37:7–14; Dan. 9:27). But the period will prove to be the “day of Jacob’s trouble” (Jer. 30:7; Dan. 12:1, 9–13). The emperor will break his covenant with Israel, stop the sacrifices and oblations, and set up an image of himself in the temple (Dan. 9:27; 11:31; 12:11; Matt. 24:15–31; 2 Thess. 2:4; Rev. 13:14, 15). A remnant will be sealed before these troublous times reach their climax and be preserved in the midst of them (Rev. 7:1–8; 14:1–9). Satan himself will instigate the fiercest persecution against the woman and the rest of her seed, that is, Israel, but God will providentially intervene in behalf of His people (Rev. 12:13–17). The northern nations, represented as Gog and Magog, will gather against Jerusalem

(Ezek. 38, 39); and when the conflict is at its height Christ will suddenly appear, defeat the beast and the false prophet with their armies, and deliver His people (Zech. 14:1–9; Rev. 19:17–21). The spirit of grace and supplication will be poured upon Israel, and they will recognize and mourn for their Messiah (Zech. 12:8–14). Economic conditions will play a large part during that period. Wealth will have greatly increased in the last days, but so also will injustice and consequent poverty (Jas. 5:1–6). The submission to and worship of the world-emperor will be made a condition to buying and selling (Rev. 13:16–18). A great commercial city [?] will be built on the Euphrates, and just at the time when it begins to enjoy its wealth God will suddenly destroy it (Rev. 18:1–24). In connection with the opening of the seals, the sounding of the trumpets, and the pouring out of the wrath vials, God will visit judgment upon the Christ-and God-rejecting world. But in spite of the awfulness of these days, there will be a witnessing remnant of Israelites (Isa. 66:19; Zech. 8:13; Matt. 24:14; Rev. 7:1–8), and multitudes will be converted (Rev. 7:9–17).—1935, XCII, 40–45

II. The Church and the Tribulation

Attention must be given at this point to a disagreement which obtains between premillenarians of equal sincerity over whether the Church will enter or pass through the great tribulation. A somewhat extensive literature is being created as the problem is argued, and the student would do well to read with attention. It is contended in this work that the Church never enters or passes through the tribulation and for certain reasons, namely, because of

1. THE NATURE OF THE TRIBULATION. Proof has been presented earlier which demonstrates that the tribulation period, yet to be experienced in the world, is the completion of a sequence of predicted years, all of which should intervene between the plucking of Israel off the land, which occurred at the time of the Babylonian captivity, and the final return of that people to their land in the full realization of their covenanted blessings under Messiah's reign. But for the intercalary age of the Church, this period is precisely measured as 560 consecutive years, which time is divided into intervals, namely, 70 years of the Babylonian captivity as predicted by Jeremiah (Jer. 25:11–12), 49 years in which Jerusalem would be rebuilt (Dan. 9:25), 434 years to the cutting off of Messiah (Dan. 9:26), and 7 years in which the covenant between the prince and the many will be confirmed. Such is the precise measurement of Gentile times, though these years are equally laden with events which are Jewish. In the final 7 years

the last Roman—emperor—the beast—arises, and Gentile times are terminated by the glorious appearing of Messiah. Whatever belongs to the Gentile times began with the Babylonian captivity and aside from the intercalary age of the Church is revived and consummated in the yet future 7 years. It therefore follows that only as the Church is found to be a part of Gentile times before the cutting off of Messiah will she be rightfully present in the consummating 7 years. Only the blindest form of Covenant Theology would ignore the overwhelming evidence in the Scriptures that the Church is not in Daniel's 483 years, or in any period of the Old Testament history. Those who would thrust the Church into the last 7 years of Gentile times are guilty of introducing an element into that period which has no place in that period since it is not to be on the earth during the eventful years which that period consummates. As a confirmation of these distinctions, it may be asserted again that no New Testament Scripture necessitates the placing of the Church in that period, nor does any New Testament Scripture warn the Church regarding the tribulation as though she were in danger of it.

Again, the purpose of the great tribulation is wholly extraneous to the Church. That period is declared to be for the final judgments of God upon a God-and-Christ-rejecting world. It is the ending of the *cosmos* system. Over against this, the Church is neither a part of the *cosmos* (cf. John 15:18–19; 17:14, 16; 1 John 5:19), nor is she ever to be brought into condemning judgment (John 5:24; Rom. 8:1). She will be judged relative to rewards which belong to faithful individuals, which judgment is not on the earth but is in heaven, and certainly is no feature of the earthly tribulation. To demand that believers must experience the terrible judgment and destruction which must fall on unbelievers is to do violence to every feature of the saving grace of God.

2. THE NATURE OF THE CHURCH. Far more conclusive than all else in determining the question at issue is a right understanding of the nature of the Church. That she could not share in the great tribulation is settled finally for all who comprehend the essential truth of the individual believer's relation to God. Not only is the Church a product of this specific age with no relation whatsoever to any other age, but each believer is perfectly accepted now and forever before God on the ground of his place in Christ, the righteousness of God is imputed unto him, and, being saved out of this *cosmos* world, he is no more of this world than Christ is of this world (John 15:18–19; 17:14, 16). The coming tribulation is the judgment of this world. Israel has her part in it since, being not yet saved

(Rom. 11:26), she is of the world (cf. Matt. 13:44). The believer, being what he is in Christ, has no more a rightful place in this *cosmos* world's judgments than Christ Himself or any unfallen angel. Back of the theories that the Church will enter or pass through the tribulation is the Arminian heresy that the believer contributes something to his own acceptance before God, and, having failed to some extent in this responsibility, he will be purged and purified by the suffering which the tribulation affords. There is a line of truth which concerns the believer's personal faithfulness; but this, as has been seen, is consummated before Christ at His judgment seat in heaven. As for any condemnation, or other judgment, the Christian is wholly delivered forever on the most righteous ground that a Substitute bore the condemnation and judgment and has provided a perfect standing before God. It is established by unqualified Scripture that the believer is delivered from all condemning judgments (John 3:18; 5:24; Rom. 5:1; 8:1, 33–34; 1 Cor. 11:31–32). In general, those who contend that the Church will experience the tribulation assert that all believers—spiritual and unspiritual—will enter that period of suffering, though there are those believing in a partial rapture who assert that the Church will be divided and the spiritual element, which always includes those who advance this notion, will go directly to heaven, while the unspiritual will suffer for their sins in the tribulation. This constitutes a Protestant purgatory. The answer to all such conceptions is the recognition of the truth that, when members of this sinful race go to heaven, it is not on the ground of their own merit, but only through the merit of Christ. It is to be remembered that each believer is already perfectly justified forever (Rom. 5:1; 8:30, 33–34) and this wholly within the range of divine justice (Rom. 3:26). Thus the contention that the Church will enter or pass through the tribulation becomes an insult to, and unbelief towards, the measureless grace of God in Christ. To suppose, as some are asserting, that the great tribulation is greatly overestimated with respect to its sufferings becomes no less than a direct contradiction of the words of Christ. He 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. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” (Matt. 24:21–22). What Christ declares to be supreme and incomparable is not an overestimation of the facts (cf. Dan. 12:1).

Let those who teach that the Church—or any part of it—will enter the great tribulation, state how saved ones who are clothed in the righteousness of God, justified forever, and wholly rescued from this *cosmos* world could in accord

with either reason or revelation be thrust into those last judgments which fall upon a Christ-rejecting, Satan-ruled, *cosmos* world.

3. MUST THE LAST GENERATION OF THE CHURCH SUFFER ESPECIALLY? Those who entertain the idea that the Church experiences the great tribulation must reckon with the fact that of upwards of seventyfive generations who comprise that company all but the present generation have entered glory without the supposed benefits of that purging experience. Why, then, should the last generation suffer that from which the vast host have been spared? On this point a specious argument has been advanced, namely, that as the Church has suffered martyrdom in certain periods of her history she may be expected to suffer thus again at the end of the age; but back of this claim is the failure to recognize that past sufferings were due to the attack of wicked men upon the Church, while the great tribulation is God's judgments upon wicked men. Wholly justified believers have no place among evil men who are destined to eternal doom.

4. THE TESTIMONY OF THE SCRIPTURES. The Bible is far from silent on this important theme; however, there is no more occasion for the Word of God to state specifically that the Church is not in the great tribulation than for it to declare that the Church is not in the Babylonian captivity, though in one text it is directly declared that the Church is not to be tested in that trial. The evidence of the Scriptures is gained from that which may be deduced. As has been stated, no Scripture intimates that the Church is in the tribulation, nor is the Church warned as though in danger of so great a trial. Certain aspects of this phase of the subject should be considered separately.

a. The Imminent Return of Christ. Whether it be that coming of Christ to the earth in glory when Israel is to be delivered or that coming into the air to receive His Bride, the coming is imminent. Scripture which directs Israel in the tribulation, which time is terminated by the glorious return of Christ as their judge and Deliverer, warns her to *watch*, for He will then come "as a thief in the night" (cf. Matt. 24:32–25:13; 1 Thess. 5:1–8; 2 Pet. 3:8, 10). Over against this, the Church is instructed to *wait* and to *look* for His return for her (1 Thess. 1:9–10; Titus 2:13; Heb. 9:28). In both instances the return of Christ is unannounced and therefore impending, within the period to which each event belongs. The return of Christ for His Church was not impending in Old Testament days; nor is the glorious appearing impending until the tribulation (2 Thess. 2:3).

The imminent return of Christ to receive His Church is held before every believer as a "blessed hope." It is written, "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). The very absence of a date in this passage, addressed to the eleven in the upper room, extends that promise to all succeeding generations until He comes. Again, it is recorded, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11–13). Here, as above, the promise extends to all generations until He comes. In a similar way it is declared, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9–10). In this Scripture the important fact is revealed that it was in the divine purpose that the very first generation of Christians were appointed, not to look for the tribulation or for death, but for the imminent coming of Christ. So, also, it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2–3). This purifying hope was as much a reality to those of the earliest days of the Church as it has been to any later generations. The force of this argument is inescapable. The tribulation is not the hope of the coming of the Lord; it is not *at hand*, but "the Lord is at hand" (Phil. 4:5). The Apostle Paul by a fivefold use of the self-including pronoun *we* placed himself among those who were actuated by the hope of Christ's return (cf. 1 Cor. 15:51–52; 1 Thess. 4:15–17).

b. The Anticipation of the Element of Time. It will be recognized that no prediction could be made of events within this age without a veiled intimation that the element of time would intervene. The problem is not one engendered by man; it is wholly of God. Therefore, it is, as other problems of a like nature, solved only in the mind of God. Both things are true—the Lord has always been at hand; yet certain times and events are predicted. Peter would grow old and die (John 21:18). The nobleman would delay a long time in a far country (Luke 19:11)—which parable teaches more the requirement that service is to continue than that time intervenes. The gospel is to be preached in all the world; but had it been

commanded to convert all nations the case would have been different. Every new generation extends the evangelizing effort which, of itself, knows no end. It will be terminated whenever the Lord returns, and, since there is no revealed goal to be reached, the termination by His return could be at any time and is therefore impending. The conclusive feature of this particular argument is the truth that the very men to whom it was disclosed that there would be times and events related to this age are the ones who in their writings declare that the return of Christ is imminent.

c. The Dispensational Feature. The interpretation of the Scriptures as advanced by those who teach that the Church will enter or pass through the tribulation is subject to errors which are traceable to a failure to discern dispensational distinctions, as well as to discern the true nature of the Church or of the tribulation. One writer builds his argument upon the statement that for the elect's sake the days of the tribulation will be shortened (Matt. 24:22). It does not occur to this individual that there are two elect companies—Israel and the Church—and that the context of Matthew where the declaration occurs is dealing only with Israel. Evidence of this is seen in the truth that the Church is never “hated of all nations” (Matt. 24:9), nor will its members—the members of Christ's Body—“hate one another” (vs. 10), nor will they ever be related to the “Sabbath day,” nor will they ever pray that their “flight be not in the winter” (vs. 20).

d. The Major Scripture. The determining passage is Revelation 3:10, which is an address by the glorified Christ to the Philadelphian church. The Lord declares, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” It is generally agreed that Philadelphia represents the true Church which has continued from the beginning and will continue until removed by translation. It is also conceded that “the hour of temptation” is a reference to the great tribulation. Those who would relate the Church to the tribulation interpret this passage as a guaranty that the Church will be preserved while passing through the tribulation. Those who oppose this view assert that the guaranty is that the Church will be kept out of that hour. It becomes a study of the original Greek words. On this passage, Dr. Henry C. Thiessen, whose advanced knowledge of the Greek language is established, writes:

Assuming then that the Philadelphia Church represents the Missionary Church and that the “hour of trial” refers to the future Tribulation, we need to examine the words: “I also will keep thee from the hour of trial.” More especially do we want to know what is the meaning of the verb “will keep” (τηρήσω) and of the preposition “from” (ἐκ). Alford says on the preposition ἐκ, that it means

“out of the midst of: but whether by immunity from, or by being brought safe through, the preposition does not clearly define.” He goes on to say that the distinction which Duesterdieck, et al., attempt to set up between *τηρεῖν ἐκ* and *τ. ἀπό* cannot be safely maintained, for, as he well says, it is not easy to see that in John 17:15 (“but that thou shouldest keep them from the evil one”), where we have the former, and in James 1:27 (“and to keep oneself unspotted from the world”), where we have the latter, “the former implies passing scatheless through the evil, while the latter imports perfect immunity from it.” He adds: “This last we may grant: but is it not equally true in the other case?” Thus he points out that grammatically the two terms can have the same meaning, so that Revelation 3:10 may mean, not “passing unscathed through the evil,” but “perfect immunity from it.” Alford’s own preference for the former of these alternatives has nothing to do with the grammar of the statement (*Greek Testament, in loc.*). Moffatt similarly explains the terms. He says: “It is impossible from the grammar and difficult from the sense, to decide whether *τηρεῖν ἐκ* means successful endurance (pregnant sense as in John 17:15) or absolute immunity (cf. 2 Pet. 2:9), safe emergence from the trial or escape from it entirely (thanks to the timely advent of Christ, v. 11).” Again we may say that Moffatt’s acceptance of the former interpretation does not vitiate his statement that the grammar of the text permits the latter sense (*Expositor’s Greek Testament, in loc.*). Other scholars say the same thing as to the use of the preposition *ἐκ*. Buttman-Thayer say that *ἐκ* and *ἀπό* “often serve to denote one and the same relation.” They give John 17:15; Acts 15:29; Revelation 3:10 as examples of this usage (*Grammar of the New Testament Greek, p. 326 f.*). Abbott doubts “if in the LXX and John *ἐκ* always implies previous existence in the evils from which one is delivered when used with *σώζω* and *τηρέω*” (*Johannine Grammar, p. 251 f.* I owe this note to Dr. A. T. Robertson). Westcott says on the former of these two phrases that it “does not necessarily imply that that is actually realized out of which deliverance is granted (comp. 2 Cor. 1:10), though it does so commonly (John 12:27)” (*Epistle to the Hebrews, p. 128*). Similarly we read in 1 Thessalonians 1:10, that Jesus delivers us “from (*ἐκ*) the wrath to come.” This can hardly mean protection in it; it must mean exemption from it.

It would seem, then, to have been abundantly shown that the language of Revelation 3:10 permits the interpretation that the Church is promised complete exemption from this hour of trial; indeed, it seems to favor it. Dr. Moorehead’s explanation is unsatisfactory. He says: “The natural and obvious meaning is, the safekeeping of them in the midst of world-wide trial, not exemption from it by being caught up to heaven. The preposition ‘out of’ (*ἐκ*) signifies exactly this, and not rapture before the trial begins” (*Studies in the Book of Revelation, p. 55*). He says on John 17:15: “None can possibly mistake what the Lord meant in His prayer: His disciples were to remain in the world, but He asks that they be kept from its evil, or from the evil one who is its god. So precisely in Revelation 3:10, Philadelphia saints are to be in the trial, but safeguarded therein” (*Ibid.*). But Plummer more satisfactorily explains John 17:15 than either. Moorehead or Moffatt (above). He says: “Just as Christ is that *in* which His disciples live and move, so the evil one is that *out* of which (*ἐκ*) He prays that they may be kept” (*Cambridge Greek Testament, Gospel of John, in loc.*). Besides, we should note that the promise is not merely to be kept from the *trial*, but from the *hour* of trial, i.e., it holds out exemption from the period of trial, not only from the trial during that period. And finally, when it would have been so easy to write *ἐν τῇ ὥρᾳ*, if the writer had meant preservation *in* that hour, why should he write *ἐκ τῆς ὥρας*, as he did? Surely, this is no accident.

We conclude, therefore, that we have in this text a promise that the whole Church will be taken away before the hour of temptation begins, and not merely an assurance of protection in it. Strange to say, interpreters who in one breath explain Revelation 3:10 as teaching that the Church will pass unscathed through the Tribulation, in the next breath explain the persecutions and martyrdoms in the Revelation as suffered by the Church! Consistency would demand that they seek some other solution of the problem.—*Ibid.*, pp. 201–3

e. The Twenty-Four Elders. In His desire to inform the saints concerning the future (cf. Gen. 18:17; John 16:13), which is the divine motive for providing all prophetic Scriptures, God calls John into heaven (Rev. 4:1) and causes him to see and hear what will be experienced by the Church in heaven and what will occur on the earth during the period of the last seven prophetic years. The purpose of this unveiling to John is that he may write these things, to the end that they may be transmitted as information to all believers (Rev. 1:1–2, 19). John sees twenty-four elders in heaven—even before the tribulation begins. It is pertinent to inquire into the identity of these elders.

Following the futuristic interpretation of Revelation 4:1 to the end of the book—that interpretation which alone is tenable or in harmony with all Biblical prophecy—it is concluded that the words μετὰ ταῦτα, twice used in Revelation 4:1, mark a turn in the message of this book from the history of the Church on earth, as disclosed in chapters 2–3, to that which will immediately follow that earthly history. These elders are to be distinguished from the “four living creatures,” from the angels, and from the “great multitude” which, it is declared, came out of the great tribulation. Ford C. Ottman writes: “There ought to be very little question as to the identification of these crowned elders. They constitute the united royal priesthood predicted alike of Israel and the Church. They are seen here in one company redeemed and *glorified*. The prophet Daniel has a vision of the time when the Son of man comes to take His kingdom, and in that vision thrones are set, but they are without occupants. As a matter of fact, in Daniel’s day, the thrones though established were vacant. Now we are come to the time of the accomplishment of Daniel’s prophecy, and the thrones are filled” (*Unfolding of the Ages*, p. 109). Such indeed is the identification of these elders by the majority of worthy expositors. It is concluded, therefore, that the twenty-four elders represent the saints from earth who are in heaven. Their praise is both identifying and revealing when they sing: “And they sung 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 nations; and hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:9–10). Their own declaration indicates that they represent a vast throng and that they are in heaven only through the virtue of the redeeming blood of Christ. The presence of this company in heaven before the tribulation points clearly to the truth that they have been caught up to heaven before the hour of trial begins.

f. The Restrainer Removed. Another determining Scripture is found in 2

Thessalonians 2:6–7: “And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.” The context treats of the man of sin, of the evil he promotes, and of his destruction by the breath of the returning Christ. The central truth of the passage under discussion is that, though Satan would long ago have consummated his evil program for his *cosmos* world, and have brought forward its last human ruler, there is a Restrainer who restrains to the end that Satan’s program shall be developed and completed only at God’s appointed time. The purpose of this age is not the development of evil, it is rather the outcalling of the Church; and Satan’s enterprise will be timed to end at the moment God concludes the major age-purpose. Satan’s program is only permitted of God at most and he must be subject to the thing God is doing. With due recognition of various opinions abroad, the Restrainer is the Holy Spirit. To achieve all that is to be accomplished, the Restrainer must be one of the Godhead. Even a casual contemplation of the power required will convince the open mind of this necessity; and, since the Holy Spirit is the active Executor of the Godhead in the world during this age, it is reasonable to conclude that He it is who restrains. Doubtless His restraint operates both directly and through the Church in which He dwells. When His work of gathering out the Church is completed—that for which He came into the world—He, the Spirit, the Restrainer, will be removed from the world as resident here and reassume His position as omnipresent only, as He is everywhere. The right understanding of this important Scripture depends upon recognition of the distinction to be observed between the Spirit’s relation to the world as resident therein or omnipresent. He who was always omnipresent became resident on the Day of Pentecost; He who is now resident will become merely omnipresent on the completion of that which He came on the Day of Pentecost to achieve. It is as clearly asserted that the believer can never be separated from the Holy Spirit. Christ’s prayer that cannot go unanswered was that the Spirit should abide with believers forever (John 14:16); therefore, when the Spirit, the Restrainer, is “taken out of the way,” the Church will of necessity be removed with Him. It cannot be otherwise; but the appearance of the man of sin, who is the essential character of the great tribulation, follows the removal of the Restrainer and the Church. The Church is not bereft of the Holy Spirit and left to suffer in the world.

Closely related to this consideration of the removal of the Church from the world is the fact that time is required between the rapture and the return with

Christ in glory, so that appointed events may be accomplished. All Bible expositors, who enter at all into these issues, agree that the Church must be caught up to meet Christ before she can return with Him in glory (cf. Rev. 19:11–16). Those who teach that the Church goes through the tribulation agree that the Church must be translated thus; but to save a theory they declare that the Church is raptured to meet the Lord and then returns immediately with Him to the earth. But before she returns, as will yet be indicated, she must pass through the judgment for her rewards, be married to the Lamb, and participate in the marriage supper (Rev. 19:1–10). The post-tribulation rapture theory is forced to omit these great events or to contend that they are accomplished instantaneously.

It is to be concluded, then, that from every line of available evidence the Church will not, because she could not, either enter or pass through the great tribulation.

Chapter XXII

PROPHECY CONCERNING THE CHURCH

PROPHECY RESPECTING the true Church is to be distinguished from that respecting the final apostate church—that which has been considered already. The first prediction relative to the true Church was uttered by Christ, being recorded in Matthew 16:18. He said: “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.” In this declaration Christ not only implies that His Church was not then in existence, but that He by His own power would construct her and that the gates of hell would never prevail against her. No human resources could protect this company against the injury Satan might inflict; yet, according to this prediction, she will remain in her perfection before God forever. This is secured by her position in Christ. The course of the Church on earth is to be traced through the Acts and the Epistles, and the record of her earthly pilgrimage closes with Revelation 3:22. From Revelation 4:1, as before stated, she is seen in heaven; and, after her judgment with reference to her rewards and the marriage of the Lamb, she is seen returning to the earth with Christ (cf. 1 Thess. 3:13; Jude 1:14; Rev. 19:11–16), and reigning with Him upon the earth (Rev. 20:4–6). She is then identified as the Bride, the Lamb’s wife. To the Church is given a day to celebrate—the *Lord’s Day*, the first day of the week—and a day of triumph—the Day of Christ.

Of seven major features which form the theme of prophecy concerning future experiences of the Church, four of them (numbers two to five as here itemized) take place within the Day of Christ. These seven events are: (1) the last days for the Church, (2) the resurrection of the bodies of the saints, (3) the translation of living saints, (4) the judgment seat of Christ, (5) the marriage of the Lamb, (6) the return of the Church with Christ, and (7) the reign of the Church with Christ.

I. The Last Days for the Church

Again, distinction must be made between the “last days” for Israel—the days of her kingdom glory in the earth (cf. Isa. 2:1–5)—and the “last days” for the Church, which are days of evil and apostasy (cf. 2 Tim. 3:1–5). Likewise, discrimination is called for between the “last days” for Israel and for the Church and “the last day,” which, as related to the Church, is the day of the resurrection

of those who have died in Christ (cf. John 6:39–40, 44, 54). A very extensive body of Scripture bears on the last days for the Church. Reference is to a restricted time at the very end of, and yet wholly within, the present age. Though this brief period immediately precedes the great tribulation and in some measure is a preparation for it, these two times of apostasy and confusion—though incomparable in history—are wholly separate the one from the other. Those Scriptures which set forth the last days for the Church give no consideration to political or world conditions but are confined to the Church itself. These Scriptures picture men as departing from the faith (1 Tim. 4:1–2). There will be a manifestation of characteristics which belong to unregenerate men, though it is under the profession of “a form of godliness” (cf. 2 Tim. 3:1–5). The indication is that, having denied the power of the blood of Christ (cf. 2 Tim. 3:5 with Rom. 1:16; 1 Cor. 1:23–24; 2 Tim. 4:2–4), the leaders in these forms of righteousness will be unregenerate men from whom nothing more spiritual than this could proceed (cf. 1 Cor. 2:14). The following is a partial list of the passages which present the truth respecting the last days of the Church: 1 Timothy 4:1–3; 2 Timothy 3:1–5; 4:3–4; James 5:1–8; 2 Peter 2:1–22; 3:3–6; Jude 1:1–25.

II. The Resurrection of the Bodies of the Saints

The entire program of resurrection as presented in the Bible is a major theme of prophecy and concerning it theology has remained strikingly silent. There has been a slight recognition of the resurrection of the bodies of the saints, but theologians, generally speaking, have almost wholly ignored the resurrection of Christ. It has been taught also by these worthy men that there is one general resurrection at one and the same time. John 5:25–29 reports Christ as saying that resurrection is universal. He does not indicate that there will be a time intervening between the resurrection of the two classes which He names, nor does He intimate that there will not be an intervening time. The *hour* which He declared “is coming, and now is” has already extended over nineteen hundred years, and there is nothing to hinder it from extending an added thousand years if He wills it so. Christ’s germinal teachings are usually expanded in the Epistles and Revelation. Accordingly in 1 Corinthians 15:20–26 the universal character of resurrection is again asserted, but with the added truth that there are companies in resurrection with intervals between. Christ is first raised as First-fruits; then they that are Christ’s at His coming, which means that at least nineteen hundred years intervene; and finally the end of the resurrection

program, with a millennium between, in which all contrary authority is put down forever (cf. Rev. 20:1–6, 12–15).

Respecting the resurrection of the bodies of believers, there are no more revealing Scriptures than 1 Corinthians 15:42–50 and 1 Thessalonians 4:13–18, in which contexts the one trump of God is said to raise the bodies of the saints and to summon living saints to meet the Lord in the air. This trump of God is designated in 1 Corinthians 15:52 as *the last trump*. It will be observed that there is no connection whatsoever between the seventh and last trump of Revelation and the last trump for the Church, as though God is restricted to one series of trumpets. Those who connect the last trump for the believers with the climax trumpet of the tribulation not only force the Church into the tribulation, where no Scripture ever places her, but burden the seventh trumpet of the tribulation with a mission which is not even remotely related to it in the Revelation text.

III. The Translation of Living Saints

Though there is disagreement over *when* the living saints will be translated, there is concord among devout expositors respecting the truth that living saints will be translated to heaven without the experience of death and resurrection. Christ implies just this when He said “Whosoever liveth and believeth in me shall never die” (John 11:26). This statement is in contrast to the declaration of the preceding verse, namely, “He that believeth in me, though he were dead, yet shall he live.” However, the two more direct revelations are found in the two passages cited above—1 Corinthians 15:51 and 1 Thessalonians 4:13–18. In the former it is said that a secret of God is revealed when the Apostle writes, “We shall not all sleep”; and in the latter it is said, “We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.”

A highway of prophecy concerning resurrection and translation of saints begins with John 5:25–29 and terminates with various passages in the Revelation (cf. John 5:25–29; 14:1–3; Rom. 8:19–23; 1 Cor. 1:8; 15:20–28, 51–57; 2 Cor. 5:1–9; Phil. 3:11, 20–21; 1 Thess. 4:13–18; 2 Thess. 2:1; Heb. 9:28 and passages in the Revelation).

IV. The Judgment Seat of Christ

Among all the judgments—yet to be considered—is that one of specific import for believers, when before the judgment seat of Christ they will be judged relative to the service they have rendered. On the central passage—2 Corinthians

5:10—Dr. C. I. Scofield writes: “The judgment of the believer’s works, not sins, is in question here. These have been atoned for, and are ‘remembered no more forever’ (Heb. 10:17); but every *work* must come into judgment (Matt. 12:36; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24, 25). The result is ‘reward’ or ‘loss’ (of the reward), ‘but he himself shall be saved’ (1 Cor. 3:11–15). This judgment occurs at the return of Christ (Matt. 16:27; Luke 14:14; 1 Cor. 4:5; 2 Tim. 4:8; Rev. 22:12)” (*Scofield Reference Bible*, p. 1233).

V. The Marriage of the Lamb

The truth that the Church is the Bride of Christ has been established under Ecclesiology. It is true that she will be married to Christ and that there will be a wedding supper when the Church is welcomed into heaven. A declaration of this is given in Revelation 19:7–8, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Two truths are to be recognized in this passage beyond the central fact that there will be a marriage in heaven: first, this marriage precedes the glorious return of Christ, as that is described later in verses 11–16; and, second, the Bride will have made herself ready. This seems to be a recognition of the completion of the gospel ministry which has been committed unto believers (2 Cor. 5:19–20). Their soul-winning efforts will have wrought much in the gathering out of the elect company.

VI. The Return of the Church with Christ

Of the stupendous future exploits of the Church, nothing could be known apart from revelation. The predicted return of the Church with Christ is recorded with uncomplicated certainty in various passages: “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4); “To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Thess. 3:13); “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 1:14); “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean” (Rev. 19:8, 14).

VII. The Reign of the Church with Christ

The future activity of the Church after having returned with Christ to the earth is also a matter of divine revelation. As the bride of a king is not a subject of the king, but a consort with the king in his reign, so the Church will share the reign of Christ. The office of king and priest combined belongs to Christ and His Church alone. To ancient Israel was given the opportunity of this position (Ex. 19:5–6), but she failed. The high calling is extended to the Church and through the perfecting which infinite grace secures there can be no failure of this divine purpose. It is written, “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen” (Rev. 1:6); “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne” (4:10); “And they lived and reigned with Christ a thousand years” (20:4).

There is no intimation in these Scriptures that the Church does not possess and enjoy her home in heaven. She goes whithersoever the Lamb goes, and there is no reason to believe that He in this time of His angelic judgments (cf. 1 Cor. 15:25–26) will be confined to the earth. Similarly, as Christ will continue to reign forever, it is to be accepted that the Church, His Bride, will continue to reign with Him forever.

Conclusion

The great highways of prophecy, as traced in this section of Eschatology, account for very much in the prophetic themes of the Bible. Unavoidably these themes must yet appear again, to some extent, in the other considerations of prophecy which are to follow. Repetition will not be in vain if thereby the student is made familiar with these lines of truth.

Chapter XXIII

MAJOR THEMES OF OLD TESTAMENT PROPHECY

THE OLD TESTAMENT is a book characterized by far-reaching predictions, the greater part of which were not fulfilled when the records contained in the book were completed. While the scope of Old Testament prophecy reaches out into multiplied details, the subject matter presented may be pursued under seven major themes, namely, (1) prophecy respecting the Gentiles, (2) prophecy respecting Israel's early history, (3) prophecy respecting the nation Israel, (4) prophecy respecting the dispersions and regatherings of Israel, (5) prophecy respecting the advent of Messiah, (6) prophecy respecting the great tribulation, and (7) prophecy respecting the Day of Jehovah and the Messianic kingdom. In attempting a consideration of these themes, some repetition of prophetic truths already presented is unavoidable.

I. Prophecy Respecting the Gentiles

The general theme of prediction related to the Gentiles is itself subject to a sevenfold division.

1. THE FIRST GENTILE PREDICTION. A far-reaching prophecy was given by Noah with reference to the character that would be exhibited by each of his three sons as progenitors of the races to repeople the earth (Gen. 9:25–27), which anticipation has been fulfilled to the present hour.

2. THE JUDGMENTS UPON NATIONS ADJACENT TO ISRAEL. Much of this body of truth has been fulfilled. These predictions are set forth in various portions of the Old Testament, e.g.: Babylon and Chaldea (Isa. 13:1–22; 14:18–27; Jer. 50:1–51:64), Moab (Isa. 15:1–9; 16:1–14; Jer. 48:1–47), Damascus (Isa. 17:1–14; Jer. 49:23–27), Egypt (Isa. 19:1–25; Jer. 46:2–28), Philistia and Tyre (Isa. 23:1–18; Jer. 47:1–7), Edom (Jer. 49:7–22), Ammon (Jer. 49:1–6), Elam (Jer. 49:34–39).

3. THE TIMES OF THE GENTILES. In contrast to *times and seasons*, which term refers to the divine dealing with Israel (cf. Acts 1:7; 1 Thess. 5:1), is the phrase *the times of the Gentiles*, which relates to divine dealings with the Gentiles. The latter term was introduced by Christ (Luke 21:24) and measures the period in which Jerusalem will be under the overlordship of Gentiles. It has been observed before that Gentile times are measured out to continue approximately 560 years.

The events belonging to this period occupy much prophecy, covering as it does both its course and end. This period, however, is interrupted by the intercalary age of the Church, which age, being undefined with respect to duration, serves to introduce an element of indefiniteness into the period when Gentile times will end. Nevertheless, it is clear that Gentile times are now accomplished but for the seven years which will be experienced immediately upon the removal of the Church, which event closes this intercalary age.

4. THE SUCCESSION OF MONARCHIES. Again, only a passing reference will be called for upon a subject which has already been considered at length. Four world powers were foreseen by Daniel—Babylon, MedoPersia, Greece, and Rome. These, as foreseen by the prophet, were to dominate Gentile times and be terminated by the glorious coming of Christ, when the Messianic kingdom will supersede all human rule and authority. In the purpose of God this Roman authority was to be interrupted by the ushering in of the present age. Doubtless the elements of Roman government are abroad in the earth throughout this age; yet the empire itself will return to existence and active power, and will complete the course prescribed for it in the seven years that remain. As the present age was unforeseen, the Old Testament predictions bearing on the last of the four monarchies must be interpreted in the light of later revelation.

5. THE JUDGMENT OF GENTILE NATIONS. While this stupendous event is drawn out in its immeasurable importance in the New Testament, it is fully anticipated in the Old Testament (cf. Ps. 2:1–10; Isa. 63:1–6; Joel 3:2–16; Zeph. 3:8; Zech. 14:1–3).

6. GENTILE NATIONS AND THE LAKE OF FIRE. The destruction of opposing Gentile nations is also anticipated in the Old Testament; but Christ Himself—their judge—has declared their actual destiny (Matt. 25:41). Being unregenerate persons, they are subject to eternal condemnation (John 3:18) and doom; but in relation to Israel, as an immediate issue, the opposing nations are, at the time of their judgment, dismissed to the lake of fire.

7. GENTILE NATIONS AND THE KINGDOM. Much Old Testament prophecy foresees the share Gentiles will have in Israel's kingdom (cf. Isa. 11:10; 42:1, 6; 49:6, 22; chapters 60, 62, and 63). It has already been stated that Gentiles will be a subservient people attending upon Israel (cf. Isa. 14:1–2; 60:12; 61:5). Later revelation (Matt. 25:31–40) asserts the entrance of Gentiles into the kingdom by the authority of the King and as predetermined by the Father from the foundation

of the world.

II. Prophecy Respecting Israel's Early History

The early history of Israel both in the land and in bondage presents a group of events which will be found to be subjects of prediction. Practically all of these have been fulfilled and in a literal manner. These features are recorded in the Pentateuch and the Old Testament historical books. The extended list includes: Israel's Egyptian bondage and release (Gen. 15:13–14), the character and destiny of Jacob's sons (Gen. 49:1–28), Israel in the land following the Egyptian bondage (Deut. 28:1–62, 63–67; see also Ps. 106:1–48; Deut. 30:1–3; Lev. 26:3–46; Neh. 1:8; Jer. 9:16; 18:15–17; Ezek. 12:14–15; 20:23; 22:15; James 1:1).

III. Prophecy Respecting the Nation Israel

Beginning with the Abrahamic covenant (Gen. 12:1–3; 13:14–17; 15:1–7; 17:1–8) and continuing throughout the Old Testament, there is prediction concerning the chosen earthly people of God. To them has been promised: a national entity (Jer. 31:36), a land (Gen. 13:15), a throne (2 Sam. 7:16; Ps. 89:36), a King (Jer. 33:21), and a kingdom (Dan. 7:14). All of these divine blessings are endless in their duration; yet reservation is made whereby these blessings may be interrupted as a chastisement upon the nation, though never can they be abrogated. The importance of the chosen people in the reckoning of God and the extent of the Scriptures bearing upon their past, present, and future is disclosed, when it is seen that all Scripture from Genesis 12:1 to the end of Malachi relates to them directly or indirectly. As for their future, this people will, according to prophecy, take the leading place among all the peoples of the earth, planted forever upon their own land under the gracious reign of David's greater Son sitting on David's throne.

IV. Prophecy Respecting the Dispersions and the Regatherings of Israel

As before indicated, there were to be three dispersions of Israel from the land and three returnings. That nation is now in the third dispersion and awaiting the third return. By the Assyrian captivity of the northern kingdom, the ten tribes of Israel were, as prophecy anticipated, taken off the land as a punishment for their sins and scattered through all nations of the earth, followed later on by the southern kingdom also. Prophecies bearing on this final dispersion are extensive

(cf. Lev. 26:32–39; Deut. 28:63–68; Ps. 44:11; Neh. 1:8; Jer. 9:16; 18:15–17; Ezek. 12:14–15; 20:23; 22:15; James 1:1).

In no case would Israel's national entity be lost even through centuries of dispersion (Jer. 31:36; Matt. 24:34). They refused the divine offer and provision for their regathering and kingdom glory which was made by their Messiah at His first advent (Matt. 23:37–39); and, as at Kadesh-barnea where their wilderness experience was extended (Num. 14:1–45), their chastisement has been continued, and will be continued until He comes again. At that time He will regather His people into their own land and cause them to enter into the glory and blessedness of every covenant promise of Jehovah concerning them (Deut. 30:1–10; Isa. 11:11–12; Jer. 23:3–8; Ezek. 37:21–25; Matt. 24:31).

V. Prophecy Respecting the Advent of Messiah

From 1 Peter 1:10–11 it is clear that the prophets of the Old Testament were unable to distinguish the two advents of the Messiah. So perfectly was the present age a secret in the counsels of God that, to the prophets, these events which were fulfilled at His first coming and those which are to be fulfilled at His second coming were in no way separated with respect to the time of their fulfillment. Isaiah 61:1–2 is an illustration of this. When reading this passage in the synagogue of Nazareth, Christ ceased abruptly when He had concluded the record of those features which were predicted for His first advent (Luke 4:18–21), making no mention of the remaining features which are to be fulfilled when He comes again. In like manner, the angel Gabriel, when anticipating the ministry of Christ, combined as if one the undertakings which belong to both the first and the second advents (Luke 1:31–33). According to Old Testament prophecy, Christ was to come both as a sacrificial, unresisting Lamb (Isa. 53:1–12) and as the conquering and glorious Lion of the tribe of Judah (Isa. 11:1–12; Jer. 23:5–6). Considering these two divergent lines of prediction, there need be little wonder that there was perplexity in the minds of the Old Testament prophets about the “manner of time” when all this would be fulfilled.

Prophecy stipulated that the Messiah must be of the tribe of Judah (Gen. 49:10), of the house of David (Isa. 11:1; Jer. 33:21), born of a virgin (Isa. 7:14), in Bethlehem of Judea (Mic. 5:2), that He must die a sacrificial death (Isa. 53:1–12), by crucifixion (Ps. 22:1–21), rise again from the dead (Ps. 16:8–11), and come to earth the second time (Deut. 30:3) with the clouds of heaven (Dan. 7:13). Jesus of Nazareth has fulfilled and will fulfill every requirement of

prophecy concerning the Messiah.

VI. Prophecy Respecting the Great Tribulation

Old Testament prophecy anticipates a time of unprecedented tribulation in the earth (Deut. 4:29–30; Ps. 2:5; Isa. 26:16–20; Jer. 30:4–7; Dan. 12:1). By the removal of the Church before this period begins, the human representation on the earth is again reduced simply to Jews and Gentiles. This period is the completion of Gentile times in that it is the outworking of that last form of imperial government which is indicated by the feet and toes of Nebuchadnezzar's image. It is the time of the dissolution of all Gentile institutions (Rev. 17–18), and the judgment and disposition of Gentiles (Matt. 25:31–46). Similarly, it is the consummation of Israel's afflictions, the hour of her judgments (Ezek. 20:33–44; Matt. 24:37–25:30), and is ended by the return of her Messiah.

VII. Prophecy Respecting the Day of Jehovah and the Messianic Kingdom

This extended period which begins with the Lord's return as a "thief in the night" and ends with the passing away of the present heaven and earth (cf. 2 Pet. 3:8–10), includes in it the glorious reign of Christ over the earth when all covenants are fulfilled for Israel, and when Christ, having put down human authority, will also put down all angelic rebellion against God (1 Cor. 15:25–26).

In respect to the amount of Scripture involved, there is no theme of Old Testament prophecy comparable to that of the Messianic kingdom. Lying beyond all the predicted chastisements that are to fall on Israel is the glory which will be theirs when regathered into their own land, with unmeasured spiritual blessings under the glorious reign of their Messiah-King. This vision was given to all the prophets, and as certainly and literally as Israel, in fulfillment of prophecy, was removed from the land and caused to suffer during these many centuries, so certainly and literally will she be restored to marvelous blessings in a redeemed and glorified earth (Isa. 11:1–16; 12:1–6; 24:22–27:13; 35:1–10; 52:1–12; 54:1–55:13; 59:20–66:24; Jer. 23:3–8; 31:1–40; 32:37–41; 33:1–26; Ezek. 34:11–31; 36:32–38; 37:1–28; 40:1–48:35; Dan. 2:44–45; 7:14; Hos. 3:4–5; 13:9–14:9; Joel 2:28–3:21; Amos 9:11–15; Zeph. 3:14–20; Zech. 8:1–23; 14:9–21).

Conclusion

While the major themes of prophecy may be indicated in a textbook, there is nothing, in the matter of the student's progress, that can take the place of tireless reading and study of the text of the Bible itself.

Chapter XXIV

MAJOR THEMES OF NEW TESTAMENT PROPHECY

THE OLD TESTAMENT having closed without realization of the presence of the Messiah or of Israel's kingdom, the New Testament opens with the appearance of the King and the offer to Israel of her long-predicted kingdom (cf. Matt. 1:1; 2:1–2; 4:17; Rom. 15:8). The same records go on to declare the rejection of the King and His Kingdom (Matt. 23:37–38), and indicate that all these divine purposes will be fulfilled without failure when the King returns. Certain new themes of prophecy are introduced in the New Testament in addition to the continuing unto consummation of Old Testament themes. The major New Testament themes are: (1) the new age, (2) the new divine purpose, (3) the nation Israel, (4) the Gentiles, (5) the great tribulation, (6) Satan and the forces of evil, (7) the second coming of Christ, (8) the Messianic kingdom, and (9) the eternal state.

I. The New Age

As before stated, the present dispensation, which has extended already nearly two thousand years and which lies between the two advents of Christ, was never anticipated in any Old Testament prophecy. Also, in virtue of being mentioned as a “mystery” (Matt. 13:11), it is declared to be one of the sacred secrets hidden in the counsels of God until the appointed time of its revelation; for a “mystery” in the New Testament use of the word is something hitherto unrevealed (note Rom. 11:25; 2 Thess. 2:7; Col. 1:27; Eph. 3:1–6; 5:25–32; 1 Cor. 15:51). The phrase “the kingdom of heaven” refers to any rule God may exercise at any time in the earth. Being limited to the earth, it is to be distinguished from “the kingdom of God,” which kingdom embraces not only that which is good within the sphere of the kingdom of heaven, but all in heaven and the whole universe that is subject to God. While the long-predicted millennial reign of Christ in the earth is the final form of the kingdom of heaven and that which was foreseen by all the prophets and announced by Christ in His earthly ministry, the present dispensation, being that form of divine rule in the earth in which God is ruling to the extent that He is realizing the accomplishment of those things which are termed “mysteries,” is rightly called “the mysteries of the kingdom of heaven” (Matt. 13:11), or the kingdom in mystery form. The first twelve chapters of the

Gospel by Matthew present Christ as Israel's Messiah and record the first indication of His rejection by that nation. Following these indications of His rejection, He, as recorded in chapter 13, announces by seven parables the features of the new age and indicates its character at its beginning, during its course, and in its end. At the opening of chapter 13, the sphere of the divine purpose is changed from its focus on the nation Israel to include the whole world, and Israel is seen only as a "treasure" hid in a field (13:44). The seed of the gospel is sown in the world and the harvest is an outcalling of those who believe. These will be received and preserved as the children of God, while those who do not believe are to be rejected and judged. This new age at its beginning was said to be evil (Gal. 1:4), and its course is characterized by the parallel development of both the evil and the good (Matt. 13:24–30, 36–43). Its "last days" and their evil character are set forth in one of the most extensive bodies of New Testament Scripture (2 Thess. 2:1–12; 1 Tim. 4:1–3; 2 Tim. 3:1–5; James 5:1–10; 2 Pet. 2:1–3:8; Jude 1:1–23; Rev. 3:14–22). In no sense of the word does the Bible predict a converted earth in this dispensation (Matt. 13:1–50; 24:38–39; 2 Tim. 3:13), but it does anticipate the perfect realization of the purpose of God.

II. The New Divine Purpose

The New Testament introduces the Church as a new classification of humanity in addition to the Jews and the Gentiles who have been seen throughout the Old Testament (1 Cor. 10:32). By the word *Church* (note its first use—Matt. 16:18) reference is made to those from all kindreds and tribes who in this age are born again, and thus, by receiving the new resurrection life of Christ and by being baptized with the Spirit, are in Christ, forming with Him the New Creation. Into this company both Jews and Gentiles are gathered (Eph. 3:1–6) through the preaching of the gospel of divine grace. This redeemed company is now related to Christ as His sheep (John 10:6–16), the branches in the Vine (John 15:1–6), the stones in a building (Eph. 2:19–22), a kingdom of priests (1 Pet. 2:5; Heb. 8: 1), the New Creation (2 Cor. 5:17), the Body (Eph. 1:22–23; 3:6), and they will be related to Him as His Bride in heaven (Rev. 19:7–8; 21:9). When the divine purpose in the outcalling of the Church has been completed, Christ will come to receive His own (John 14:1–3; 1 Thess. 4:13–17). Those who have died will be raised (1 Cor. 15:23; 1 Thess. 4:13–17), and those then living will be translated (1 Cor. 15:51; 1 Thess. 4:13–17), and all, whether by

resurrection or translation, shall receive a new body like His glorious body (Phil. 3:21) .

New Testament prophecy carries the Church through all the pilgrim experiences on the earth (Rev. 2:1—3:22), sees her received into heaven at the coming of the Lord, and sees her returning with Him to reign with Him on the earth (Rev. 19:14; 20:6).

III. The Nation Israel

The New Testament resumes the history of Israel where the Old Testament left them—a disorganized and partly scattered people, a portion of whom are dwelling in the land but without right or title to that whole land. Nationally, they are, in this dispensation, set aside; but as individuals they are on the same plane before God as Gentiles (Rom. 3:9; 10:12)—though formerly so different (cf. Rom. 9:4–5 with Eph. 2:11–12)—and are subject to the same offer of salvation by grace alone. At its beginning it was predicted that, throughout this dispensation, the nation Israel would be *hid* (Matt. 13:44); *blind* (Rom. 11:25); *broken off* (Rom. 11:17); *without their national center* (Luke 21:24); and *scattered* (Matt. 10:6; James 1:1); that in the tribulation they are to be *hated* (Matt. 24:9); and in the kingdom they are to be *regathered* (Matt. 24:31); and *saved* (Rom. 11:26). Christ predicted that the wrath of God would fall upon them and that their beloved city would be destroyed (Luke 21:20–24), which prophecy was fulfilled by the siege under Titus in the year 70 A.D. Likewise, He predicted the sorrows of the tribulation (Matt. 24:9–26), their sifting judgments preparatory to entrance into their kingdom glory (Matt. 24:37–25:30; note also Ezek. 20:38), and His own occupancy of the throne of David (Matt. 25:31; note also Luke 1:31–33; Acts 15:16–17), when their blessings under the Davidic covenant will be realized. The Apostle Paul prophesied of Israel’s national conversion (Rom. 11:26–27), and the Apostle John prophesied of their place in the tribulation (Rev. 7:4–17; 12:13–17) and of their coming kingdom in the earth (Rev. 20:4–6).

IV. The Gentiles

Much has been presented earlier regarding Gentile history and prophecy. It has been observed that prediction relative to Gentiles falls within a period which Christ designated as “the times of the Gentiles” (Luke 21:24). This period began with the Babylonian dispersion and continues with its successive world empires

and concluding judgments until terminated by the glorious return of Christ (Dan. 2:44–45). The Gentile times are interrupted by the intercalary age of the Church and continue for seven years after the Church age is ended. Gentile nations will be judged, with some entering the kingdom and some dismissed to the lake of fire (Matt. 25:31–46).

V. The Great Tribulation

Continuing with greater detail the Old Testament predictions concerning the great tribulation, the New Testament is both explicit and extensive here. Christ spoke of that time in relation to Israel (Matt. 24:9–26), the Apostle Paul writes of it in its relation to the forces of evil (2 Thess. 2:1–12), while the Apostle John records at length the tremendous divine program which will be enacted in those days (Rev. 3:10; 6:1—19:6). In this brief period which probably lasts at most but seven years (Dan. 9:27; and shortened a little, Matt. 24:22), judgments are accomplished in the earth, the forces of evil are first released and then terminated, while both ecclesiastical and political Babylon are destroyed.

VI. Satan and the Forces of Evil

Prophecy concerning Satan begins in the Old Testament (Ezek. 28:11–19; Isa. 14:12–17) and concludes with his expulsion from heaven and restriction to the earth (Rev. 12:7–12), his binding and confinement to the abyss (Rev. 20:1–3), and, after he has been released from the abyss for a little season and has led the last revolt against the authority of God (Rev. 20:7–9), his final doom in the lake of fire (Rev. 20:10). Closely related to prophecy concerning Satan is that of the man of sin, which prophecy also begins in the Old Testament (Ezek. 28:1–10; Dan. 7:8; 9:24–27; 11:36–45) and includes the prophecy by Christ in which the coming of that wicked one is pointed out as a sign to Israel of the end of the age (Matt. 24:15). Likewise, the Apostle Paul foresees him desecrating the restored temple, declaring himself to be God, and then destroyed by the glorious appearing of Christ (2 Thess. 2:1–12), while the Apostle John sees him in both his governmental power and his final doom (Rev. 13:1–10; 19:20; 20:10).

VII. The Second Coming of Christ

This the greatest theme of all prophecy was the subject of the first prediction by man (Jude 1:14–15), and is the last message of the Bible (Rev. 22:20). It is

the dominant feature of all Old Testament prophecy concerning the Day of Jehovah and, likewise, is the major theme of New Testament prophecy. Beginning in connection with the first evidence of Israel's rejection of His Messianic claims, this great event was continually upon the lips of Christ (Matt. 23:37–25:46; Mark 13:1–37; Luke 21:5–38). Again, it is emphasized by the Apostle Paul (Rom. 11:26; 1 Thess. 3:13; 5:1–4; 2 Thess. 1:7–2:12), by James (5:1–8), by Peter (2 Pet. 2:1–3:18), by Jude (1:14–15), and by John in the Revelation.

VIII. The Messianic Kingdom

Continuing this major theme of Old Testament prophecy, the New Testament again adds many details. The kingdom teachings of Christ, addressed to Israel as recorded in the Synoptic Gospels, portray the character and glory of that coming age, while the Apostle John reveals its duration to be a period of one thousand years (Rev. 20:4, 6).

IX. The Eternal State

As the Old Testament enters into the eternity past and discloses the origin of all things, so the New Testament penetrates the future and discloses the consummation of present things with the revelation respecting what will be in the eternity to come. The destiny of men, both saved and lost, the destiny of angels, both unfallen and fallen, and the outworking of every covenant God has made with His elect nation are declared in the New Testament.

Conclusion

The detail of New Testament prophecy appears throughout the entire consideration of Eschatology.

Chapter XXV

PREDICTED EVENTS IN THEIR ORDER

MUCH IS GAINED from a clear comprehension of the right order of those events which are the major subjects of prophecy. It is found to be most advantageous for the student to memorize the following list of forty-five events and to become equally familiar with the Scriptures cited with each. These events in their chronological order are:

I. Noah's Prediction Respecting His Sons

This far-reaching prophecy (Gen. 9:25–27) is supernatural in every respect since Noah could have had no knowledge of the future of which he spoke. The entire declaration has been verified and fulfilled by all subsequent history.

II. Israel's Bondage in Egypt

To Abraham was given the revelation regarding the Egyptian bondage (Gen. 15:13–14). This was reported by Abraham and thereby he became a prophet. This was, also, as is all prophecy, a supernatural message both in respect to its reception by Abraham and the anticipation of its literal fulfillment.

III. The Future of Jacob's Sons

An unlimited field of study is compressed into Jacob's prediction regarding each of his sons; and, while all of this has been verified, the prophecy will have further confirmation in the outworking of God's purpose for Israel. Of special import are the words relative to Judah and Joseph. In the former, the Messianic anticipation is announced by the words, "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" (Gen. 49:10). In the latter prediction respecting Joseph, the same anticipation relative to a Savior (vs. 24) is carried back to Jacob as the patriarchal progenitor.

IV. Israel in the Land

That Israel would enter the land was foreseen by Moses (Deut. 4:14–30; 31:14–23), as also by Abraham (Gen. 15:13–14). The historical books of the Old

Testament record the fulfillment of this prophecy.

V. Israel's Captivities

Three dispossessions of the land were foretold for Israel and three restorations —(a) the Egyptian bondage (Gen. 15:13–14), (b) the Assyrian and Babylonian captivities (Jer. 25:11–12), and (c) the final scattering among all the nations, where that nation is to the end of the present age (Deut. 28:63–68; cf. Deut. 30:1–3; Lev. 26:3–46; Neh. 1:8; Ps. 106:1–48; Jer. 9:16; 18:15–17; Ezek. 12:14–15; 20:23; 22:15; James 1:1).

VI. Judgments to Fall Upon Surrounding Nations

From the call of Abraham to the death of Christ, the Gentile nations are in evidence in the divine record only as they come into contact directly or indirectly with Israel. The enmity of the nations against Israel has always drawn out the judgments of God. Many of these judgments are already fulfilled. The nations mentioned in this line of prophecy are: (a) Babylon (cf. Isa. 13:1–22; 14:18–27; Jer. 50:1–51:64); (b) Moab (cf. Isa. 15:1–9; 16:1–14; Jer. 48:1–47); (c) Damascus (cf. Isa. 17:1–14; Jer. 49:23–27); (d) Egypt (cf. Isa. 19:1–25; Jer. 46:2–28); (e) Tyre (cf. Isa. 23:1–18; Jer. 47:1–7); (f) Ammon (cf. Jer. 49:1–6); (g) Edom (cf. Jer. 49:7–22); (h) Elam (cf. Jer. 49:34–39).

VII. A Partial Restoration

A clear distinction should be made between the partial restoration of Israel to the land under Ezra and Nehemiah and the final and complete restoration that will yet be when Messiah returns. The partial restoration is anticipated in Isaiah 44:28, Jeremiah 25:11–12, and Daniel 9:2.

VIII. The Coming and Ministry of John the Baptist

As before indicated, great importance belongs to the coming and ministry of John the Baptist. His was a message and ministry in preparation for Messiah. With the rejection of the King and the postponement of His kingdom, John's ministry failed, though one like it will yet be resumed before the second advent. As to John's ministry, the prophets spoke with certainty (cf. Isa. 40:3–5; Mal. 4:5–6; note Luke 1:5–25).

IX. The Birth of Christ

An extensive number of predictive Scriptures anticipate the life of Christ on the earth. Only a very restricted portion may be cited here. The first of these is of His birth (cf. Gen. 3:15; Isa. 7:14; 9:6; Luke 1:31–35).

X. The Offices of Christ

Among the most consequential features of revelation regarding Christ are those of His offices—Prophet, Priest, and King—and these bulk largely in prophecy.

1. PROPHET. Deuteronomy 18:15–19 anticipates the prophetic ministry of Christ—a ministry which is to be recognized in its broadest scope, for He was both a forthteller and a foreteller (cf. John 1:1–2, 45; 7:16; 8:28; 12:49–50; 14:10, 24; 17:8; Acts 3:22–23; 7:37).

2. PRIEST. It is in connection with the office of Priest held by Christ that the types serve as predictions. Both Aaron and Melchizedek are the foreshadowings of the final Priest—Christ (cf. Ps. 110:4; Zech. 6:12–13; and much of the letter to the Hebrews).

3. KING. In the sphere of His kingly office, prediction relative to Christ is multiplied. Former portions of this work have emphasized this fact (cf. 2 Sam. 7:16; Ps. 2:6–10; 72:1–19; Isa. 9:6–7; Zech. 9:9; Matt. 21:1–9; 27:11; Luke 1:32–33).

XI. The Ministries of Christ

In addition to the offices of Christ, prediction foresees the ministries of Christ (cf. Isa. 49:1–7; 61:1–3).

XII. The Death of Christ

Both by type and by prophecy the death of Christ is extensively anticipated in the Scriptures. It is directly predicted (cf. Ps. 22:1–21; Isa. 52:13–53:12). It was prophesied by Christ Himself (cf. Matt. 16:21; Mark 8:31; Luke 9:22; 18:31–34; John 12:32–33).

XIII. The Death of Christ

As the burial of Christ takes a large place in the statement of the gospel (cf. 1 Cor. 15:1–4) and in the sanctification of the believer (cf. Rom. 6:1–10), in like manner it is foreshadowed in the scapegoat type and directly predicted in Isaiah 53:9 (cf. Matt. 27:57–60).

XIV. The Resurrection of Christ

Again, multiplied types and predictions anticipate the resurrection of Christ (cf. Lev. 14:4 ff.; Ps. 16:8–11 with Acts 2:25–31; Ps. 22:22 with Heb. 2:12; Ps. 118:22–24 with Acts 4:10–11). Christ’s own expectation is also recorded (cf. Matt. 12:38–40; 16:21; 17:9, 23; 27:63; Mark 8:31; 9:9, 31; 10:34; 14:58; Luke 9:22; 18:33; John 2:19–22).

XV. The Ascension of Christ

The one direct prophecy of the ascension is by Christ Himself as recorded in John 20:17, “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (cf. Ps. 24). In type the ascension is seen in the wave sheaf (Lev. 23:9–12). Christ resurrected and ascended into heaven is the First-Fruits of all believers yet to be raised and, like Him, to appear in heaven in glorified bodies. The waving of the representative sheaf was on “the morning after the Sabbath,” that is, the resurrection day, or the first day of the week.

XVI. The Present Age

Previous emphasis upon the truth that this age was unforeseen will be recalled. The age was preannounced by Christ in Matthew, chapter 13, and its character is seen in various declarations which anticipate its course and its end (Matt. 24:4–8; Gal. 1:4; 2 Tim. 4:10). The age has special significance to Jews (cf. Matt. 23:37–39; Rom. 11:20; James 1:1), to Gentiles (cf. Luke 21:24), and to the Church (cf. Matt. 16:18; Acts 15:13–14; Rom. 11:25).

XVII. The Day of Pentecost

Pentecost is anticipated typically in the wave loaves of Leviticus 23:15–21. It should be noted that the wave loaves were presented exactly fifty days after the wave sheaf, which marks the precise period between the first ascension of Christ

(John 20:17) and Pentecost. Thus by type, the Church—represented by the loaves—is seen to originate at Pentecost and not in the Old Testament or at the end of the period covered by the Acts. Direct prediction relative to Pentecost was uttered by Christ (John 14:16–17, 26; 15:26; 16:7–15). Naturally, no leaven—the symbol of evil—is found in the wave sheaf which previews Christ in His ascension; but leaven is found in the loaves, for, at best, believers are imperfect in themselves.

XVIII. The Church

Many details of the Church respecting her beginning, character, course, and end on earth are found in the New Testament; but specific prophecy by Christ is recorded in Matthew 16:18, “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.”

XIX. The Destruction of Jerusalem

Likewise, one important statement by Christ foresees the destruction of Jerusalem. This declaration is recorded in Luke 21:20–24, and was fulfilled in the year 70 A.D. (cf. Matt. 24:2; Mark 13:1–2).

XX. The Last Days for the Church

Upon this particular period, comment has been made in earlier pages. The general character of these days—always to be dissociated from the last days for Israel (cf. Acts 2:17)—is described in a well-defined body of Scripture (cf. 1 Tim. 4:1–3; 2 Tim. 3:1–5; James 5:1–10; 2 Pet. 2:1 ff.; Jude 1:1–25; Rev. 3:14–22).

XXI. The First Resurrection

Three diverse resurrections are named in 1 Corinthians 15:20–24, and two in John 5:25–29 and Revelation 20:4–6. When three are indicated it is of Christ, of believers, and of the unsaved. Between the resurrection of Christ and that of believers, the present age obviously intervenes. Between the resurrection of believers and the end or final resurrection, which is of the unsaved, is the kingdom reign of Christ (cf. 1 Cor. 15:24–26). The two resurrections of humanity are termed the first and the second (cf. Rev. 20:4–6; Phil. 3:11; 1

Thess. 4:13–18).

XXII. The Rapture of Living Saints

Closely related in view of the time and circumstances with the resurrection of the bodies of believers is the translation, apart from death, of the living saints. Having described at length the resurrection of the bodies of believers who have died (1 Cor. 15:35–50), the Apostle goes on to declare a mystery, or sacred secret hitherto unrevealed (1 Cor. 15:51–57), namely, that “we shall not all sleep,” but with essential changes which are wrought in a moment, the child of God goes on in this body to meet the Lord in the air (cf. John 14:1–3; 1 Cor. 15:51–52; 1 Thess. 4:13–18; 2 Thess. 2:1; Heb. 9:28).

XXIII. The Church in Heaven

As the book of Revelation is almost wholly predictive and as it forecasts not only the Church in her entire earthly history (chapters 2–3) but also that which follows (4:1 ff.), it is to be expected that the identification of the Church in heaven will be clearly signified in the matter which follows the description of her life here on the earth. John’s experience as forerunner or representative of the Church is largely that which the Church will yet experience; therefore, when he was caught up through a door into heaven (4:1), in like manner it may be understood that the Church will be caught up when her pilgrim days on earth are completed. It is significant, also, that the twenty-four elders appear in heaven at once after the removal of the Church from the earth. These, as has been indicated, are they who, according to their song (5:9–10), are from the earth, from every kindred, tongue, people, and nation who have been redeemed to God by the blood of the Lamb. No identification for this company can be found other than that they are symbolic of the Church in heaven. Being of every nation, it could not be the one nation Israel, nor have the tribulation saints begun to be as yet (cf. 7:14). Those who contend that the Church passes into or through the great tribulation have difficulty identifying the twenty-four elders, and also in discovering an intimation in the Revelation of the removal of the Church from the earth after 4:1. As indicated in 19:7–9, the Church is in heaven for the marriage supper and up there before the Lord returns in power and glory; but no hint is given in any passage subsequent to 4:1 relative to her removal from the earth.

XXIV. The Believer's Rewards

Much Scripture sustains the truth that rewards are to be given to faithful believers for their service while in the world (1 Cor. 3:12–15; 9:16–27; 2 Cor. 5:9–11; Rev. 3:11; 22:12). These rewards are to be bestowed by Christ from His judgment seat in heaven and after the believer has been received into heaven.

XXV. The Marriage of the Lamb

Like an interlude between the record of the judgments that are recounted in Revelation chapters 17 and 18 and the description of the glorious coming of Christ set forth in chapter 19, is the statement that the marriage of the Lamb has come, which event is accompanied by the marriage supper (19:7–9). There is a chronological order being observed, since the marriage and the supper occur in heaven before the King returns. In this connection, light is thrown by Christ upon the order of events through a word spoken to Israel in Luke 12:35–36, “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” Israel is always on the earth, and the return of Christ is to His earthly people accompanied by His Bride. Distinction is called for at this point between the marriage supper which is in heaven and celebrated *before* Christ returns, and the marriage feast (Matt. 25:10, R.V.; Luke 12:37) which is on the earth *after* His return.

XXVI. The Great Tribulation Per Se

There are various features which are a part of the great tribulation which belong as major prophetic events in this list. Much has already been written regarding this brief period of seven years. Its duration is determined by Daniel's prophecy of the seventieth week of years. Its character is described by much Scripture (cf. Deut. 4:29–30; Ps. 2:5; Jer. 30:4–7; Dan. 12:1; Matt. 24:9–28; 2 Thess. 2:8–12; Rev. 3:10; 7:13–14; 11:1–19:6). Beyond all human estimation is the array of divine accomplishments to be consummated in that brief period. It is the time of Israel's most severe sufferings and the hour of the termination of Gentile times and Gentile institutions. In that period a demonstration will be made of unrestrained human wickedness. It will be a complete manifestation of the untruthfulness of all assumptions regarding supposed human character and quality apart from God.

XXVII. The Appearing of the Man of Sin

For an extended discussion on this theme, the student is again referred to earlier pages of this work. The appearing of this person, his career, and his end are well set forth in the prophetic portions of the Bible (cf. Ezek. 28:1–10; Dan. 7:8; 9:27; 11:36–45; Matt. 24:15; John 5:43; 2 Thess. 2:1–12; Rev. 6:2; 13:1–9; 19:19–20; 20:10).

XXVIII. Israel's Final Sufferings

Though the entire period of their absence from the land—extending from the captivities to the second advent of Christ—is characterized by suffering, Israel enters her last and bitterest trial while in the tribulation. No flesh, Christ said, could endure the full duration of that time; but for His elect Israel's sake those days are to be shortened (cf. Deut. 28:63–68; Jer. 30:4–7; Matt. 24:21–27).

XXIX. The Destruction of Ecclesiastical Babylon

The federated church that will be under the leadership of Rome, having attained suddenly to great power in the earth, will be destroyed by the political and commercial authorities of the world. This destruction is previewed in Revelation, chapter 17.

XXX. The Battle of Armageddon

Of this particular event, Dr. C. I. Scofield writes: “Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16:13–16; Zech. 12:1–9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10:28–32, alarmed by the signs which precede the Lord's coming (Mt. 24:29, 30), have fallen back to Megiddo, after the events of Zech. 14:2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63:1–6). This battle is the first event in ‘the day of Jehovah’ (Isa. 2:12), and is the fulfillment of the smiting-stone prophecy of Dan. 2:35” (*Scofield Reference Bible*, pp. 1348–49).

XXXI. The Destruction of Political and Commercial Babylon

The destruction of political and commercial Babylon is the termination of the entire *cosmos* world system. It is evidently brought to its end by divine power and in the execution of those judgments which have been determined. This great event is closely related to the second advent of Christ and is the first such judgment in the Day of Jehovah. The stupendous character of this consummating judgment is beyond human comprehension. The record is given in Revelation, chapters 18 and 19.

XXXII. The Day of the Lord Per Se

This lengthened period of a thousand years begins, generally speaking, with the second advent of Christ and the judgments connected therewith, and ends with the passing of the present heaven and the present earth. The second coming of Christ is, to Israel, as “a thief in the night” (cf. Matt. 24:42–44; 1 Thess. 5:4; 2 Pet. 3:10). It is therefore worthy of special note that Peter, having referred to the truth that a day with the Lord is as a thousand years and a thousand years as a day, goes on to state, “But the day of the Lord will come as a thief in the night,” and within that same prolonged day and as a termination of it “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” (2 Pet. 3:10). The Day of the Lord is characterized by the reign of Christ over Israel and the world on David’s throne in Jerusalem accompanied by His Bride—the Church. In that time the believers will not only share in Christ’s reign and the judgments of mankind (1 Cor. 6:2), but also in His judgments of the angels (1 Cor. 6:3). The judgment of angels continues throughout the thousand years (1 Cor. 15:25–26).

XXXIII. The Second Coming of Christ Per Se

In His second Advent, Christ, accompanied by the Church (Rev. 19:11–16), is to Israel their Judge (Ezek. 20:33–44), their Deliverer, the Fulfiller of all their covenants, and their Savior (Isa. 63:1, 4; Rom. 11:26–27); and to the Gentiles the Smiting Stone and the Terminator of all their authority and institutions, and their Judge (Ps. 2:7–9; 96:13; 98:9; Isa. 63:1–6; Dan. 2:44–45; Matt. 24:29–30; 2 Thess. 1:7–10; Rev. 19:11–16).

XXXIV. Satan Bound and Confined

A clear prediction is given in Revelation, chapter 20, of the binding and

sealing of Satan in the abyss. Partly because of Satan's banishment, wars cease on the earth; but, more directly, righteousness and peace cover the earth because of the reign of Messiah as King over all nations.

XXXV. The Regathering and Judgment of Sorrowing Israel

Mourning is the normal expression of repentance and along with Israel's future repentance is their mourning (Isa. 61:2–3; Matt. 5:4; 24:30). Israel will be gathered from all nations and into their own land (cf. Deut. 30:1–8; Isa. 11:11–12; Jer. 23:7–8; Ezek. 37:21–28; Matt. 23:37; 24:31). Thus, also, must Israel be judged. Two major passages declare the future judgment of Israel, namely, Ezekiel 20:33–44 and Matthew 24:37–25:30. Similarly, a resurrection is in store for Israel (cf. Ezek. 37:1–14; Dan. 12:1–3), but there seems to be no revelation of the precise time when it will take place. The passage in Daniel relates this resurrection to the great tribulation. The passage in Ezekiel, if interpreted as a bodily resurrection, is definitely, according to the whole context, a part of the restoration of Israel to their own land. It is worthy of special note that not all of Israel will enter the kingdom. As five out of ten virgins are refused admission to the marriage feast on earth (cf. Matt. 25:10, R.V.), so a portion of Israel will be rejected. The hope of the kingdom has been before the nation throughout all her generations, and it is reasonable to suppose that Israel's judgments will include those raised from the dead and of these many shall inherit eternal life in the kingdom. The promise to Daniel is significant, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (12:13).

XXXVI. The Judgment of the Nations

Following the judgment of Israel (at least it follows in the context of Matt. 24:37–25:46) is the judgment of the nations. That judgment, as has been seen, terminates all Gentile authority and its basis is the treatment accorded Israel by the nations (cf. Matt. 25:31–46 with Gen. 12:1–3; note also Joel 3:2–16; Ps. 96:13; 98:9).

XXXVII. Human Life in the Earthly Kingdom

An extended body of prediction anticipates human life in the kingdom. Eternal life will have been inherited and the Spirit will have been poured out on all flesh. It will be the time of Israel's glory and, with Israel, some of the

Gentiles will be blessed (cf. Isa. 11:10; Matt. 25:34); but Gentiles must serve Israel (cf. Isa. 14:1–2; 60:12; 61:5). The divided nation shall be one (Ezek. 37:22). Life will be tranquil (cf. Isa. 11:6–9; 65:18–25; Jer. 31:31–33). The King shall reign in righteousness (cf. Isa. 11:1–5; Ps. 72:1–19; Matt. 5:1–7:29). Creation, too, shall be restored to Edenic blessedness (Rom. 8:18–23).

XXXVIII. The Loosing of Satan and the Last Revolt

Within one chapter alone (Rev. 20) is the revelation given which asserts that Satan must be loosed for a little season from his thousandyear imprisonment. Mere speculation over why he is loosed is uncalled for. Evidently, it completes the ground upon which divine judgment against this great angel may be imposed. It is to be seen, however, that wars which had ceased when he was bound are resumed, and that those who had lived in the peace and glory of the kingdom are deceived, as people of this age have been; and war follows only to be terminated by supernatural destruction of those armies.

XXXIX. The Doom of Satan

As a consummation of Satan's career, he is cast into the lake of fire to remain there forever (Rev. 20:10). He was judged at the cross (John 16:11), and is to be banished from heaven (Rev. 12:7–12) and cast into the abyss (Rev. 20:1–3) before the final doom. The judgment upon Satan will not be revoked. He is not subject to redemption.

XL. The Passing of the Present Earth and Heaven

On this stupendous theme certain passages are to be noted—Isaiah 65:17; 66:22; Hebrews 1:10–12; 2 Peter 3:3–13; Revelation 20:11; 21:1.

XLI. The Great White Throne Judgment

A final judgment awaits those of all the ages who will not have been saved. To this end they must be raised from the dead after the millennial period. They are to be judged according to their works and are then committed to the lake of fire, which is the second death (cf. Rev. 20:12–15; 21:8; 22:10–15).

XLII. The Destiny of the Wicked

The fearful destiny of the unsaved cannot be minimized (Rev. 20:14–15). Christ Himself said more regarding it than did any other. Though no mind can comprehend it, the revelation remains unchanged forever. When the awfulness of it is contemplated, the invitation of the gospel by which one may be saved therefrom grows more definite and sweet. Men do not have to be lost. Christ has died for them.

XLIII. The Creation of a New Heaven and a New Earth

Of all the final works of God, none could surpass the creation of a new heaven and a new earth. The Scripture bearing upon this stupendous event has been cited above in relation to the passing of the present earth and the present heaven. Though only the angels may have witnessed the creation of the present order, all living creatures will observe the final act of creation.

XLIV. The Destiny of the Saved

Among those who stand in eternal favor with God are the earthly citizens whose destiny it is to go on into eternity as the dwellers on the earth (cf. Rev. 21:3–4; Isa. 66:22), and the heavenly citizens whose destiny it is to occupy the new heaven (cf. Heb. 12:22–24; Rev. 21:9–22:7; John 14:1–3).

XLV. The Day of God

In distinction from the Day of the Lord which is terminated by the ending of the thousand years and the passing of the present heaven and the present earth (2 Pet. 3:10), is the eternity to come which is designated *the Day of God* (cf. 2 Pet. 3:12 with 1 Cor. 15:28).

Conclusion

Only major events have been included in this listing. Unnumbered lesser events—all of them themes of prediction—should have their full and worthy consideration.

Chapter XXVI

THE JUDGMENTS

OF EIGHT JUDGMENTS announced in the Bible, one is wholly past, two pertain to the present, and five are wholly future. The five, being future, are themes of unfulfilled prophecy. To the end that the entire field of judgment may be appraised under this general division, those judgments which are not predictive in character will be included in this thesis; and the two pertaining to the present, because of their interrelationship, will be considered together. By their recognizance of but one so-called *final judgment*, theologians in general have laid themselves open to the suspicion that they have not been worthy firsthand students of the Sacred Text. It is here contended that there are various judgments which are widely separated with respect to time, theme, subjects, and circumstances. This body of truth bearing on these judgments is not only comprehensive but free from complications. These judgments are:

I. The Divine Judgments Through the Cross

Three features of divine judgment, already indicated under Soteriology, were achieved by Christ's death on the cross. These are (1) the judgment of the sin of the world, (2) the judgment of the believer's sin nature, and (3) the judgment of Satan. These, it will be seen, were perfectly met by Christ when He died.

1. THE JUDGMENT OF THE SIN OF THE WORLD. Regardless of objections raised by some theologians who have a theory to defend, the New Testament asserts with unqualified assurance that Christ died for the sin of the world (cf. John 1:29; 3:16; Heb. 2:9; 1 John 2:2). It is true that out of at least fourteen objectives in His death Christ had a specific design regarding the sins of the elect, or those who would believe (cf. John 10:11; Eph. 5:25–27; 1 John 2:2); but His inclusion of the sins of the elect as a particular class does not exclude the essential truth that He also had a world-wide purpose in His death. Though it may not be comprehended wholly by finite minds, the message is to be received, as declared in the Word of God, which asserts that full pardon and deliverance from the penalty of sin has been perfectly secured for all those who believe. Without discussing again the theological implications of this declaration, it may be pointed out that this is a divine judgment for sin which falls upon Another, who bears it as a Substitute. In this judgment unrestricted demands are imposed and

these are endured to infinite completeness.

2. THE JUDGMENT OF THE BELIEVER'S SIN NATURE. Evidence that this important judgment is not extended to the unregenerate is conclusive, since no Scripture relates it to them. The value to the believer of the accomplishment of a sufficient and final divine judgment of the sin nature (cf. Rom. 6:1–10) is far-reaching. That value does not accomplish any change in the present vital forcefulness of that nature. This judgment consists rather in a divine reckoning which disposes of every moral objection that the sin nature would otherwise impose upon the indwelling Holy Spirit so as to preclude His control of that nature. Thus the entire possibility of the overcoming power of the Spirit in the daily life of the Christian is involved. Since there is no divine intention that the unsaved shall be empowered to holy living in their unsaved state—having not the Spirit (cf. Jude 1:19)—there is neither provision nor promise which extends the value of this judgment beyond the limits of those who are saved. It could not be questioned that Christ's death for the believer's sin nature is a form of divine judgment (cf. Rom. 6:1–10; Gal. 5:24; Eph. 4:22–24; Col. 3:9–10).

3. THE JUDGMENT OF SATAN THROUGH THE CROSS. Since it is but partially revealed, to human minds the relationship between God and the angels is incomprehensible. The particular relation between Christ and Satan is equally veiled. Though vast in its scope, some light is gained on the relations existing between Christ and the angels from the protevangelium of Genesis 3:15, the temptation in the wilderness (Luke 4:1–13), the war in heaven (Rev. 12:7–12), the thousand-year reign in which angelic powers are subdued (1 Cor. 15:25–26), but more especially from the judgment of Satan by Christ in connection with the cross (John 12:31; 14:30; 16:11; Col. 2:14–15).

Thus it is disclosed that the cross of Christ in its threefold outreach is one of the greatest, if not the greatest, of all divine judgments.

II. The Self-Judgment of the Believer and the Chastening Judgments of God

Two distinct judgments are in view under this general head and, as before stated, because of their interdependence. The child in the Father's household and family must understand that God is a perfect disciplinarian. Disobedience must in His own time and way result in chastisement. The central passage on the Father's discipline is Hebrews 12:3–15. In this context it is declared that every son in the Father's household is subject to chastisement as occasion may arise.

Verse 6 makes reference to both chastisement and scourging. These are to be distinguished. Scourging aims at a once-for-all conquering of the human will, and when the will is yielded there is no more need for scourging. On the other hand, chastisement may be many times repeated and may be administered to the end that the believer may be strengthened thereby, or to prevent him from going into evil paths. A good man may by discipline become a better man. Christ said, "Every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit" (John 15:2). As for chastisement which is a correction for wrong, it is written of those who partake of the communion unworthily, "For this cause many are weak and sickly among you, and many sleep" (1Cor. 11:30). Immediately following this declaration and closely related to it is the added truth that the Christian may avoid chastisement for wrongdoing by making a confession of it to God, which confession is self-judgment. Should the confession be withheld, there must be chastisement. The passage reads, "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31–32).

It is in this passage that two aspects of judgment appear with the one dependent upon the other. First, the believer is to confess to God every known sin, and, second, the Father may judge His child by chastisement when the confession is refused (cf. 1 John 1:9). The divine provision is gracious to the last degree. When the Christian has sinned, God awaits the confession of that sin. Should the confession be withheld, God, in His own time and way, must correct His child.

III. The Judgment of the Believer's Works

Though in infinite faithfulness—which is based on infinite provisions—the believer cannot come into judgment respecting the sins which Christ has borne (cf. John 3:18; 5:24; Rom. 8:1, R.V.), it yet remains true that the believer will be brought into judgment concerning his service for God—the use he has made of his ransomed powers after he has been saved. This judgment is to the end that suitable rewards may be bestowed on those who have served in faithfulness. This form of judgment, so far as it is related to believers who have not been faithful, brings it about that such works as they may have wrought will be burned, but with the assurance that, in spite of the burning of the works, the believer himself will be saved. He must remain saved, since his salvation rests

not at all upon his works but upon the worthiness of Christ who never changes, He who is the same yesterday, today, and forever (Heb. 13:8).

The doctrine of rewards—treated elsewhere in this theology at length—must be considered an essential companion doctrine to the doctrine of saving grace. Since the saved one is in no way allowed to contribute to the ground of his acceptance, it becomes certain that his service is not credited to his salvation; therefore, his service is subject rather to rewards, which are the divine acknowledgment of the sacrifice and service rendered. This judgment is wrought at the βῆμα, which is “the judgment seat of Christ” (2 Cor. 5:10). Scripture bearing on this form of judgment may be considered, in part.

1 Corinthians 3:9–15. “For we are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

In this passage, the believer who is once-for-all established on the Rock, Christ Jesus, is said to be building on that Rock either of materials that are subject to burning by fire or of materials which are purified by fire. There is no reference here to “character building” since Christian character, under the economy of grace, is produced in the child of God as a fruit of the indwelling Spirit (Gal. 5:22–23). It is the believer’s works or service which he is building, that are in view. These are the works foreordained that he should walk in them (Eph. 2:10).

1 Corinthians 9:27. “But 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.”

Having dwelt at length upon the truth that rewards are in store for believers who are faithful and having borne testimony to his service for Christ (vss. 16–26), the Apostle expresses fear lest his own service should be ἀδόκιμος—*disapproved*. The exact meaning of ἀδόκιμος is *disapproved* and not *castaway*, as in the A.V. It is the negative form and its positive is rightly translated in 2

Timothy 2:15, “Study to shew thyself approved [δόκιμος] unto God.” The disapproval which the Apostle dreaded is none other than the burning of unworthy works of service (cf. 2 Cor. 5:11).

2 Corinthians 5:9–10. “Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

Here, as before intimated, the word βῆμα is translated “judgment seat” and it is definitely declared that all believers must appear before the judgment seat of Christ (cf. Rom. 14:10). The judgment is in heaven and raises neither the question of whether the believer shall enter heaven nor of whether he shall remain in heaven.

It cannot be too strongly emphasized that this judgment is unrelated to the problem of sin, that it is more for the bestowing of rewards than for the rejection of failure; and it is clearly asserted in 1 Corinthians 4:5 that, in spite of all failure, every (Christian) man shall have praise of God. Additional Scriptures bearing on this particular judgment are Romans 14:10; Ephesians 6:8; 2 Timothy 4:8; Revelation 22:12.

IV. The Judgment of Israel

In the order in which the future judgments occur, the judgment of Israel is next. It occurs in connection with the second advent of Christ. That the judgment of Israel precedes the judgment of the nations is indicated by the fact that these judgments are recorded in that order in the Olivet Discourse (Matt. 24:1–25:46); however, both of these great judgments are related to the second advent and occur at the end of the tribulation. Quite in contrast to the experience accorded the Church (cf. John 5:24), the nation Israel must be judged, and it is reasonable to believe that this judgment will include all of that nation who in past dispensations have lived under the covenants and promises. Therefore a resurrection of those generations of Israel is called for and must precede their judgment. The glorious Messianic kingdom has been the hope of the Old Testament saints and in conformity to this hope they ordered their lives. In the same immediate context in which a resurrection of Daniel’s people is promised, Daniel is himself told that he would “rest” and “stand” in his lot at the end of the days. Of those raised he declares, “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” (Dan. 12:2–3). Some in Daniel’s day, as in all of Israel’s generations, are written in the book. Malachi declares of the Israel of his day what was equally true of all of Israel’s generations, “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 that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth not” (Mal. 3:16–18; cf. Dan. 12:1). Their rewards will be for them when they “return,” which term anticipates the day of Israel’s regathering.

Three major passages set forth the future judgment of Israel, and attention is called to these:

Ezekiel 20:33–44. This portion of Scripture should be read at this point. Only a part of this prediction is quoted here, “As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD” (vss. 33–38). In this Scripture it is revealed that this judgment will occur in “the wilderness of the people”—evidently the very place where Jehovah pleaded with the fathers when they came out of Egypt. This pleading will be “face to face” and the judgment will result in a separation of the rebels and those that transgress from the rest of the congregation of Israel. These, it is said, shall not enter the land of Israel. This announcement of an oncoming judgment is not only a prediction which is to be fulfilled at the time of Israel’s return to her land, but concerns that generation to whom Ezekiel wrote and all generations of that people. Therefore, it may be concluded that this judgment is not restricted to the last generation alone who

will be on the earth at the time of this judgment.

Malachi 3:2–6. “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.”

In Malachi 3:1 there is a distinction between “my messenger,” who is John the Baptist, and “the messenger of the covenant,” who is Christ the Messiah. The question about “who may abide the day of his coming?” is not of John, therefore, but of Christ, and, while the prophet saw no distinction between the first and second advents, the passage describes the final judgment of Israel that will occur when the King returns.

Matthew 24:37–25:30. This entire context, too extended for quotation, should be read at this point, bearing in mind (1) that it is an address to Israel, (2) that, up to 25:13, it is a warning to that nation of the unexpected character of the return of their Messiah—a passage which, like many others, will come to have its primary application in the time of the great tribulation. It is declared in 24:33 that Israel may be aroused to expectation “when ye shall see all these things.” Certain Scriptures are related to events which are wholly past, while other Scriptures—and this is one of them—are wholly related to that which is future. In the day when these things begin to come to pass (cf. Mark 13:28–29; Luke 21:29–31), Israel will welcome these direct words of instruction and be held responsible for heeding them.

The parable of the householder (Matt. 24:45–51) asserts that the servants will be judged according to their faithfulness, and the unfaithful, so far from being admitted into the grace and presence of their Master, will be cut asunder and consigned to the portion of the hypocrites. There shall be “weeping and gnashing of teeth.”

Similarly, the parable of the virgins (Matt. 25:1–13) teaches the importance of preparation as well as the unexpectedness of the King’s return. Israel is enjoined to *watch*. Certain features of this passage have been indicated on earlier pages.

The virgins are Israel (cf. Ps. 45:8–15); according to certain Greek manuscripts the value of which is unquestioned, these virgins go forth to meet the Bridegroom and the Bride (cf. Luke 12:35–36). The event is the return of Messiah to the earth, and it is Israel's portion to welcome Him and to enter with Him and His Bride into the marriage feast here on earth (cf. 25:10, R.V.). It is clearly declared that a large portion of the virgins will be refused entrance into the feast, which is equivalent to failure to enter the kingdom. Hence they are told to watch (25:13).

Again, and finally, entrance for Israel into her kingdom is made to depend upon the right use of talents (Matt. 25:14–30). In this parable the verdict is certain. It is written that Christ said, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (vss. 29–30).

If no other evidence were present that would demonstrate that Matthew 24:37–25:30 refers to Israel, it could be shown in the twofold fact that the Church is not to be judged, and that the nations are judged (not with Israel but) separately according to the context which immediately follows (cf. Matt. 25:31–46). If the Church is never judged and if the nations are not judged until after the judgment recorded in Matthew 24:37–25:30, it is evident that this prior judgment must be of Israel (cf. Ps. 50:1–7). It may be added that the portion of Israel represented by the five wise virgins—those who pass this national judgment—become the final representation of that nation—those who are appointed to enter the kingdom. These are referred to in Romans 11:26–27, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

V. The Judgment of the Nations

The period designated as "the times of the Gentiles," which times but for the intercalary age of the Church extend from the Babylonian captivity to the close of the great tribulation, ends in judgment upon the nations. Unlike other judgments which reach backward to include past generations, this judgment falls only upon the then existing generation of Gentiles upon the earth. This is an equitable arrangement since those involved are to be judged for their treatment of Israel during the seven years of the tribulation. But one generation is thus

involved. God has judged individual nations in the past because of their treatment of Israel and it has never failed to be true that a curse has rested upon those nations which have cursed Israel, and a blessing has rested upon those nations which have blessed Israel (cf. Gen. 12:3); but a specific curse and a specific blessing await the nations who in the great tribulation have either cursed or blessed Israel. In like manner, the judgment of one generation of Gentiles does not take the place of the final judgment at the great white throne of all nations and peoples of all the ages who have rejected the counsels of God. So, likewise, when at the judgment of the nations some are dismissed to the lake of fire (cf. Matt. 25:41), it need not be implied that they are thus doomed solely because of their treatment of Israel in the tribulation; it is rather that they, like all Christ-rejecting peoples, are consigned to the lake of fire. The time of that consignment is probably at the close of the millennium and among all others at the great white throne (cf. Rev. 20:11–15; Matt. 13:30).

The basis of the judgment of the nations will be recognized only as it is seen that the one nation Israel is chosen of God above all the nations of the earth. For this elect people God has an unchangeable and imperishable love and purpose. No right approach will be made to an understanding of the divine program for the earth unless the sovereign, divine favor toward Israel is acknowledged. If that sovereign favor is acknowledged, little difficulty will arise respecting the issue upon which the nations are judged at the end of the tribulation.

The judgment of the nations includes not only their appearance before the King on His throne (Matt. 25:31–32), but also the defeat of those nations when they rise up in opposition to God. The utter subjugation of all nations by the returning Messiah is predicted in various Scriptures (cf. Ps. 2:1–10; Isa. 63:1–6; 2 Thess. 1:7–10; Rev. 19:11–21). It is when these nations have been thus vanquished by the returning Christ that they stand in awful silence before the throne of His glory and there receive the sentence respecting their divinely appointed destiny. Two extended passages describe the incomparable time when the nations are judged—Joel 3:9–16 and Matthew 25:31–46. Joel pictures Jehovah as both the judge of the nations and the hope of Israel in that hour. Matthew records the King's own prediction in which He describes the assembling of the nations before Him, the ground of their judgment—their treatment of His brethren, Israel—and the verdict which invites some into the kingdom prepared for them by the Father and dismisses others to the lake of fire.

VI. The Judgment of Angels

Having conquered the nations at the time of His return to the earth, Christ will then undertake the stupendous task of subduing angelic powers, and this will be extended over His entire millennial reign. It is predicted that, before the end or final resurrection of the wicked dead, Christ must put down all rule and authority. The passage reads, “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. 15:24–26). Satan the chief of the fallen angels must be consigned to the lake of fire with all his angels, and this after the thousand years in the abyss and after the last revolt (Matt. 25:41; Rev. 20:7–10). Thus the activities of Christ in subduing angels which have been extended for a thousand years will be consummated before the creation of the new heavens and the new earth. Both Peter and Jude refer to the judgment of angels and especially of those that have been reserved in chains of darkness until the day of their judgment: “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pet. 2:4); “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 1:6).

VII. The Judgment of the Great White Throne

This, the final judgment which consummates the judgment of the cross and the judgment of all people who are unredeemed, occurs at the close of the millennium. These people will be raised for that judgment and will be judged according to their works. These works are a matter of divine record in books which are opened at that judgment. The book of life is also in evidence, but probably with a view to demonstrating that no errors have been made and that those gathered before the great white throne have not the gift of God which is eternal life. The doom that awaits them is terrible beyond comprehension; but it is the last word of a holy God respecting sin and all unrighteousness.

In view of the general tendency to confuse the judgment of the nations with that of the great white throne, the distinctions between them should be observed. At the judgment of the nations three classes are present—“sheep,” “goats,” and Christ’s “brethren,” while at the judgment of the great white throne there is but

one class—the wicked dead. In the former the scene is on earth, while in the latter it is in space. In the former the issue is the treatment of the Jew, while in the latter it is the evil works of those being judged. In the former some enter the kingdom at its inception and some go to the lake of fire, in the latter all go to the lake of fire.

Conclusion

From the foregoing it will be seen that the theological assertion that there is but one general judgment is a great error; and it will be recognized, as well, that the whole theme of divine judgment is not only farreaching but vital in the right understanding of all prophecy.

Chapter XXVII

THE ETERNAL STATE

THAT FEATURE of prophecy which unveils the future state of men may be contemplated under several general divisions, namely, (1) the intermediate state, (2) the creatures of God who enter the eternal state, (3) various spheres of existence, (4) theories relating to a future state, (5) the new earth, (6) hell, and (7) heaven.

I. The Intermediate State

In theological usage, the term *intermediate state* refers to the manner of existence of the human soul and spirit in the interval between death and resurrection. But for the translation of some of the saints, death and resurrection are universal; and, since death is never represented as an unconscious condition, the souls and spirits of all men, because they remain cognizant, are subject to both location and conditions. In this, as in all problems of a future existence, human speculation is useless. Only the Word of God can lend authoritative teaching. Three divisions of this theme are apparent: (a) two important words of location, (b) the doctrine of sleep, and (c) an intermediate body.

1. TWO IMPORTANT WORDS OF LOCATION. The Old Testament word *sheol* and the New Testament word *hades* are identical, referring as they do to the place those go who die. These terms are often used as equivalent to the grave, sometimes to the place of waiting for resurrection of the body, and sometimes to the eternal destiny of men. To the natural man who receives no revelation from God, sheol and hades are no more than the grave where, so far as human observation goes, life is terminated; but sheol is a place of sorrow (cf. 2 Sam. 22:6; Ps. 18:5; 116:3). It is a place into which the wicked are turned (Ps. 9:17) and where they are conscious (Isa. 14:9–11; Ezek. 32:21; Jonah 2:2). Thus, also, the rich man was in hades and wholly possessed of all his faculties (Luke 16:23). Of hades before and after the ascension of Christ, Dr. C. I. Scofield writes:

Hades before the ascension of Christ. The passages in which the word occurs make it clear that hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called “paradise” and “Abraham’s bosom.” Both designations were Talmudic, but adopted by Christ in Lk. 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were “comforted” (Lk. 16:25). The believing malefactor was to be, that day, with Christ in “paradise.” The lost were separated from the saved by a “great gulf fixed” (Lk. 16:26). The

representative man of the lost who are now in hades is the rich man of Lk. 16:19–31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment. *Hades since the ascension of Christ*. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire (Rev. 20:13, 14). But a change has taken place which affects paradise. Paul was “caught up to the third heaven ... into paradise” (2 Cor. 12:1–4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4:8–10 indicates the time of the change. “When he ascended up on high he led a multitude of captives.” It is immediately added that He had previously “descended first into the lower parts of the earth,” i.e. the paradise division of hades. During the present church-age the saved who died are “absent from the body, at home with the Lord.” The wicked dead in hades, and the righteous dead “at home with the Lord,” alike await the resurrection (Job 19:25; 1 Cor. 15:52).—*Scofield Reference Bible*, pp. 1098–99

2. THE DOCTRINE OF SLEEP. In the New Testament the word *sleep* is the softened term for the believer’s death. Christ employed it in the case of Lazarus (John 11:11–13), and the Apostle Paul used it likewise (cf. 1 Cor. 15:51). Some have confused the fact that the body sleeps with a notion that the soul sleeps. No ground is found in the Word of God for the supposed sleep of the soul. On the other hand, by terms which cannot be mistaken it is declared that those who die go on in consciousness, and, in the case of believers, into the immediate presence of the Lord. To the thief on the cross Christ said, “To day shalt thou be with me in paradise” (Luke 23:43), and the Apostle, speaking of the believer’s death, said, “To depart, and to be with Christ is far better” (Phil. 1:23), and “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:6–8).

3. AN INTERMEDIATE BODY. A declaration is made in 2 Corinthians 5:1–5 that, should this “earthly house of this tabernacle” be dissolved, “we have a building of God, an house not made with hands, eternal in the heavens,” and that the human spirit earnestly desires not to be unclothed or disembodied but to be clothed upon; and to this end a body “from heaven,” eternal—with respect to its qualities as any body from heaven must be—awaits the believer who dies. He will thus not be unclothed or bodiless between death and the resurrection of that original body which will be from the grave. The body “from heaven” could not be the body which is from the grave, nor could the body from the grave serve as an intermediate body before the resurrection. Apart from the divine provision of an intermediate body, the believer’s desire that he should not be unclothed or bodiless could not be satisfied.

II. The Creatures of God Who Enter the Eternal State

The creatures of God are subject to a fourfold classification—the angels, the Gentiles, the Jews, and the Christians—and there are certain well-defined distinctions to be recognized among the angels, among the Gentiles, and among the Jews. Since no creature of God can ever cease to exist, though some will experience the second death, which is the lake of fire, all these creatures of God go on into the eternity to come. There are at least twelve divisions or classes of beings to be considered, namely, (1) unfallen angels, (2) fallen angels, (3) saved Gentiles, (4) unsaved Gentiles, (5) Gentiles of the kingdom, (6) Gentiles debarred from the kingdom, (7) Jews in the kingdom, (8) Jews excluded from the kingdom, (9) Jews saved by entry into the Church, (10) Jews condemned for rejecting the gospel, (11) the unsaved as a whole, and (12) Christians. Since there are important distinctions to be drawn between these various groups of God's creatures, they may well be considered separately.

1. UNFALLEN ANGELS. The unfallen angels are those who have kept their first estate. They are as holy as they were when they were created and this estate, it is evident, they will keep through all eternity to come. This company includes vast empires of beings who are engaged in unceasing worship and adoration of their Creator. That they endure forever is certain both because of their imperishable natures and because of the fact that they are indicated as present in those scenes which characterize eternity to come. Angels remain angels forever.

2. FALLEN ANGELS. This group of beings are more commonly known as "Satan and his angels" (Rev. 12:9). Under Angelology much has been written relative to this entire company. They may number one-third part of all angelic beings (cf. Rev. 12:4). They are identified with Satan in his present activities and share with him the doom that awaits him. This destiny is sealed. They with Satan will be forever in the lake of fire (Rev. 20:10). and the fact that they are tormented forever indicates that they cease not to have conscious existence (cf. Matt. 25:41).

3. SAVED GENTILES. Whatever may be the eternal estate of such patriarchs as Adam, Enoch, Noah, Job, and Melchizedek, who are classed as of the original stock which Gentiles perpetuate, a very distinct company of Gentiles are being called out and saved by God's grace into an eternal likeness to Christ and are destined to share His glory forever.

4. UNSAVED GENTILES. An unnumbered company of Gentiles of all past ages have by death gone into an estate of everlasting separation from God, awaiting the day of the resurrection of their bodies (cf. John 5:25–29) and the judgment of the great white throne, from which they pass to the lake of fire which is the second death (Rev. 20:14–15)—an estate of consciousness which terminates never.

5. GENTILES OF THE KINGDOMS. A peculiar and distinguished group of Gentiles are those of the last generation which appear before the throne of Christ's glory at the end of the tribulation, and on the basis of their ministry to Israel are received into the earthly kingdom. This kingdom, it is said by the King, is one prepared for these Gentiles from the foundation of the world. A purpose which thus originates in eternity past may well be expected to continue into eternity to come. It is evidently given to these Gentiles to continue with Israel in the new earth under the everlasting reign of Messiah. It is written of Gentiles in relation to the eternal city that will be, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it" (Rev. 21:24–26). The same allotment of Gentiles is to be seen in their relation to the everlasting kingdom in Acts 15:17, where they are described as "all [that is, all of those particularly] the Gentiles, upon whom my name is called." Those Gentiles who are of one generation and who enter Israel's kingdom and continue with Israel forever, will be distinguished from those Gentiles who throughout this age have been called and saved into heavenly glory.

6. GENTILES DEBARRED FROM THE KINGDOM. While many Gentiles of all generations have gone on to eternal doom, there is a special curse imposed upon those of the last generation who in the great tribulation have failed to minister to Israel. These are they of the nations who are on the King's left hand and are dismissed to the lake of fire (cf. Matt. 25:41–46).

7. JEWS IN THE KINGDOM. As indicated before, Israel in all her generations—exclusive of those who have entered into the exalted privilege of the present age of grace—will come up for judgment, some to everlasting life and others to everlasting contempt (cf. Dan. 12:2; Ezek. 20:33–44; Matt. 24:37–25:30). The portion of this people who are destined to enter the kingdom become the "all

Israel” who will be saved (cf. Isa. 63:1) when the Deliverer comes out of Sion according to God’s unalterable covenant (Rom. 11:26–27, 29). These, like all other creatures of God, are traced into the eternity to come; for the kingdom is “an everlasting dominion” (Dan. 7:13–14). Great grace from God will be upon those who enter the land (cf. Ezek. 20:44; Rom. 11:27).

8. JEWS EXCLUDED FROM THE KINGDOM. The judgment of Israel, already cited, results in a portion of Israel, denoted by the five unwise virgins, being rejected (cf. Ezek. 20:33–44; Matt. 25:1–13). What the destiny of this company will be may be judged from certain Scriptures. Ezekiel says, “And they shall not enter into the land of Israel” (20:38); Matthew reports Christ as saying “The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth. . . . And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not” (Matt. 24:50–51; 25:10–12, R.V.); “For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 25:29–30). Whatever this estate thus described may be, it abides forever.

9. JEWS SAVED BY ENTRY INTO THE CHURCH. Within the present age there is no difference between Jew and Gentile either with regard to their lost estate—they are *under sin* (cf. Rom. 3:9)—or the terms upon which they may be saved (cf. Rom. 10:12) or the perfection of the salvation of those who believe, since they are all, with Gentiles, one Body in Christ Jesus (cf. Eph. 2:14–17). In the present age the whole human family—Jew and Gentile alike—are placed upon a unique ground so as to be those who are objects of divine grace. Because the supreme divine purpose in this age is the outcalling of the Church, there is but one message to be preached to all men, namely, salvation into heavenly glory through faith in Christ. In all generations of this age the Jews have to some extent believed on Christ. The population proportion of one Jew to ninety-nine Gentiles may have its representation in the Church. Until nine years after Pentecost the Church was exclusively Jewish. As is true of Gentiles, those from among Israel who have believed have been wholly changed with respect to their

estate. They as sons of God have come upon new ground where there is neither Jew nor Gentile, but where Christ is all and in all (cf. Gal. 3:26–28; Col. 3:11). Jews saved in this age are not destined to an earthly kingdom, but will go on to the highest glory with Christ and be like Christ.

10. JEWS CONDEMNED FOR REJECTING THE GOSPEL. As certainly as Jews are shut up in this age to the gospel and saved through simple faith in Christ, so certainly the Jews of this age who reject the gospel are subject to the doom which rests upon Christ-rejectors. They are not now given the option of whether they will be saved into heavenly glory or enter the earthly kingdom. The judgment that rests upon those who refuse divine grace is never restricted to Gentiles, but is upon all men alike (cf. John 3:18; 8:24).

11. THE UNSAVED AS A WHOLE. Much New Testament Scripture contemplates all the unsaved in one category and without recognition of various classes named above. These are the lost for whom Christ died, and yet they are excluded from the glory of the redeemed. Their estate is to be in perdition forever. This theme, yet to be examined, is the necessary counterpart to the saving grace of God.

12. THE CHRISTIANS. This company—composed of Jews and Gentiles who are saved and safe in Christ—is never divided in the divine purpose. They are one Body. Every device of Satan is abroad to distort an outward manifestation to the world of this unity. All sectarian divisions of the church, like the theory of a partial rapture, are violence against this unity and are branded by the Apostle as the fundamental sin which causes carnality (cf. 1 Cor. 3:1–4; John 17:21–23; Eph. 4:1–4). Each believer within the Church is perfected by his present position in Christ; thus he is accepted (Eph. 1:6), and thus and only thus he enters heaven. The entire notion that some believers are, through their supposed merit, better than other believers is an insult to that grace which perfectly saves the lost on the one condition of faith in Christ, apart from all works.

III. Various Spheres of Existence

Building on a portion of the Scriptures, which portion recognizes but two classes of humanity—the saved and the unsaved—it has been concluded by many that there are but two spheres of existence in eternity, namely, hell and heaven. However, in many Bible passages (cf. Isa. 65:17; 66:22; Heb. 1:10–12; 2 Pet. 3:10–14; Rev. 20:11; 21:1–4) it is declared that there shall be a new earth as well as a new heaven, and that the earthly people, Israel, go on forever in the

glorified earth that is to be (cf. Isa. 66:22; Jer. 31:36–37), and that the Davidic kingdom which is earthly and to be centered in Jerusalem will continue forever and ever (cf. Isa. 9:6–7; Dan. 7:14; Luke 1:31–33; Rev. 11:15). The glory of the eternal earth is described, apparently, in the words, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:3–4). The human understanding, accustomed as it is to the corruption that obtains in the earth, can hardly comprehend the idea of a new earth “wherein dwelleth righteousness” (cf. 2 Pet. 3:13)—an earth as pure and holy and as appropriate for the residence of God as heaven could ever be.

In addition to these two spheres of abode—the new heaven and the new earth—there is a city which three times is said to come down from God out of heaven (cf. Rev. 3:12; 21:2, 10). The natural conclusion is that in some way this city is separate from the new heaven from which it comes down. The description of that city, identified as “the bride, the Lamb’s wife,” is given in Revelation 21:10–22:7. No glory could be more exalted, and this may be the glory of heaven itself. Hebrews 12:22–24 records those who have right to this city. The passage reads, “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” It will be seen that this description articulates with the description of the city given in Revelation 21:10–22:7. God will be there, Christ will be there, the angels will be there, the Church will be there, and the “spirits of just men made perfect”—according to Hebrews—and the twelve tribes of Israel—according to Revelation—will be there. The reference to the “spirits of just men made perfect” may designate saints of other dispensations or ages than the present.

There yet remains one eternal abode which the Apostle John styles “without” and “the lake of fire” (cf. Rev. 20:15; 22:15; Matt. 25:41, 46; Rev. 21:8, 27; 22:11).

IV. Theories Relating to a Future State

Human speculation on man's estate after death is natural and as old as the race. On this subject, however, there is more disposition to ignore divine revelation than on any other. Concerning the future estate of the lost, men otherwise amenable to the Word of God often, for want of a right understanding of the doctrine, turn from it, and wantonly intrude their useless opinions. Certain theories have been advanced which demand refutation.

1. DEATH AS CESSATION OF EXISTENCE. This aspect of animalism has been held by atheists in spite of the natural desire for continued existence on the part of all men. The Bible consistently and universally asserts the unending existence of all created beings.

2. TRANSMIGRATION OF THE SOUL. The idea that the soul passes from one incarnation to another has been held by men in all generations. That there is no ground for such a belief, either Biblical or otherwise, need not be argued. Though believed by the native of India, Max Müller states that there is no trace of it (a *metempsychosis*) in the Veda: "There is in the Veda no trace of metempsychosis, or that *transmigration* of souls from human to animal bodies, which is generally supposed to be a distinguishing feature of Indian religion" (*Chips*, I, 44, cited by *New Standard Dictionary*, 1913 ed., *s.v.* 'transmigration').

3. CONDITIONAL IMMORTALITY. Drawn somewhat from the Bible, in that immortality is recognized, this theory, which embraces the atheistic notion of the cessation of existence at death for the unregenerate, originates in mere human reason. The theory avers that, apart from the gift of God which is eternal life, men are no higher than the animals and like the animals cease their existence at death. It denies the Word of God relative to the endless subsistence of all rational beings, and sometimes includes in its field of error the sleep of the soul in the grave between death and resurrection. In the face of clear Scriptural teaching that the unregenerate are raised from the dead (cf. Dan. 12:2; John 5:25–29; Rev. 20:12–15), some modify their views to the point of contending that the unsaved when raised are annihilated and such is the meaning of the second death (cf. Rev. 20:14–15; 21:8). But the second death is only a continuation of spiritual death—the separation of the soul from God. That it is a continued consciousness is seen when Revelation 19:20 is compared with 20:10, observing the truth that the terms *second death* and *lake of fire* are identical (cf. Rev. 20:14–15). Dr. B. B. Warfield writes in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, (I, 183 ff.) as follows:

Definition and Classification of Theories

Annihilationism is “a term designating broadly a large body of theories which united in contending that human beings pass, or are put, out of existence altogether.” These theories fall logically into three classes, according as they hold that all souls, being mortal, actually cease to exist at death; or that, souls being naturally mortal, only those persist in life to which immortality is given by God; or that, though souls are naturally immortal and persist in existence unless destroyed by a force working upon them from without, wicked souls are actually thus destroyed. These three classes of theories may be conveniently called respectively, (1) pure mortalism, (2) conditional immortality, and (3) annihilationism proper.

1. Pure Mortalism

The common contention of the theories which form the first of these classes is that human life is bound up with the organism, and that therefore the entire man passes out of being with the dissolution of the organism. The usual basis of this contention is either materialistic or pantheistic or at least pantheizing (e.g. realistic); the soul being conceived in the former case as but a function of organized matter and necessarily ceasing to exist with the dissolution of the organism, in the latter case as but the individualized manifestation of a much more extensive entity, back into which it sinks with the dissolution of the organism in connection with which the individualization takes place. Rarely, however, the contention in question is based on the notion that the soul, although a spiritual entity distinct from the material body, is incapable of maintaining its existence separate from the body. The promise of eternal life is too essential an element of Christianity for theories like these to thrive in a Christian atmosphere. ...

2. Conditional Immortality

The class of theories to which the designation of “conditional immortality” is most properly applicable, agree with the theories of pure mortalism in teaching the natural mortality of man in his entirety, but separate from them in maintaining that this mortal may, and in many cases does, put on immortality. Immortality in their view is a gift of God, conferred on those who have entered into living communion with Him. Many theorists of this class adopt frankly the materialistic doctrine of the soul, and deny that it is a distinct entity; they therefore teach that the soul necessarily dies with the body, and identify life beyond death with the resurrection, conceived as essentially a recreation of the entire man. Whether all men are subjects of this recreative resurrection is a mooted question among themselves. Some deny it, and affirm therefore that the wicked perish finally at death, the children of God alone attaining to resurrection. The greater part, however, teach a resurrection for all, and a “second death,” which is annihilation, for the wicked. ...

3. Annihilationism Proper

Already, however, in speaking of extinction we are passing beyond the limits of “conditionalism” pure and simple and entering the region of annihilationism proper. Whether we think of this extinction as the result of the punishment or as the gradual dying out of the personality under the enfeebling effects of sin, we are no longer looking at the soul as naturally mortal and requiring a new gift of grace to keep it in existence, but as naturally immortal and suffering destruction at the hands of an inimical power. And this becomes even more apparent when the assumed mortalism of the soul is grounded not in its nature but in its sinfulness; so that the theory deals not with souls as such, but with sinful souls, and it is a question of salvation by a gift of grace to everlasting life or of being left to the disintegrating effects of sin. The point of distinction between theories of this class and “conditionalism” is that these theories with more or less consistency or heartiness recognize what is called the “natural immortality of the soul,” and are not tempted therefore to think of the soul as by nature passing out of being at death (or at any time), and yet teach that the actual punishment inflicted upon or suffered by the wicked results in extinction of being.

4. UNIVERSALISM. Universalists contend that all men are lost by sin, but that the death of Christ avails for all men and that all are saved regardless of the element of personal faith. An attempt to meet this error has been made by the Limited Redemptionists, who declare that Christ died only for the elect or those who are to be saved. The more obvious correction of the error, however, is the truth that salvation is applied to no one apart from his personal acceptance of it. In any case, the Word of God cannot be ignored when it so clearly teaches that a vast multitude will be eternally lost.

The fundamental tenet of Universalism is the one divine attribute of love. Their belief is stated in their original three articles of faith, namely, “Article I.—We believe that the Holy Scriptures of the Old and New Testaments contain revelation of the character of God and of the duty, interest and final destination of mankind. Article II.—We believe that there is one God, whose Nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness. Article III.—We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men” (*Encyclopaedia Britannica*, 14th ed., XXII, 861). At their general convention in Boston in 1899 the following five-point creed was adopted: “1. The Universal Fatherhood of God; 2. The Spiritual Authority and leadership of His Son, Jesus Christ; 3. The Trustworthiness of the Bible as containing a revelation from God; 4. The certainty of just retribution for sin; 5. The final harmony of all souls with God” (*Ibid.*).

A distinction is to be observed between Universalists and Universalism, as the former designates a modern sect and the latter the belief of certain individuals; and there have been many from Origen’s day to now who believe that all will eventually be saved.

5. RESTITUTIONISM OR RECONCILIATIONISM. This theory, like Universalism, implies that all men are lost through sin, but that sometime, somewhere, all men will be reconciled to God—even the fallen angels and Satan. No Scripture is more depended upon to uphold this teaching than Philippians 2:10–11: “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 Christ is Lord, to the glory of God the Father.” The passage teaches that the *authority* of Christ will be acknowledged by all beings, but it in no way indicates

that all men will be saved who acknowledge that authority. In like manner, Colossians 1:20 is offered as proof. The phrase, “reconcile all things,” significantly refers to the wider classification of *things* and, in so far as it may involve created beings—fallen angels and unregenerate men—they are, as in Philippians 2:10–11, returned to the divine authority. This restoration of divine authority by Christ is presented in 1 Corinthians 15:25–28. The rebellion and anarchy of the universe will be put down both by the judgment of the nations (cf. Ps. 2:8–9; Matt. 25:31–46) and by the millennial reign of Christ (1 Cor. 15:25–28). The passage in Acts 3:21, “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,” must be limited to the things spoken by the prophets, which things have to do with Israel’s future. However, were these Scriptures which assert a restored divine authority to be interpreted as insuring the salvation of all beings in heaven and earth, the immense portion of the Word of God which so positively declares the eternal character of man’s lost estate would be contradicted.

A fair statement of the doctrine of restitutionism is made by Van Oosterzee in his *Christian Dogmatics* (II, 807–9), a portion of which is here quoted:

In the far remote distance we contemplate the new Jerusalem, peopled with redeemed citizens, and hear the word of Him that sits upon the throne: “Behold, I make all things new” (Rev. 21:5). But may we therefore look for a restoration of all things, in the sense that even the kingdom of darkness is resolved into the blissful Kingdom of God? Little as this concluding question can be put aside, it can equally little surprise us that it has, in almost every age, been answered by one or another in the affirmative sense. From Origen to not a few distinguished Christians of our age, we see the doctrine of the Apokatastasis confessed with inner conviction and warmth, and within his own heart many a one hears a voice which pleads in favour of the expectation of the eventual general blessedness of all. The idea of an absolutely endless perdition has about it for our natural feeling something indescribably harsh, and appears, indeed, absolutely irreconcilable with all which we believe of God’s redeeming love. If we believe, on the one hand, that God really wills the salvation of *all*, and on the other that His grace is perfectly able to triumph over the resistance of sin, it becomes almost inconceivable to us that a cheerless Dualism should be the end of the world’s history. In the domain also of the Theology of the Kingdom the thoughtful mind strives after unity, which appears to be attainable only when eventually God’s wide-extending creation contains no other than blissful creatures. It cannot, moreover, be denied that the Scriptures of the New Testament, definitely those of Paul and John (Rom. 5:18; 11:32; 1 Cor. 15:21, 22, 28; Phil. 2:10, 11; Rev. 5:13, 14), contain at least some solitary hints by which a silent expectation on this point is awakened and cherished. One may even ask whether it is not the only termination in connection with which the Divine plan of the World and of Salvation is wholly realised; and, on all these grounds, one would almost feel justified in expunging, from above the door of the place of woe, the terrible inscription, “All hope abandon, ye who enter here”; and substituting for it the jubilant chorus of sensuous joy, “Allen Sündern soll vergeben, and die Hölle nicht mehr sein.” That the latter view of the world is at least the most attractive and aesthetic, can scarcely admit of contradiction. Whether, however, it may be considered the most moral, and therefore must be the

last word of Christian Theology, is another question. It is in itself, when we turn to the other side, a fact in our estimation of no small significance, that the Christian Church of all ages has decidedly rejected the doctrine of the Apokatastasis, even when it was presented to her in the most charming colours. It was as though the Church instinctively felt that thereby too little is, in principle, made of the holy and inflexible righteousness of God, of the deepest solemnity of the Gospel proclamation, yea, of the whole Scriptural mode of regarding the connection between the present and the future life; and in reality there is—its dangerous character not even being taken into the account—something in the apparent easiness of this solution of the worldproblem which awakens an involuntary suspicion. It is by no means open to us here to attach the highest authority either to our reason or to our feeling. Upon the point of becoming arbiters in our own cause as regards this matter, we run the risk of becoming just as little impartial as, without the Word of God, we are sufficiently enlightened in our judgment. As against the single indications in that Word which appear to be in favour of the Apokatastasis, there stand, as has been already earlier observed, others, and those more numerous, which lead to an opposite conclusion; while even the first-named, on a nearer examination, and viewed in their connection with the whole of saving doctrine, lose, at least in part, the force which has been ascribed to them. So long as Scripture has a right to a voice in the decision, utterances like Matt. 25:10, 41, 46; Mark 9:44–48; Luke 16:26; Rev. 14:11, and others, cast a heavy weight into the scale; while the principles of Hermeneutics teach that obscure and ambiguous places must be explained by the light of such clear and unambiguous places, and not the converse. Even though we had only the words of Jesus concerning the sin against the Holy Ghost (Matt. 12:32, and parallel places), the eternity of punishment would be thereby already, in principle, decided; unless it be, without reason, asserted that this sin never was committed, and also never will be committed. But even regarded as to the nature of the case, it is scarcely possible to think of conversion—and without this it is evident that no salvation is conceivable—in connection with an opponent such as is depicted in 2 Thess. 2 or Rev. 13; and thus also for him an exception must be made to the desired rule, unless one should choose to suppose an *annihilation*, in the proper sense of the term, of this hostile power. Such an annihilation of the incurably Evil would, we readily confess, appear most acceptable to *us*, if we should give to our own thoughts the highest authority in this province. For it is very difficult to conceive of an endless existence in connection with one who is entirely separated from God, the source of life, on which account accordingly Scripture has described this condition as “the second death” (Rev. 20:14). On the other hand, however, we feel that such an annihilation would be no slight alleviation of sufferings, from which precisely this prospect is most positively cut off (Rev. 6:16; 14:11). Thus we here come to a point at which the question of principle is determined, which must give the last deciding weight to the scale of our considerations; and then we can and must—even though the issue should be against our own selves—only bow before the written word of Him who cannot lie, and give Him the full honour of the obedience of faith. From this standpoint, in our estimation the only trustworthy one, we may not, with regard to this matter, after having mentioned all that is for and against—following in the footsteps of an able predecessor (Martensen)—close the subject of Dogmatics with a query, since the for and the against are, at least according to the Word of Scripture, *not* equal. We even regard it as dangerous to wish to be wiser, more just, or more merciful than the Infinite Himself, who has an eternity before Him for His justification. The conception of an everlasting gulf is difficult; but that of an absolutely universal salvation, which causes the history of the Kingdom of God to end in a sort of natural process, is in itself not less dangerous, at least for him who really believes in the mystery of freedom conferred by the Creator upon the creature. This freedom involves in itself the terrible possibility of an endless resistance, which equally endlessly punishes itself; and he who is in truth *entirely* penetrated with a sense of the allsurpassing glory of the Revelation of Salvation in Christ, and of the absolute culpability of its obdurate rejection, will at least consider the matter again and again before speaking of the idea of an endless retribution as being absolutely irreconcilable with that of an eternally holy Love. “The thought of an everlasting perdition is to

such an extent a necessary one, since there can be in eternity no enforced sanctification of the personal being, and in eternity no blessed unholiness” (Nitzsch). If it still remains for us a problem how God could bring into existence a creature which would be for ever miserable, this is only another form of the question already treated of how under the government of an Almighty and Holy God sin and death, with all the inevitable consequences thereof, could come into the world and reign. The one question just as little as the other admits of perfect solution; but our science is only a science of faith, fully conscious, not only of the basis on which it rests, but also of the limits which are imposed upon it. Even though it could not repress the *inmost* desire, the latent hope that one day at last, on the land of everlasting retribution, a star of hope might arise; yet it would not be able to confer upon any one the right, in opposition to Scripture, to proclaim such hope as certain, yea, to make of it the starting-point and foundation of a whole theological system, which may be destined in the event to be blown over by the breath of a terrible reality. We distrust every mode of regarding the doctrine of Salvation, which in its foundation and tendency fails to do justice to the seriousness of the conception of an everlasting *Too Late*, and of the holiness of a grace which cannot indeed be exhausted, but can just as little be mocked. Christian Dogmatics has to do with no other thoughts of God than those revealed by Himself; and, with regard to every obscurity which yet remains, to console itself with the hope of the Seer, “There shall be no night there” (Rev. 22:5).

With all others of this belief, the restitutionist builds on human sentiment and reason more than upon the Word of God.

6. ROME’S PURGATORY. The Church of Rome has conceived and advances the idea that Christ’s death is a satisfaction for sins committed before baptism, but that those baptized, should they sin, must atone for those sins in a purgatory before they can be admitted into the presence of God. This theory encourages both prayers for the dead and large contributions to the church for the offering up of those prayers. The doctrine that Christ is the propitiation for the believer’s sins (1 John 2:2) and thereby the believer is forgiven and cleansed on the ground of confession to God of sin (cf. 1 John 1:9) is denied by Rome.

7. NIRVANA. This term, the meaning of which is to be extinguished as a lamp is blown out, reflects the belief of Brahman and Buddhist alike, which is that the immaterial part of man is absorbed into the divine and that this may begin in this life by the renouncement of all personal desires.

As a conclusion to this discussion of theories respecting the future estate, it may be seen that the true Biblical doctrine has been sought, found, and defended by conservative theologians of past generations. They teach that, respecting the general classification of the lost and the saved, the lost are sealed in their doom should they die without Christ, and that the saved are safe under divine provisions from the moment they believe.

V. The New Earth

That there is to be a new earth was anticipated by the Spirit when He wrote through Isaiah: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Isa. 65:17); “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” (66:22); and is restated in 2 Peter 3:7–8: “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” and Revelation 21:1–3: “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 from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” In verse 4 following the last-named passage it is declared that God shall wipe away all tears, there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Sorrow, crying, and pain have never belonged to heaven; therefore, the reference is to earth and to a new earth. The same passage declares that God will make His tabernacle with men. This is not new concerning heaven because He has always had His habitation in heaven. The new earth will be as suitable for His abiding presence as heaven ever has been.

There must be an everlasting new earth because God has given Israel the promise of an everlasting possession of the land (Deut. 30:1–10).

It is further declared by Isaiah that the new earth and the new heaven shall so surpass the present, that these will never be called to mind again (Isa. 65:17).

VI. The Doctrine of Hell

Uninstructed minds revolt at the doctrine of eternal perdition and the more sympathetic they are by nature the more they revolt; however, the doctrine does not originate with human reason nor is it influenced by human sympathy. The theologian here, as always, is appointed to discover and defend that which God has revealed. That asserted in the Bible is consonant with the higher divine reason. The root difficulty of all human speculation is the fact that man knows the meaning of neither sin nor of holiness, and these two factors are about all

that is involved in this discussion. The answer of infinite holiness to sin is perdition and retribution. An insoluble mystery is involved. Upon this, much has already been written. So long as the distinction obtains between that which is infinite and that which is finite, Deuteronomy 29:29 will apply: "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." In no way does man reveal his littleness more effectively than when he exhibits surprise over the fact that there are realities in the universe which he cannot understand. The permission of sin in the universe by a sovereign, holy God who hates sin to an infinite degree, the damage it does to uncounted multitudes of beings—angels and men—whom He loves with a Creator's love, and the fact that sin must demand of God the greatest sacrifice He could make, all this only tends to enlarge the mystery involved. The problem—if it ever has been such in the mind of God—was wholly solved before the creation of anything, and man would do well to trust implicitly. It was a rare characteristic in Job that, though he could not understand God's ways, he did not "charge God foolishly" (Job 1:22). After having voiced the uttermost cry of His humanity—"My God, my God, why hast thou forsaken me?"—Christ added the words, "But thou art holy" (Ps. 22:1–3). To know with any measure of completeness the mystery of evil in the universe of God, one must understand (1) precisely what evil meant to God in the dateless past before aught was created. Was evil then, though only a potentiality, a stupendous reality which required its full manifestation that it might be judged and dismissed forever? Will the doom of multitudes of men and angels prove an essential feature in the final solution of the problem? Likewise, one must know (2) that the present outworking of this problem is the best solution that infinity can devise—that the present solution is wrought of God and is wholly free from pernicious incidents or accidents. In the same manner, he must know (3) that the end will justify the means. God will have done right and be justified and glorified forever. That no finite being may approach such knowledge is patent indeed. When the creature knows the evil character of sin as God knows it and the perfection of holiness which sin outrages, then may he sit in judgment on the question of whether eternal retribution of men and angels is consonant with the character of God. It is thus clear that no creature is in a position to deny the righteousness of eternal perdition or to remonstrate against the Creator because of what He does.

In attempting to write a comprehensive statement of the most solemn doctrine of the Bible, the term *retribution* is chosen in place of the more familiar word

punishment since the latter implies discipline and amendment, which idea is wholly absent from the body of truth which discloses the final divine dealing with those who are eternally lost. It is recognized that, in its earlier and broader meaning, the term *retribute* was used for any reward, good or evil. The word is used in this treatment of the doctrine of hell only as reference is made to the eternal perdition of the lost. Just so far as language can serve to express truth, the effort is being made to declare what the Scriptures assert, namely, that for those who pass out of this life—which life is probationary in character—there is no basis for the hope that any divine grace will be extended to them in a future existence. Such a case should not be considered as being without a precedent. Uncounted legions of angels have sinned and for them there is not the slightest intimation to be found in the Bible which extends to them a ray of hope. By divine decree these angels are already consigned to the lake of fire, not under a possible proviso that this doom will be averted if in the meantime they repent; but they are arbitrarily, unrevokably consigned to retribution and that without remedy. Since God has said, without condition, that the fallen angels will be cast into the lake of fire, He would be found untrue should the destiny of the fallen angels be otherwise. Likewise, there is the case of the Gentiles from Adam to Moses who, for the most part, are well described in Romans 1:18–32 as those who wilfully rejected God and who, three times in this one context, are said to be abandoned by God to their sinful ways. Their lost estate is described in Ephesians 2:12, which declares “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.” No more decisive terms could be employed than those which describe men as being *without Christ*, *without promise*, *without God*, and *without hope*. It will be observed that, while the passage had an application to the estate of the Gentiles to whom Paul was writing and at the time they were saved, it is also an exact description of Gentiles in past ages. The Jews stood in virtue of covenants and divine promises, with remedial animal sacrifices available to them. It is clear that during the period from Adam to Moses the human family in some instances retained an approach to God by sacrifices, but in this respect they were, as a whole, unwilling to retain God in their thoughts and this led to the judgment of the flood and the abandoning of them to their own iniquity. This, again, is the record of Romans, chapter 1.

The result of any unprejudiced investigation into God’s revealed truth respecting fallen angels and God-rejecting Gentiles of past ages will be a

conviction that the marvel of it all is not that sinners are lost, but that they are ever saved; and in this connection it should be observed that the death of Christ for the world does not serve as a partial remedy and the ground of a remote hope that all lost souls will be saved: that death becomes, rather, the basis of a greater condemnation upon those who reject the Savior. Their inherent unrighteousness is augmented by the immeasurable sin of rejecting the remedy infinite love has provided. Nothing but infinite grace made possible through an infinite sacrifice can avail to save the lost; yet human opinion is ever intruding into spheres wherein it knows nothing, insisting that the lost, if lost at all, might be saved in any one of a variety of ways. Strong emphasis is needed on the truth that eternal retribution is not only a doctrine fully asserted in the Bible, but that it draws no corroboration from other sources. It invites no opinion from human reason, and, in all its particulars, is as clearly set forth in the Scriptures as it is possible for language to serve in the expression of ideas. Nothing is gained when men deny that which God has plainly declared. It would be the better part for them to conform their minds and adjust their actions to the revelation God has given them.

As heaven is a *place* and not a mere state of mind, in like manner those reprobated go to a *place*. This truth is indicated by the words *hades* (Matt. 11:23; 16:18; Luke 10:15; 16:23; Rev. 1:18; 20:13–14) and *gehenna* (Matt. 5:22, 29–30; 10:28; James 3:6)—a place of “torment” (Luke 16:28). That it is a condition of unspeakable misery is indicated by the figurative terms used to describe its sufferings—“everlasting fire” (Matt. 25:41); “where their worm dieth not, and the fire is not quenched” (Mark 9:44); “the lake which burneth with fire and brimstone” (Rev. 21:8); “bottomless pit” (Rev. 9:2); “outer darkness,” a place of “weeping and gnashing of teeth” (Matt. 8:12); “fire unquenchable” (Luke 3:17); “furnace of fire” (Matt. 13:42); “blackness of darkness” (Jude 1:13), and “the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night” (Rev. 14:11). In these instances a figure of speech is not a license to modify the thought which the figure expresses; it is rather to be recognized that a figure of speech, in these passages, is a feeble attempt to declare in language that which is beyond the power of words to describe. It is true that a figure of speech is not a complete demonstration of truth (*theologia symbolica non est demonstrativa*); but the idea of eternal retribution could be conveyed to the human mind in no other way. It is well to observe, also, that nearly every one of these expressions fell from the lips of Christ. He alone has disclosed almost all that is revealed of this place of retribution. It is as though no human author could

be depended upon to speak forth *all* of this terrible truth.

The second reaction of the sincere human mind—after acknowledging the indisputable truth that retribution is an actual place of suffering—is to entertain the hope that this distress of the lost is not eternal, or everlasting. It is natural for the mind to cling to such a hope and a few men have gone to great lengths in their attempts so to expound the Scriptures that the idea of everlasting retribution will be excluded. Inadequate, if not insincere, translations are published which no Greek scholar can countenance, with the one purpose in view of expunging from the Word of God the eternal character of these awful sufferings. The fact that many are untaught will account for the ready reception given to such interpretations of the Scriptures. Only the uninformed will listen to the voice of a man who has no scholarship and ignore the fact that the greatest Greek scholars of all generations—who have given to the Church the true translation and interpretation of the original Greek text—have not modified the eternal feature of retribution. To be ignorant of the Greek text is not reprehensible, but to disregard the voice of all the worthy translators is reprehensible. It is reported that in England, on the morning when the Revised Version of the Scriptures was put on sale, a man inquired in a bookshop for “that new Bible that has no hell in it”; but he was disappointed, for the Revisers—and possibly no better scholars could be found—had not removed either the idea of retribution or its eternal character from the version they had prepared. The controversy centers over two Greek words—αἰών and αἰώνιος. No extended wordstudy can be introduced here. Enough will be said if it is pointed out that these words do in some instances convey the idea of time and its limitations; but in the majority of instances, where duration is involved, they convey the idea of eternity. Αἰών is used of Christ (note 1 Tim. 1:17; Rev. 1:18). Αἰώνιος is likewise used of the Persons of the Godhead (Heb. 9:14), and is the term employed to describe the eternal life which the believer has received (see all the texts on this theme) and the endless blessedness of the redeemed. If the word is restricted with reference to time when referring to the future estate of the lost, it must be so restricted concerning the future estate of the saved. One passage alone—“and these shall go away into everlasting punishment: but the righteous into life eternal”—demonstrates the truth that the word αἰώνιος means unending condition for one class as much as for the other. This truth that the sufferings are endless is attested by the words of Christ—“the fire is not quenched.” The estate of the lost is said to be that of resting under the wrath of God which *abideth* upon them (John 3:36). So it is written of those who worship the beast, “And the smoke of

their torment ascendeth up for ever and ever” (Rev. 14:11). It is true that wrath may be turned away in this life by believing upon Christ; but no such promise will be found as something addressed to the lost after they die. Their estate is described as the *second death*, and from it no relief is ever proffered. Those who build a hope that the way of salvation will be available after death do so without a syllable of authority from the Bible and in direct contradiction of that which God has written.

However, the most misleading error respecting retribution is that which falls back in blind dependence upon the one attribute of God, namely, His love, and ignores the attributes of holiness, righteousness, and justice, and the supreme control these attributes exercise over the love of God. If a term may be coined at this point, those who thus restrict their vision of God’s love may be styled *Mercyists*. Thus the Mercyists may be classified as those of all creeds and no creeds who believe that eternal retribution is impossible since God is love. Such, indeed, do not understand the gospel by which sinners are saved. It is supposed that God is generous and that He forgives sin as an act of clemency or leniency, that He being a Sovereign can forgive whom He will and when He will. This fallacy underlies nearly all opposing thought contrary to the doctrine of eternal retribution. It is assumed that, since God is love, His affection for His creatures will prompt Him to rescue them from suffering. If the Bible declares that He will not rescue those reprobated and that their estate is eternal, then the Bible is rejected and God Himself is classed as One who cannot be defended. Many are the attempts made by those who understand nothing of the real character of God to save Him from the undesirable reputation He must acquire if He does not in compassion rescue all beings from eternal retribution. Such is the doctrinal confusion which arises when one truth is stressed without regard for other truths which qualify it. God is holiness and righteousness as well as love. It is the holiness of His Person and the righteousness of His government which preclude Him from any mere generosity which would make light of sin. In fact, sin is sufficiently sinful to require eternal retribution as the divine penalty for it. There is no field for argument at this point. The Word of God must stand and man must be reminded that of the two issues involved—sin and holiness—he knows nothing about their depth of meaning. Being *absolute*, divine holiness cannot be varied or altered in the least degree. This truth is the key to the entire problem which the idea of retribution engenders. If God could have forgiven one sin of one person as an act of mere kindness, He would have compromised His own holiness which demands judgment for sin. Having thus compromised Himself

with sin, He would need Himself to be saved because of the unrighteous thing He had done. He would, by such supposed kindness, have established a principle by which He could forgive all human sin as an act of divine clemency, and thus the death of Christ is rendered unnecessary. This truth must not be overlooked if the doctrine of eternal retribution is to be understood at all. Let it be restated that, if God could save one soul from one sin by mere generosity, He could save all souls from sin by generosity and the death of Christ thus becomes the greatest possible divine blunder. It is the fact of unyielding divine holiness which demands either the retribution of the sinner or the death of Christ in his room and stead. God is love, and that love is demonstrated by the gift of the Son that men might be saved; but love and mercy did not circumvent the demands of holiness to save the sinner: they paid its every demand. The conclusion of the matter is that God, because of His holiness, cannot save the lost unless His holy demands are met for the sinner, as they are met in the death of Christ; and to be unsaved, or outside the grace of God as it is in Christ, is to be destined to eternal retribution. God can do no more than to provide a perfect salvation, which is provided at infinite cost. When love will pay such a price that a sinner may be saved and holiness remain untarnished, it ill becomes finite men to tamper with these immutable realities. Those who resent the idea of eternal retribution are, in fact, resenting divine holiness. However, the message of God's grace to sinful men is not merely a proclamation of eternal condemnation; it is rather that the chief of sinners may be saved through the Savior that infinite love has provided.

VII. The Doctrine of Heaven

In approaching the general subject, heaven, it is well to observe that the Bible employs the term in various ways. (1) *The kingdom of heaven* is a title peculiar to Matthew's Gospel and, as has been demonstrated, refers to the rule of God in the earth; and while it is seen in various aspects relative to its preparation and anticipation, it refers specifically to the Messianic kingdom which was offered, rejected, and postponed at Christ's first advent and will yet be established over the whole earth at His second advent. (2) *The heavenly places* is a designation peculiar to the Ephesian letter and refers to the present sphere of association which the believer enjoys with Christ. (3) *Heaven* is a term which in general denotes the abode of the Godhead, the angels, and the redeemed who are and ever will be with the Lord. (4) Three distinct heavens are to be identified. The first is that of the atmosphere about the earth, in which are the birds of heaven

and the clouds of heaven; the second is the starry spaces, which heaven is the abode of the angels; and the third is the celestial realms where glory reigns beyond comprehension. Even this last heaven, like the earth and all that pertains to it, will be replaced by a new heaven of surpassing glory (cf. Isa. 65:17).

No vestige of dependable information regarding heaven is to be had which is not derived from the Word of God; thus, incidentally, the influence of the Bible upon civilized people is demonstrated, for the idea of heaven and a belief in it are all but universal. Over against this is the fact that there is a very general doubt with regard to hell; yet one is no less sustained by the Scriptures than the other. The solution of this situation is that one is attractive and the other is not. Thus, also, the failure of the vast portion of the race to be amenable to the Bible is proved; but human wishes or opinions have never determined the existence of either heaven or hell.

The revelation regarding heaven may be divided or classified as follows:

1. THE INFORMED WITNESSES. The agelong challenge of unbelief has been that no truthful knowledge of heaven is available since no one has returned from that bourn to give a trustworthy testimony regarding it; yet there are three witnesses each of whom is able to speak with firsthand knowledge respecting heaven. These witnesses are:

a. Christ. He who came out from heaven and who had ever resided in heaven could speak not only from an inexhaustible omniscience, but He, being very God, could not mislead or be subject to error. Christ more than any other spoke of the future state of both the lost and the saved. It may be concluded that the place from which He came was more real to Him—if any realities were not His own as the Creator of them—than the earth to which He came. He asserted that He was going to prepare a *place* and not a mere state of existence. To the Son of God heaven is a place and as real as any place could ever be.

b. Paul. In 2 Corinthians 12:1–9 the Apostle relates an experience which occurred in his own life “above fourteen years ago.” The fact that he refers to himself, though the third personal form is used in the opening, is established by his later application of the experience to himself. Uncertainty is expressed about whether he was “in the body or out of the body”; but no uncertainty is entertained about whether it was his own experience or whether in that experience he was caught up into paradise, which is the third heaven, or not. That to him was given the realization of an actual entrance into the third heaven, or paradise, is clearly asserted. Likewise, the experience of the stoning at Lystra

—to which he probably makes reference—brings out evidence that the Apostle died as any martyr dies, that he went into heaven, and that he returned again to his body and to the service committed unto him. The stoning at Lystra was by angry Jews who entertained no other purpose than to put their victim to death. The deed was done in a manner wholly satisfying to those Jews and they, having dragged the lifeless body out of the city, went on their way confident that he was dead. That he was dead is certain since execution by stoning—a common thing among the Jews and, under certain conditions, ordained of God—probably left no unbroken bone in the body and no vital organ un mutilated. Such is the convincing evidence that the Apostle had died and, as any other believer, had passed into the presence of his Lord. There he was evidently received, but also requested to return to his body and to his earthly ministry. What a sacrifice such a return could have meant under those circumstances no mind can comprehend. For his departed soul and spirit to return to his body involved a stupendous miracle of healing; for the narrative asserts that “he rose up and came into the city: and the next day he departed with Barnabas to Derbe” (Acts 14:20). Strangely, the Apostle is prohibited from relating what he saw and heard in heaven; and to insure his adherence to this interdict, he is given a thorn in the flesh with no hope of its removal, though sufficient grace is granted whereby he may endure it. It is after this experience of an entrance into heaven that he writes, “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:6–8); “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Phil. 1:23). These are the words of an experienced witness.

c. John. To the Apostle John was given the divine appointment of an entrance into heaven, and of seeing and hearing all that the Church will see and hear when she is translated into heaven. This unveiling to John includes all the events of the tribulation, the marriage of the Lamb, the judgments of God, and the extended Day of the Lord with the eternal state. The vision is given to John with the definite command that he write down these revelations for the encouragement of the saints. Thus John, also, became an experienced witness respecting heaven; and it could hardly be said truthfully that, in the light of the testimony of Christ, of Paul, and of John, no one has returned to declare the truth respecting heaven.

The fact that a prohibition was imposed on the Apostle Paul lest he disclose what he had seen and heard and a command was given to the Apostle John to

publish his revelation may be accounted for on the ground that the experience accorded Paul was that of a believer who passes out of this sphere by death, and that the experience of the Apostle John is that of the whole Church at the rapture and beyond. The latter may well be published for the encouragement of the saints, but the former may well be kept a secret lest the temptation to leave this world of trials by self-inflicted death be too strong for endurance.

2. THE FUTURE ESTATE OF THE REDEEMED. It is clearly asserted that heaven is “far better” than the earth (Phil. 1:23). It is in heaven that the child of God will be conformed to the image of Christ (Rom. 8:29; Phil. 3:20–21; 1 John 3:1–3), he will know then even as God knows now, and believers will be together with the Lord (1 Thess. 4:16–17). In fact, God is now creating a new order of beings out of human material—both Jews and Gentiles. Those who comprise that New Creation will retain but little resemblance to that which they were. Their citizenship will have been changed, their bodies will have been transformed, their whole being will have been conformed to Christ, they who are now joined to Christ will then be forever with Christ in glory. Being now in Christ, they are partaking of what He is, and being married to Christ they will share with Him in all things as a bride enters into the position and estate of her bridegroom.

3. HEAVEN THE SUITABLE ABODE OF GOD AND HIS PEOPLE. Heaven is also the appropriate home of Christ, of the Spirit, of the Church of the first-born, and of the “spirits of just men made perfect” (cf. Heb. 12:22–24).

4. SOME ESSENTIAL FEATURES OF HEAVEN. Certain features are disclosed respecting heaven and these may best be stated in the words of Scripture.

a. An Abundant Life. “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim. 4:8).

b. Rest. “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14:13).

c. Knowledge. “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (1 Cor. 13:8–10).

d. Holiness. “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:27).

e. Service. “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him” (Rev. 22:3).

f. Worship. “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God” (Rev. 19:1).

g. Glory. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17); “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4).

The truth should ever be in mind that heaven and hell are not attained by mere accident. They are presented in Scripture—with a view to human responsibility—as depending upon the human determination. This truth is asserted in such passages as, “Come. And whosoever will, let him take the water of life freely” and “Ye will not come to me, that ye might have life.” That so great a variation in destiny is possible for human beings is set forth in conformity with man’s viewpoint and represents the greatest of all human responsibilities.

5. THE THIRD HEAVEN. The Scriptures indicate that there are three heavens. There is no reference to the first or second heaven as being such, but there is a reference to the third heaven (2 Cor. 12:2), and there cannot be a third heaven without a first or second.

The first heaven is evidently the atmosphere that surrounds the earth, for reference is made to “the birds of the heaven” (Matt. 8:20; 13:32, R.V.) and to “the clouds of heaven” (Matt. 24:30; 26:64).

The second heaven is evidently the stellar spaces, for Scripture refers to “the stars of heaven” (Gen. 26:4; Rev. 6:13).

By the creation of a man and a woman with the instructions that they should multiply and replenish the earth, God has populated the earth, which is connected with the first heaven. By the creative act in which the angels were brought into being, God has populated the second heaven. It would seem that the stars of heaven are their abode. In leaving the third heaven, which was His abode, Christ became lower than the angels (Ps. 8:5) and, returning from this sphere into heaven, He passed through the sphere of principalities and powers (Eph. 1:21). Thus it would seem that the angels are occupying an abode between

earth and the third heaven.

The location of the third heaven has never been revealed, but it is the home of the Father, the Son, and the Holy Spirit, and has never been inhabited by any created being until the present age. When a believer dies, he goes at once to be with Christ (2 Cor. 5:8; Phil. 1:23) and therefore takes up his abode in that sphere. Thus all believers will be brought into that place of glory at the coming of the Lord, and the third heaven is being populated at the present time. Salvation consists in fitting individuals for that heavenly sphere. The Apostle writes in Colossians 1:12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light," and all believers have become legitimate sons of God: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

Conclusion

With certain restrictions in the details, the general field of truth which is rightfully embraced in Eschatology has been covered. Proceeding upon the conviction that all in the Bible which was prediction at the time it was written belongs to this thesis, an attempt has been made to arrange and systematize the extended body of truth. It still remains veritable that, whereas unaided human minds may comprehend history, only those who are personally taught of God may give intelligent response to the prophetic revelation (cf. John 16:13); and this principle obtains throughout the range of all spiritual truth and its understanding (cf. 1 Cor. 2:14).

With this conclusion of Volume IV the seven major divisions of Systematic Theology are completed. Usual reference has been made to the Person and work of Christ and to the Person and work of the Holy Spirit. However, these two Persons of the Godhead, since they fill so large a place in the plan and purpose of God and are so much beyond all estimation the source and resource, the alpha and omega of the Christian's life, position, service, and destiny, should by the student be considered each in His separate and individual Person and work—a treatment which may hope to gather up in systematic and connected form that vast body of Scripture which discloses in its plenitude the incomprehensible reality of the Son and the Spirit. Accordingly, Volume V will be devoted to Christology and Volume VI to Pneumatology. Though the field of truth usually included in a system of theology has been set forth, there remains upwards of

sixty vital doctrines which are not either directly or indirectly drawn into a theological treatise and these with other major doctrines—one hundred and eighty in all—will be contemplated in the remaining volume.