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PREMILLENNIALISM — An Introduction

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The god of this world (Satan) sees to it that falsehood and deception runs rampant.

- a. He loves those who believe his lies and are easily swayed from the gospel.
- b. He doesn't mind at all for people to be religious if he can mix a little error in with it.
- c. II Pet. 3:16 Some "wrest" the scriptures to their own destruction.

1. One of the most vicious and anti-Biblical doctrines along this line is PREMILLENNIALISM.
 - a. The majority of so-called Christianity is "sold" on this false doctrine. Many brethren too!!
 - b. PRE — before, MILLE — 1,000, ANNUM — year, ISM — doctrine/system
 - c. Thus, before 1,000 year doctrine.
2. This doctrine holds that Jesus will return to this earth **before** he establishes his **kingdom** spoken of in the Old Testament and that he will rule with his saints in Jerusalem for a period of 1,000 years.
 - a. There are many, many variations of this doctrine with some basic threads running through them all.
 - b. It is a very critical and complex subject.
 - c. The proponents of this system turn the truth of God into a lie and create a man-made doctrine that is totally opposite of what the Bible teaches — there is no truth within it!
3. Those who accept this false doctrine generally believe:
 - a. The kingdom of Old Testament prophecy has not been established.
 - b. We only have the church as an after-thought — a substitute that is temporary.
 - c. That God's promise to make Abraham's seed a great nation by giving him a certain land has not been fulfilled.
 - d. That Christ came to set up his kingdom but was rejected by the Jews, so he returned to heaven and set up the church instead.
 - e. He will return to the earth in the future to establish his kingdom.
 - f. The Jews, as a nation, will be converted and restored to Palestine.
 - g. He will reign with the saints 1,000 years in Jerusalem on King David's literal throne.
4. The consequence of believing such a system of false doctrine is eternal!
 - a. To believe it, you must forsake God's eternal purpose for his church/kingdom.
 - b. You throw "out the door" the blood of Christ for it was the purchase price of the church (Eph. 3:10; Acts 20:28)!
 - c. Nothing is harmless that destroys the body/church and blood of Christ!
5. The church of Christ must oppose this satanic doctrine with every ounce of fight within us.
 - a. Hymenaeus and Alexander may compromise the truth.
 - b. Big-name preachers today may do it.
 - c. But those who want to go to heaven will be found opposing and exposing it for what it really is!

I. BROADLY SPEAKING, THERE ARE THREE GENERAL SYSTEMS WHICH PROFESS TO SET FORTH THE TEACHING OF SCRIPTURE ON THE SUBJECT: POSTMILLENNIALISM, AMILLENNIALISM AND PREMILLENNIALISM.

- A. These three are quite similar in many respects but differ primarily because of the distinctive method employed by each system in its interpretation of Scripture.
 1. They each hold the Bible as the word of God, a future, visible, personal coming of Christ, everyone receives a resurrection body with the righteous rewarded in heaven and wicked punished in hell.
 2. Their differences relate primarily to the time and purpose of Christ coming and to the kind of kingdom it will be.
 3. Premillennialists take the word literally, holding that Christ will set up a kingdom on earth which will continue for precisely 1,000 years.
 4. Postmillennialists and Amillennialists take the word figuratively, as meaning an indefinitely long period, held by some to be a part, and by others to be the whole, of the Christian era.

- B. POSTMILLENNIALISM is that view of the last things which holds that the Kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit, that the world eventually will be Christianized, and that the return of Christ will occur at the close of a long period of righteousness and peace commonly called the Millennium.
 - 1. Orthodox Postmillennialism regards the Kingdom of God as the product of the supernatural working of the Holy Spirit in connection with the preaching of the Gospel.
 - 2. They further teach that the second coming of Christ closes this age and that it will be followed immediately by the general resurrection, the general judgment, and the introduction of heaven and hell in their fullness.
 - 3. The Millennium to which the Postmillennialist looks forward is thus a golden age of spiritual prosperity during this present dispensation, that is, during the Church age, and is to be brought about through forces now active in the world.
 - 4. It is an indefinitely long period of time, perhaps much longer than a literal 1,000 years.

- C. AMILLENNIALISM is that view of the last things which holds that the Bible does not predict a "Millennium" or period of world-wide peace and righteousness on this earth before the end of the world.
 - 1. This doctrine holds that the world is not to be Christianized before the end comes.
 - 2. It teaches there will be a parallel and contemporaneous development of good and evil – God's kingdom and Satan's kingdom – in this world, which will continue until the second coming of Christ.
 - 3. It does not believe that Christ will establish an earthly, political kingdom – but spiritual, and is now present in the hearts of his people.
 - 4. At the second coming of Christ the resurrection and judgment will take place, followed by the eternal order of things – the absolute, perfect Kingdom of God, in which there will be no sin, suffering nor death.
 - 5. Amillennialism agrees with Premillennialism that the Scriptures do not promise the conversion of the world through the preaching of the gospel. It agrees with Postmillennialism that the coming of Christ ushers in the last judgment and the eternal state.
 - 6. Their view is that preceding the coming of Christ, there will be a widespread apostasy from the true faith, climaxed by the manifestations of the personal Antichrist.
 - a. The Antichrist institutes a terrible persecution against the church where vast numbers of Christians are killed.
 - b. At the climax, when the hosts of satan seem to be on the point of complete victory, during the battle of Armageddon, Christ appears and the resurrection of all men takes place and the transfigured bodies of the dead and living saints are caught up to welcome the Christ.
 - c. The earth and its works will be overwhelmed in fire and a new heaven and a new earth will appear in which only righteousness will dwell.

- D. PREMILLENNIALISM is that view of the last things which holds that the second coming of Christ will be followed by a period of world-wide peace and righteousness before the end of the world called "the Millennium" or "the Kingdom of God," during which Christ will reign as King in person on this earth.
 - 1. This system is considerably more complicated than either the post- or a- millennial system and has within it a greater diversity of opinion among its advocates.
 - 2. They are divided into various groups by their different views of the order of events associated with the second coming of Christ, but they all agree in holding that there will be a millennium on earth **after** the second coming but **before** the end of the world.
 - 3. Historic Premillennialism holds that the entire New Testament is applicable to this age, while Dispensationalism (see E below) holds that much of the Gospels, including particularly the Sermon on the Mount, was not designed for the church age but is Israelitish or Kingdom truth and will find its primary application during the Kingdom age.
 - 4. They hold the world is not to be converted during this dispensation, that it is, in fact, vain to hope for its conversion before the return of Christ.
 - a. The world is to grow progressively worse, that the present age is to end in a great apostasy and rebellion climaxed by the reign of the Antichrist and the battle of Armageddon.
 - b. Christ will then come with sudden and overwhelming power to rescue his people, destroy his enemies, and establish a 1,000 year earthly kingdom with Jerusalem as its capital.

- E. DISPENSATIONALISM is a radical form of Premillennialism and is of comparatively recent development. It's views were first effectively set forth by John Darby, a leader in the Plymouth Brethren group in England about 1830, and later made popular by the **Scofield Reference Bible**. Through this Bible and its notes, these views have become the prevailing tenets of Premillennialism in the U.S.

1. It divides the history of mankind into seven distinct periods or “dispensations,” and affirms that in each period God deals with the human race on the basis of some one specific principle. (Not all agree there are 7. Some list 4 and others as many as 8)
 - a. Innocence – the period in Eden, from the creation of Adam and Eve until the Fall.
 - b. Conscience – from the Fall until the Flood. Conscience is defined as the knowledge of right and wrong, and in this period it became man’s guide.
 - c. Human Government – from the Flood until the call of Abraham.
 - d. Promise – from the call of Abraham to the giving of the Law on Mount Sinai.
 - e. Law – from the giving of the Law on Mount Sinai through most of the public ministry of Christ. The Gospels are designed primarily to this era.
 - f. Grace – from the closing days of the public ministry of Christ until the Second Coming. This is the period of the church.
 - g. Kingdom – the Millennium, a 1,000 year period, from the return of Christ until the end of his reign on earth.
 2. This system teaches the Jews rejected Christ’s alleged offer of the Davidic kingdom so he withdrew the offer and set up the church instead as a temporary substitute. The church age being therefore an interlude or parenthesis period, during which time God deals with man through the church until the return of Christ, when the church is to be taken away and the Kingdom established.
 3. It holds that the church will be raptured and taken out of the world before the tribulation. The tribulation period is of seven years duration and corresponds to the 70th week of Daniel’s prophecy (9:24-27).
 - a. During the first part of this period the Jews return to Palestine, make a covenant with the Antichrist, rebuild the temple, reinstitute the sacrifices and rituals, and carry on a world-wide campaign of evangelism which results in the conversion of great numbers of people.
 - b. In the middle of the week, Antichrist breaks the covenant, reveals his true character as the Man of Sin, abolishes the sacrifices, sets up his own image in the temple and demands worship which the Jews refuse to give him. Terrible persecutions then break out against the Jews (Rev. 13:14-15).
 - 1) The tribulation proper thus occurs primarily during only the last three and a half years of the period.
 - 2) A place of refuge for the Jews is found in the wilderness countries beyond the Jordan, in Edom, Moab and Ammon.
 - c. At the end of the seven year period Christ returns, annihilates the Antichrist, and establishes his kingdom in Jerusalem. The Jews are to have a position of special favor in the Kingdom, and are to remain a body distinct from the Gentiles throughout eternity.
 4. They are double “pre’s” – Pre-tribulation Pre-millennialists. This distinction is of great importance to them for it gives them a seven year period, allegedly the 70th week of Daniel’s prophecy (9:24-27), during which time all the events foretold in Revelation chapters 4-19 are to be fulfilled. They even vigorously attack their fellow Premillennialists who are Post-tribulationists, that is, they hold the church does go through the Tribulation.
 5. Historic Premillennialism believes in “one” return of Christ that occurs immediately before the establishment of the Kingdom while Dispensationalism splits the second coming into two parts.
 - a. The Rapture, which is His coming for the saints at the beginning of the seven years of tribulation.
 - b. The Revelation, which is His coming with the saints at the end of the seven years tribulation at which time the 1,000 year kingdom begins.
 6. They believe there will be three, perhaps four resurrections of the dead.
- F. It has been characteristic of both schools of Premillennialism to hold:
1. That the Kingdom of God is not now in the world, and that it will not be instituted until Christ returns.
 2. That it is not the purpose of the present gospel age to convert the world to Christianity, but rather to preach the gospel as a witness to the nations and so to warn them of and make them justly subject to judgment; also to gather out of all nations God’s elect, the Church saints.
 3. That the world is growing worse and will continue to grow worse until Christ comes to establish His Kingdom.
 4. That immediately preceding the return of Christ there is to be a period of general apostasy and wickedness.
 5. That we are now in the latter stages of the Church age and that the return of Christ is near, probably to occur within the lifetime of the present generation.
 6. That at Christ’s coming the righteous dead of all ages are to be raised in the “first resurrection.”
 7. That the resurrected dead together with the transfigured living saints who are then on the earth are to be caught up to meet the Lord in the air.
 8. That the judgment of all the righteous then takes place, which judgment consists primarily in the assignment of rewards.
 9. That before and during the tribulation period the Jew are to be restored to the land of Palestine.

10. That at the mere sight of their Messiah the Jews are to turn to Him in a national conversion and true repentance.
11. That Christ at His coming destroys the Antichrist and all his forces in the battle of Armageddon.
12. That after the battle of Armageddon Christ establishes a world-wide Kingdom with Jerusalem as its capital, in which he and the resurrected and transfigured saints rule for a thousand years in righteousness, peace and prosperity.
13. That during this reign the city of Jerusalem and the temple are to be rebuilt, the feasts and fasts and the priesthood, ritual and sacrificial system reinstated, though performed in a Christian spirit and by Christian worshippers.
14. That the golden age also is to be characterized by the removal of the curse from nature so that the desert shall blossom as the rose and the wild ferocious nature of the beasts shall be changed.
15. That during the Millennium great numbers of the Gentiles will turn to God and be incorporated into the Kingdom.
16. That while many remain unconverted and rebellious at heart they are not destroyed, but are held in check by the rod-of-iron rule of Christ.
17. That during the Millennium Satan is to be bound, cast into the abyss, and so shut away from the earth.
18. That at the close of the Millennium Satan is to be loosed for a short time.
19. That the Millennium is to be followed by a short but violent outbreak of wickedness and rebellion headed by Satan which all but overwhelms the saints and the holy city of Jerusalem.
20. That the forces of wickedness are to be destroyed by fire which is cast down upon them from heaven.
21. That the wicked dead of all ages are then to be raised in the "second resurrection," judged, and with the Devil and the wicked angels cast into hell.
22. That heaven and hell are then introduced in their fullness, with the new heavens and the new earth as the future home of the redeemed, which will constitute the eternal state.

G. In the following points, we will briefly consider some of the chief tenants of this false doctrine and refute it.

II. PREMILLENNIALISM TEACHES THAT GOD HAS GUARANTEED TO RESTORE THE ISRAELITES TO PALESTINE, AND THAT NOT UNTIL THEN WILL THE KINGDOM OF OLD TESTAMENT PROPHECY BE ESTABLISHED.

A. This is a failure to recognize God has fulfilled his promise to Abraham.

1. Joshua 21:43 "And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."
2. Joshua 21:45 "There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass."
3. Josh 23:14 "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."
4. Nehemiah 9:7-8 "Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous."

B. There is no longer a distinction between Jew and Gentile.

God has "broken down" that middle wall of partition between them.

1. Rom. 2:28-29 "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."
 - a. Gal. 3:7, 26-29
 - b. Eph. 2:11-22
2. God no longer recognizes a "physical Israel."
3. John 4:24 God's people are "spiritual Israel" by faith, and worship him in spirit and truth.

III. PREMILLENNIALISM TEACHES THAT JESUS INTENDED TO SET UP HIS KINGDOM WHILE HE WAS ON EARTH, BUT THAT THE JEWS REJECTED HIM AND WOULD NOT ALLOW HIM TO DO SO. THEREFORE, HE RETURNED TO HEAVEN AND SET UP THE CHURCH INSTEAD AS A SUBSTITUTE. WHEN THE JEWS ARE READY, HE WILL COME AGAIN AND ESTABLISH HIS KINGDOM.

A. The people sought to take Jesus "by force" and make him a king!

John 6:15 "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

B. Eph. 3:10-11 The CHURCH is God's ETERNAL purpose

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."

C. I Pet. 1:9-12 It was prophesied that Jesus would suffer for us.

1. There are more than 300 prophecies of Christ in the Old Testament.
2. How then could anyone think the Jews defied God's plan?

IV. PREMILLENNIALISM TEACHES THE RIGHTEOUS DEAD WILL BE RAISED WHEN CHRIST RETURNS AND THAT THE UNRIGHTEOUS DEAD WILL BE RAISED AT THE END OF HIS REIGN, AT LEAST 1,000 YEARS LATER.

A. John 5:28-29 ALL will hear and ALL will come forth from the grave.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

B. Matt. 25:31-32 Both good and evil will be judged at same time.

1. These false teachers say that "the nations" of this passage is only speaking of the Gentiles and never to the Jews, therefore, this judgment scene does not include "all" in one judgment.
2. Matt. 28:19 "Go teach all nations." If "nations" are Gentiles, then the apostles were not sent to the Jews!
3. As with any false doctrine, men must disregard and contradict many plain passages.

C. Rev. 1:7 "Behold, he cometh with clouds; and every eye shall see him...
Remember, they teach that only the righteous dead will see him.

D. I Cor. 15:52 "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." (No distinction given, simply the dead will be raised)

V. PREMILLENNIALISM TEACHES THAT AFTER HIS SECOND COMING, CHRIST WILL REIGN WITH HIS SAINTS OVER ALL THE EARTH FOR 1,000 YEARS.

A. This fanciful theory is taken out of Revelation 20:1-6. These verses say nothing of...

1. The second coming of Christ.
2. Does not specify a reign on earth.
3. A bodily resurrection.
4. Does not mention all the righteous. (John saw "the souls of them that were beheaded" – the martyrs).
5. Does not locate Christ on earth.
6. Says nothing of the establishment of a kingdom.
7. Says nothing of the throne of David.
8. Says nothing of the Jews being gathered to Palestine.
9. THESE THINGS ARE THE VERY "HEART AND SOUL" OF THE DOCTRINE! YET, THEY DO NOT APPEAR IN THEIR SO-CALLED "PROOF TEXT!"

B. One must look to the purpose and form of the book of Revelation.

1. The early church was under severe persecution.
2. The design of Revelation was thus to show:
 - a. The relatively infant church would be heir to much persecution and suffering.
 - b. The saints must persevere and by their faith overcome these trials.
 - c. The Christ would ultimately be victorious over all his enemies.

C. The message of victory was concealed from the non-believer by means of symbols and signs.

1. Rev. 1:1 it was written in signs

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

2. Rev. 20:1-6 Advocates of this false teaching know there are expressions in this chapter which are figurative, symbolical, and which cannot be taken literally.

- a. Notice the symbols used in this section: a key, chain, dragon (or serpent), abyss, thousand years, thrones, beast, marks on foreheads and hands, and a resurrection.
 - b. It is strange indeed for one to contend that a figurative serpent was bound with a figurative chain and thrown into a figurative abyss which was locked with a figurative key, to be confined for a literal thousand years!
- D. Many scriptures CONTRADICT this false theory.
1. 1 Thess. 4:17 The faithful will be with the Lord in the clouds forever.
“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”
 - a. Premillennialists teach they will stay in the clouds a short while and then return to earth with the Lord for 1,000 years and then later go up into heaven.
 - b. There’s no hint whatsoever of such an idea! “We will EVER BE with the Lord”
 2. Eph. 3:21 mentions nothing about an earthly age after the church
“Unto him be glory in the church by Christ Jesus throughout all ages world without end.”
 - a. God receives glory “in the church” through “Jesus Christ throughout all ages.”
 - b. As long as this world stands, God receives glory in the church. These people say the church must end and the kingdom begin.
 3. John 18:36 “My kingdom is not of this world...”
 - a. The Jews expected an earthly kingdom but this verse puts an end to that idea once and for all!
 4. Acts 2:16-17 Heb. 1:1-2 We are living in “the last days.”
 - a. Very simply, the age of Christ (gospel age) is the last one that God will give. There is not another!
 - b. Patriarchal age, Mosaic age, Christian age.

VI. PREMILLENNIALISM TEACHES THAT CHRIST IS NOT NOW ON DAVID’S THRONE OF OLD TESTAMENT PROPHECY, BUT THAT HE WILL OCCUPY THAT THRONE WHEN HE RETURNS, RULING ON THAT THRONE IN JERUSALEM OVER HIS EARTHLY KINGDOM.

- A. Isa. 9:6-7 Christ would be heir to the throne of David
 1. Luke 1:32-33 Gabriel quoted Isaiah
 2. The question is not whether Christ was to sit on the throne of David; but rather the controversy is concerning the nature of that throne. Is it the literal throne or the spiritual throne?
- B. Christ’s reign on the throne of David is a heavenly, spiritual throne.
 1. Jer. 22:30 makes it impossible that Christ could rule on David’s throne in Jerusalem. (See context of vs. 24-30)
 - a. Coniah, a kingly ancestor of Christ, was so wicked that God said...
“Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.”
 - b. Christ WAS a descendant of Coniah (who is also called Jehoiachin—II Kings 24:6, Jeconiah—I Chron. 3:16, Jechonias—Matt. 1:11-12) both from a LEGAL standpoint (Joseph, Matt. 1:12,16) and a PHYSICAL standpoint (Mary, Luke 3:27).
 - c. Christ could not rule on earth from Jerusalem and prosper!
 2. Christ is on David’s throne this very hour, reigning over his kingdom, BUT it is in heaven and not in Judah!
 3. I Tim 6:15 “The blessed and only Potentate, the King of kings, and Lord of lords”
- C. Zech. 6:12-13 Christ would be both King and Priest on his throne
 1. Heb. 8:4 Could not be a priest on earth (wrong tribe Heb. 7:14).
 2. Therefore cannot rule from Jerusalem!
- D. II Sam 7:12-14,16 David’s seed would be raised to sit on his throne
 1. Acts 2:29-31 Christ is to be seated on David’s throne while David is still asleep in the grave!
 2. NOTE: The premillennial idea is that Christ will reign after he has raised all the righteous dead (including David)!
- E. Acts 2:29-31 Christ was raised to sit on David’s throne.
 1. God’s throne and David’s throne are ONE AND THE SAME spiritually!
 2. Christ is now sitting on that throne!
 - a. Rev. 3:21 “sat down with my father in this throne”

- b. 1 Kings 2:12 Solomon sat upon the throne of David
- c. 1 Chron. 29:23 In reality, it was God's throne
- 3. To sit on David's throne and God's throne simply affirms ALL AUTHORITY, RULE.

CONCLUSION:

1. The scriptures plainly teach that when Jesus comes again:
 - a. TIME WILL END.
 - b. ALL THE DEAD WILL BE RAISED AT THE SAME TIME.
 - c. THE JUDGMENT WILL OCCUR.
 - d. ETERNITY WILL COMMENCE.
2. 1 Cor. 15:23-24 Paul speaks of Christ's second coming and says: "THEN COMETH THE END." An end to all earthly affairs.
3. Jesus spoke of THE DAY in which he would come again and said it was like THE DAY when the flood came and like THE DAY Lot departed Sodom.
 - a. Matt. 25:13 No man KNOWS THE DAY and there are no signs given.
"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."
 - b. The second coming is spoken of as THE HOUR that all the graves will open and the dead will come forth (John 5:28-29, both good and bad).
4. Acts 24:15 there shall be A resurrection both of the just and unjust
5. The system of premillennialism is of the devil, IT IS HIS LIE!
 - a. It speaks against every scripture in the Old Testament as well as the New Testament.
 - b. To believe such a devilish doctrine is to be the enemy of God!!

THE SECOND COMING OF CHRIST

INTRO:

1. This subject is, without doubt, a prominent New Testament doctrine
 - a. There are more than 1,800 references to it in the New Testament
 - b. This teaching is found an average of once every twenty-five verses
2. Unfortunately, the passages that deal with this vital subject are often so twisted & perverted that they hardly resemble what the inspired writers actually said **2 Pet. 3:15-16**
3. Skepticism, false teaching & outright disbelief pertaining to the second coming are not peculiar to our day & time **2 Pet. 3:3-4**
4. The design of this lesson is to refute various false theories concerning the second coming of the Lord & to set forth what the Bible says about it
 - a. Is the coming of Christ premillennial?
 - b. Is the coming of Christ imminent?
 - c. How many times is the Lord to return?
 - d. Biblical teaching concerning the fact & purpose of the second coming

I. IS THE COMING OF CHRIST PREMILLENNIAL?

- A. This theory states that Christ is coming to establish an earthly kingdom that will be of 1,000 years duration
- B. Advocates of this theory believe Jesus intended to set up an earthly reign all along
 1. His plans, however, were foiled when the Jews rejected Him; thus, He died in disgrace, ascended to heaven a failure, founded the church as a mere substitute promising to eventually return to earth & succeed the second time in what He failed to do the first time
 2. Jesus' death was not an unexpected accident but the theme of Old Testament prophecies **Gen. 3:15; Isa. 53:4-12; Ps. 22:1, 16, 18; 34:20; 69:21**
 3. His ascension is the essence of victory not defeat **Heb. 2:14; Rom. 1:4; Acts 1:9-11; Heb. 10:12; 1:1-3; 12:2**
 4. The church is not a last minute replacement for the kingdom **Eph. 1:22-23; 3:10-11**
 - a. "Church" & "kingdom" refer to the same institution **Matt. 16:18-19**
 - b. The Old Testament foretold its beginning **Isa. 2:1-2; 1 Tim. 3:15**
 - c. The kingdom is spoken of as being in existence **Col. 1:13; Mark 9:1**
- C. Jesus **NEVER** intended to reign on this earth in literal fashion **John 18:36**
- D. His coming signals the end of His reign not the beginning **1 Cor. 15:24-26**
- E. **Revelation 20:1-6** is often cited as "proof" but it does not mention:
 1. The second coming of Christ
 2. A bodily resurrection
 3. A reign on earth (much less specifying Jerusalem or even Palestine)
 4. A literal throne (David's)
 5. "Us" but, rather, "they"
 6. Christ on earth
 7. **Rev. 22:18** - Adding to the word is strictly forbidden but addition is necessary for this passage teach the basic tenets of premillennialism
- F. If Christ failed the first time, what assurance have we that He would succeed the next time?
- G. Thus, His second coming cannot be premillennial in nature *Jer 22:30 Jer 6:13 Dan 7:13-14 he received a kingdom when he sat down by the Father.*

II. IS THE COMING OF CHRIST IMMINENT?

- A. Imminent means "at hand, near, ready to happen, impending"
 1. **Matt. 3:1-2; 4:17** - "At hand" is without significance if the kingdom has not yet come
 2. Yet premillennialism says the Bible has always taught the imminent return of Christ

- 3. The Bible teaches nothing now that it did not teach when first written
- 4. If it contained this concept in the first century it taught error for Christ **DID NOT COME**

- B. Paul did not teach it **Acts 20:29-30; 2 Tim. 4:6; 1 Ths. 5:2; 2 Ths. 2:1-3**
- C. Peter did not teach it **2 Pet. 1:14; cf. John 21:18-19; 2 Pet. 3:10**
- D. **Rev. 3:11; 22:7, 12, 20** - Quickly means "suddenly, without warning, unexpectedly (as a thief)" not "soon"
- E. The coming of Christ will be imminent at some point in time but it is not possible for any man to know when **Matt. 24:36-44; 25:13; Mark 13:32**
- F. We recognize that Christ may come at any time but there is nothing in Scripture to suggest the approximate time of His return, much less the exact moment of it

III. HOW MANY TIMES IS CHRIST TO RETURN?

- A. Premillennialism calls for (at least) one too many "second comings"
 - 1. They have Him coming "for His saints" (the rapture)
 - 2. Then, 7 years later He comes "with His saints" (revelation) to begin His 1,000 year reign
 - 3. The first "second coming" is unknown to the world **Rev. 1:7**
 - 4. The second "second coming" is to the earth itself **1 Ths. 4:13-18; Acts 1:9-11; Rev. 1:7**
- B. The coming of Christ will be at the end of time not at the beginning of an earthly reign
 - 1. When He comes, this earth will be destroyed **2 Pet. 3:10**
 - 2. **2 Ths. 1:6-10** - He will come to punish the wicked & reward the righteous **Matt. 16:27; Mark 8:38**
 - 3. The righteous are to be raised at "the last day" **John 6:39, 40, 44**
 - 4. But the wicked are to be judged at "the last day" **John 12:48**
 - 5. **John 5:28-29** - All the dead will be raised at the same hour (time), not 1,007 years apart
- C. Thus, the idea of a dual coming is exposed in God's word for the pernicious error that it is

IV. THE FACT & PURPOSE OF THE SECOND COMING OF CHRIST

- A. The promise of His coming
 - 1. **John 14:11-3; Acts 1:9-11; Heb. 9:27-28**
 - 2. Refusing to accept the tenets of premillennialism does not negate belief in His coming - HE WILL COME **2 Pet. 3:9**
- B. The purpose of His coming
 - 1. Not to establish an earthly kingdom **John 18:36**
 - 2. Not as an offering for sin **Heb. 9:26, 28**
 - 3. Not to offer salvation to the disobedient **Heb. 9:27; 2 Ths. 1:7-9**
 - 4. But to fulfill His role as judge **John 5:22; Rom. 2:16; Acts 17:31**
 - 5. To receive the righteous **John 14:1-3**
 - 6. To execute judgment on the ungodly **Jude 14-15**
- C. **Matt. 25:31-46**

CONCLUSION:

- 1. Jesus is coming again - an indisputable fact
- 2. However, the Bible gives no support to a premillennial return, an imminent return or more than one return
- 3. It sets forth in clear terms & understandable language why He is coming & what will take place when He does
- 4. When He comes, each of us will be in one of two conditions - saved or lost **Matt. 7:13-14**
- 5. Which will it be for you? **2 Pet. 3:10-14**

THE RAPTURE

I. INTRODUCTION:

- A. Premillennialism is a compound word.
 - 1. "Pre" meaning before.
 - 2. "Millennium" meaning a period of a thousand years.
 - 3. Therefore it literally means "before a thousand years."

- B. Many of the premillennial expressions are commonly heard used among denominational preachers and their followers.
 - 1. "The Rapture."
 - 2. "The Revelation."
 - 3. "The Thousand Year Reign Of Christ On Earth."
 - 4. "The Mark Of The Beast."
 - 5. "The Battle Of Armageddon."
 - 6. "The Great Tribulation."
 - 7. "The Future Reign Of Christ On Earth."
 - 8. "The Period Of The Anti-Christ."

- C. Most Christians know very little about premillennialism and more specifically the rapture.
 - 1. Because there is no Bible reference to uphold or teach these things.
 - 2. The Word "Rapture" is never once found in the scriptures.
 - 3. The commonly used "proof-texts" of the Premillennialists when studied in context have NO reference to any rapture, revelation, etc.
 - 4. For anyone to come up with such a doctrine he must look beyond the scriptures to arrive at his premillennial teachings.
 - 5. Most in the religious world today have been led to take premillennialism as fact without studying. cf. Mark 12:24

- D. The idea of the rapture is perhaps one of the most popular aspects of this doctrine.
 - 1. One can often see bumper stickers which indicate man's belief in the rapture.
 - a. "In case of rapture this car will be vacated."
 - b. "Be prepared to take the wheel in case of rapture."
 - 2. Most denominational preachers are "caught up" in this doctrine.
 - a. Some of the "Church Fathers" taught and believed in premillennialism, but not to any great degree was it believed until recently.
 - b. Among the Catholics this is practically a new theory, although some do advocate it today.
 - c. During the days of the Reformation premillennialism was taught only in a slight degree.
 - d. This theory was first made prominent by William Miller in 1843 with his predictions of the end of the world and the second coming.

- E. This theory has also infiltrated the church and almost brought it to ruin.
 1. In 1909 R. H. Boll was appointed front page editor of the Gospel Advocate.
 2. In 1910 he began to write on the second coming of the Lord.
 3. In 1915 the premillennial question came to the front in the Lord's church.
 - a. Brother Boll believed and taught this premillennial theory.
 - b. Most brethren during this time had not studied this question and therefore had determined this to be simply a matter of opinion.
 4. In 1918 in Louisville, Kentucky the Highland church disfellowshipped two elders, Brother R. O. Rubel and Brother C. A. Taylor for opposing the premillennialism being taught by their preacher brother E. L. Jorgenson.
 5. In 1927 the first debate among our brethren was held between Brother R. H. Boll and Brother H. Leo Boles.
 6. Beginning on January 5, 1933 in Winchester, Kentucky Brother Charles Neal and Brother Foy E. Wallace, Jr. held what is still today one of the greatest debates ever on premillennialism--This debate in large measure slammed the door on premillennialism in the churches of Christ and saved us from being carried into digression.

- F. Among the premillennialists there are two groups, sometimes referred to as Historic Premillennialists and Dispensational Premillennialists.
 1. The Historic Premillennialists do not believe in a rapture, but believe that all, the church included, will suffer through the tribulation.
 2. The dispensationalist believe that there will be a period of seven years during which the righteous will have been "raptured up" and the unrighteous will suffer through the tribulation.

- G. What exactly is the rapture?
 1. The most often quoted and best definition is given by Robert Strong who says, "By the rapture is meant the sudden and possibly secret coming of Christ in the air to catch away from the earth the resurrected bodies of those who died in the faith and with them the living saints." (Loraine Boettner, The Millennium, p. 159)
 2. The dispensational premillennialist divide the second coming into two parts:
 - a. The Rapture -- The Lord's coming **FOR** his saints.
 - b. The Revelation -- The Lord's coming **WITH** his saints and for Israel and the world. (W. E. Blackstone, Jesus Is Coming, p. 207)

- H. The theory of the Rapture teaches a number of things that are totally opposed to the teaching of the Bible.
 1. This theory varies according to who is teaching it, but it seems there are at least five things associated with this theory wherein all its advocates agree.
 - a. There will be at least two resurrections a thousand years apart.

- b. There will be at least two judgments (some say as many as seven).
 - c. Christ is not now sitting on David's Throne.
 - d. The Kingdom has not yet been established.
 - e. Christ will begin his reign at his coming.
2. If any and all of these five can be shown false according to the scriptures then the theory of the "Rapture" fails!

II. THE BIBLE CLEARLY TEACHES ONLY ONE RESURRECTION--NOT TWO!

- A. Blackstone, Jesus Is Coming, pp. 47-49, teaches two resurrections to come.
- 1. Blackstone uses I Cor. 15:22-26 to argue the order of the resurrection.
 - a. He says this passage is "so plain that the wayfaring man need not err therein."
 - b. He has the order of Christ first; next the godly who are his at his coming; the "end" referring to the rest of the dead.
 - 2. Blackstone argues that I Thess. 4:13-17 "reiterates and emphasizes" that the dead in Christ shall rise first, when the Lord descends with a shout. Further he says the unrighteous are not mentioned and therefore have no part in the first resurrection.
 - 3. Finally he argues that Rev. 20:4-14 shows the first resurrection completed by the resurrection of the tribulation saints and the reign with Christ occurs before the rest of the dead are raised.
- B. What does the Bible say?
- 1. Would not I Cor. 15:22-26 be an excellent place to insert the thousand year reign? But Paul puts rather "the end."
 - a. I Cor. 15 affirms that Christ is reigning and will continue to reign until death is destroyed and abolished.
 - b. Notice, I Corinthians 15:25 "For he must reign, till he hath put all enemies under his feet." Jesus must reign until the last enemy, death, is destroyed.
 - c. Therefore as long as one is left in the grave death is not destroyed, Christ will reign therefore until the last person is raised from the grave.
 - d. There is no room in this passage for a thousand years between two resurrections.
 - e. This passage will have Christ in heaven reigning during the millennium while Mr. Blackstone must have him on earth.
 - 2. Does the mention of the first resurrection by Paul in I Thess. 4:13-17 indicate a second?
 - a. I Thess. 4:16 does not indicate a second resurrection.
 - b. Without a doubt Paul says the dead in Christ will rise first!
 - c. But first before what? Before the righteous living are caught up to meet the Lord in the air.
 - d. In this passage Paul is not even dealing with the resurrection of the unrighteous--only the righteous are referred to here. The wicked are not under consideration!
 - e. Some of the Thessalonians had the impression that their dead brethren would be at a disadvantage when the Lord returned.

- f. Read this passage along with 2 Thess. 1:5-10 and we can see Paul refers to the general resurrection of all at his return.
3. Never will a premillennialist speak long without referring to Rev. 20 and in so doing will pervert it time and again.
- a. Mr. Blackstone and others see "thousand years" and immediately build an entire system of false theology around it.
 - b. Brother Wallace powerfully points out all that is not mentioned in this passage which must be mentioned for premillennialism to have a "leg to stand on."
 - c. There is no mention of the second coming of Christ, a bodily resurrection, a reign on earth, the literal throne of David, jerusalem or palestine, **us**, or Christ on earth. (Foy E. Wallace, Jr., God's Prophetic Word, p. 284)
 - d. Notice especially "They lived and reigned with Christ a thousand years" (Rev. 20:4)
 - (1) "They" is third person plural and Mr. Blackstone must make it first person plural, "We."
 - (2) No mention of Christ reigning but "they reigned."
 - (3) According to their doctrine if the reigning ended at the end of the thousand years so must the living!
 - e. Compare Rev. 20:5,6 with Rev. 2:11.
 - (1) Things equal to the same thing are equal to each other.
 - (2) Overcoming persecutions equalled exemption from the second death.
 - (3) Part in the first resurrection equally exemption from the second death.
 - (4) Overcoming the persecutions and part in the first resurrection were equal to the same thing, therefore they are equal to each other.
- C. There are numerous plain passages which show without doubt that there will be but one resurrection:
1. John 5:28,29 Shows that the wicked and the righteous will be raised at the same time.
 2. Why didn't Jesus correct Martha when she expressed belief in "the resurrection at the last day" (John 11:24).
 3. Four times in John 6 Jesus speaks of the "last day." (John 6:39,40,44,54) How many days are there after the Last day?!? Certainly not a thousand years!
 4. Notice that in the same book Jesus speaks of the wicked being judged by his word in the "Last Day" (John 12:48)
 - a. If the righteous are going to be raised at the last day and the wicked are going to be raised at the last day--Can this be anything except the general resurrection?
 5. Notice that Paul expressed "A" (singular) resurrection of the righteous and the unrighteous! Acts 24:14,15
 6. John said "All kindreds of the earth" would see him. Rev. 1:7

III. THERE WILL ONLY BE ONE JUDGMENT--NOT TWO OR SEVEN!

- A. Premillennialist are divided relative to how many judgments there will be. Some say two--judgment of the righteous and judgment of the unrighteous.
- B. Scofield's Bible lists seven judgments:
 - 1. **The Judgment of Believers' Sins.** He says this took place at Calvary
 - 2. **The Judgment of Self in the Believer.** This is the continuing process in life where inner thoughts are scrutinized in the light of God's word. This is more commonly referred to as the conscience.
 - 3. **The Judgment of Believer's Works.** This is based on 2 Cor. 5:10. It is argued that this applies only to Christians as per the use of "we" indicating only Christians present at this judgment.
 - 4. **The Judgment of the Living Nations.** This is classed as one of the most important judgments in the dispensational system, because it determines which nations will enter the millennial kingdom. This is argued from Matt. 25:31-46. This will occur at the time of the revelation--When Christ comes **WITH** the saints.
 - 5. **The Judgment of Israel.** Not all dispensationalist acknowledge this as a separate judgment. This judgment seems strange since their doctrine teaches a mass conversion of the Jews at his return using Rom. 11:26 as their proof-text.
 - 6. **The Judgment of Fallen Angels.** This is based on the words of Paul in 1 Cor. 6:3. This judgment fails miserably when one considers Jude 6 "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.**" Few men doubt this to refer to the final judgment.
 - 7. **The Great White Throne Judgment.** This is based on Rev. 20:11-15. It is argued that this is only the judgment of the wicked. This could not include the righteous for they have all already been judged according to their doctrine. But why open the book of life? Does this not indicate that the righteous are present? Read also Rev. 21:27. Those not in the book were cast into the lake of fire, but those in the book gain entrance into heaven.
- C. Notice also the following passages which show there is only one judgment:
 - 1. Acts 17:30,31 God has appointed **A DAY!!!**-- not days.
 - 2. Read Matt. 25:31-46. Premillennialists seek to use this passage but it destroys their doctrine:
 - a. Both the righteous and the unrighteous will appear before the throne at the same time.
 - b. Both the sheep and the goats are present (vs. 32).
 - c. Both those who hear him say "come" and those who hear him say "depart" are present together (vs. 34, 41)
 - d. Both those who enter life eternal and those who enter everlasting punishment are present together (vs. 46).
 - 3. 2 Cor. 5:10 Paul says **ALL** shall appear before the judgment seat.
 - 4. 2 Pet. 2:9 Peter said the Lord knows how to reserve the unjust unto **THE DAY** (not days) of judgment!
 - 5. Hebrews 9:27 The Hebrew writer tells us of **THE JUDGMENT** not judgments.

6. Notice closely Luke 11:32 "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." They will rise in THE judgment--not judgments!

IV. THE BIBLE CLEARLY TEACHES THAT CHRIST SITS ON DAVID'S THRONE AND IS REIGNING NOW.

- A. All agree that Jesus was promised David's throne. cf. 2 Sam. 7:12-17; Luke 1:30-33 cf. Heb. 1:5; Rom. 1:3
- B. The premillennialists fail to realize that David's throne is in heaven. cf. Psalm 89:35-37
- C. Peter's great argument on Pentecost was that Christ has ascended to the throne of David and is now king, ruler. Acts 2:29-36
- D. Jesus possesses the "key of David." Rev. 3:7 Authority.
- E. Jesus has a throne and sceptre. Heb. 1:8
- F. Jesus is to reign until all enemies are destroyed. I Cor. 15:25

V. THE KINGDOM CLEARLY HAS BEEN ESTABLISHED.

- A. While Christ was on earth the kingdom was "at hand." Mark 1:15
1. cf. Dan. 2:44
 - a. Head of gold -- Babylonian empire.
 - b. Breast and Arms of Silver -- Medes and Persians.
 - c. Belly and Thighs or Brass -- Grecian.
 - d. Legs Iron and Feet part Iron and Part Clay -- Roman.
 2. The Romans were ruling when Christ began preaching. Luke 2:1; John 11:48
- B. Jesus said the kingdom would come with power during the lifetime of apostles and those living then. Mark 9:1
1. Power came when the Holy Spirit came on Pentecost. Acts 2:1-4
 2. This is the time when Jesus began to rule over his kingdom. Acts 2:36
- C. The Hebrew writer spoke of the kingdom as in existence and standing forever. Heb. 12:28
- D. Rev. 1:9 speaks of John as "in tribulation" but also speaks of his being in the kingdom!
- E. Paul reminded the Colossians that they had been delivered from the power of darkness and translated into the kingdom of his dear Son. Col. 1:13

VI. CHRIST IS NOW REIGNING OVER HIS KINGDOM!

- A. Daniel prophesied that Jesus would come to the Ancient of Days to receive a kingdom. Dan. 7:13,14 Not **from** but **to!!!**
- B. The parable of Jesus in Luke 19:11-27 says that the Lord would go into a far country to receive a kingdom. This refers to Christ going to the Father.
- C. Paul said Christ would reign **"TILL"** the last enemy (death) is destroyed. I Cor. 15:25,26
 - 1. Death will be destroyed at the resurrection.
 - 2. Therefore the reign will last until the resurrection.
- D. Further Paul said the kingdom would be delivered up to the Father. I Cor. 15:23,24
- E. Notice all the differences in the Bible and the premillennial doctrine:
 - 1. Rapture theory says that Christ is not now reigning.
The Bible says He is now reigning!
 - 2. Rapture Theory says that at his coming will be the beginning.
The Bible says that at His coming will be the end!
 - 3. Rapture theory says that at his coming the kingdom will be set up.
The Bible says that at his coming the kingdom will be delivered up.
 - 4. Rapture theory says that when Christ comes God will give him the kingdom.
The Bible says that when Christ comes he will Give the kingdom to God.
- F. Notice that Paul said that at His coming Christ would judge the world and the Kingdom! 2 Tim. 4:1

VII. CONCLUSION:

- A. The Rapture Theory dethrones Christ, minimizes the church, and gives false hope to the Jews.
- B. May all men be ready when the Lord returns, for when he does all will be raised and all will be judged.
- C. Man's only hope is found in Christ! Men must obey now or die without hope!

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THE GREAT TRIBULATION?

Jared Williams

INTRODUCTION:

Premillennialists believe and boldly teach that when the world is to come to an end the church will be "raptured" and this event will be followed by a seven (7) year period called the "great tribulation" on the earth.

I. TRIBULATION DEFINED:

1. The word "tribulation" means "to press", "to press together," "to press hard upon," and refers to times of oppression, affliction and distress (Thayer). It is used to describe the state of:

- a. Those hard pressed by siege and calamities of war (Matt. 24:21,29); (Mark 13:19,24).
- b. Those pressed by want and poverty (2 Cor. 8:13; Phil. 4:14).
- c. A woman in child-birth (Jno. 16:21).
- d. Afflictions Christ had to undergo (and from which His followers must not shirk. (Col. 1:24).
- e. Anxiety, burden of heart (2 Cor. 2:4).
- f. According to the religious world the 'tribulation' will be a period of great tribulation out of which many will be saved. They want to use (Rev. 7:14) as one of their strongholds of this fabricated theory of a "great tribulation."

II. WHAT SOME SAY ABOUT THE 'GREAT TRIBULATION'.

1. "The fact that a time of great tribulation is coming upon the earth is firmly established in the scriptures".¹

- a. To support this claim there are three (3) scriptures cited: (Daniel 12:1; Matt. 24:21,22).

2. One writer states: "The book of Revelation gives us many details about the events that will transpire on earth during this time of Great Tribulation." ...If you want to understand what this Great Tribulation will be, read Revelation chapters 6 - 19, at this point."²

3. A definite period of time at the end of the age immediately preceding the Lord's return to earth (Matt. 24:29-35).³

4. "The Tribulation -- the great one" (Rev. 7:14), out of which are saved a great multitude of all nations, kindred, people and tongues. Ibid

5. A time of judgment upon the nations for their sins and rejection of Christ (Isa. 26:21; Rev. 6:15-17). Ibid

III. IS THERE GOING TO BE A GREAT TRIBULATION PERIOD?

- 1. We must approach this matter as we would any other subject.
- 2. God's word provides all things that pertain to life and godliness (I Pet. 4:11).
- 3. We are obligated to be faithful in our proclamation of the WORD. (I Pet. 4:11)
- 4. The Bible does speak of tribulations and afflictions, God people have and will suffer (2 Tim. 3:12; I Pet. 4:16; Acts 9:16; Rev. 2:10) are just a few.
- 5. However, the trials and tribulations God's people have and will continue to experience is in no way related to the "great tribulation" of the Premillennial theory.
- 6. By examining and exploding the key pillars of the doctrine in light of Holy Writ we see it crumble by the way-side.

- a. Isn't it amazing how 'learned men' will go to great lengths in pulling out portions of scriptures and mix them with dreams and wild imaginations, to come up with something foreign to the Bible? Yet, teach their fanciful tales in the name of our Lord Jesus Christ.

7. The truth is, the Bible no where uses the word 'tribulation' in connection with a seven (7) year period at the end of time.

- a. Instead it is used to describe:

- 1. The sufferings of Christians during thie present age.
- 2. Thesuffering prophesied for the Jewish nation at various times in the past history.

8. The Premillennialists use of (Matthew 24:21) of a 'Great Tribulation' is ably refuted by Foy E. Wallace, Jr., who stated:

There are some very definite reasons why this passage cannot refer to the Millennial Tribulation idea. First, the faithful disciples were commanded to flee to the mountains at this time, as seen in (verse 16) but according to the Millennial tribulation theory, the disciples would be up in the heavens with Jesus and there would be no disciples left on the earth to flee to the mountains. That alone nullifies the argument that the 'tribulation' of (Matt. 24) is the millennial tribulation. Second, The disciples were told to pray that their flight from Jerusalem should not be in the winter, as mentioned in (verse 20). Third, they were told to pray that their flight be not on the sabbath day,...lest they find the gates closed.

a. Actually, Matthew 24:21, was fulfilled in that generation, (verse 35) it was the destruction of Jerusalem.

9. Revelation has much to say about tribulations.

a. John identifies himself among those who suffered "tribulation in the kingdom of Christ" (Rev. 1:9)

b. The great conflict of Revelation was Roman-Christian conflict.

c. The "great tribulation" the Bible speaks of includes all persecutions and tribulations of God's people in this world.

CONCLUSION

Where in the Scriptures is there authority to teach that there will be a "GREAT TRIBULATION? There is none!

No one, reading the Bible by itself, would ever find the false notions of Premillennialism in the Sacred Pages. There are 66 books in the Bible and not one time is there the slightest hint of a Great Tribulation. It has nothing to do with TRUTH.

NOTES

- 1 Chuck Smith, "The Tribulation and the Church" (The Word for today 1980) p.1
- 2 Ibid p.1
- 3 R. Ludwigson, A Survey of Bible Prophecy
- 4 Ibid.
- 5 Ibid.

THE ONE HUNDRED FORTY-FOUR THOUSAND

John H. Renshaw

INTRODUCTION

The 144,000 are mentioned in three verses of the Bible: Revelation 7:4;14:1,3. But all premillennialists are masters of assumption and manipulation of the Scriptures, stacking error upon error to prove their pernicious doctrines, ending with a hopelessly confused conglomeration of teaching.

"Its literalistic method of interpretation...introduces confusion and conflict into the symbols of Scripture, and leaves each person to interpret according to his own fancy. It is this method of interpretation that is the vulnerable point of the whole system."¹

Probably the most capable and successful opponent of premillennialism, Foy E. Wallace, Jr., said:

The recent generation has contributed to the twentieth century two vernacular words--fundamentalism and premillennialism. The current impression is that these two words are virtually synonymous in definition--that is, to be a fundamentalist, one must be a premillennialist. The opposite is the truth--the two words are more nearly antonymous than synonymous. They are antipodal one to the other, not even analogous in what the terms connote. The premillennialist is not a fundamentalist, he is a modernist."²

If it can be shown that this false theory rests upon an arbitrary human interpretation of two highly figurative passages (Rev. 7 and 14) rather than upon sound and consistent exegesis, then the very keystone of all Watchtower doctrine is removed and the whole doctrinal system collapses."³

The following outline was suggested by a remark by N. B. Hardeman many years ago: "Always answer error with its own proof text, showing first that their OWN VERSE does not teach their doctrine."

- I. THE PROOF TEXTS. Revelation 7:1;14:1,3.
 - A. Identification: the Israel of God, Christians (Rom. 9:6; II Cor. 5:17;Gal. 3:28;Eph. 2:14-18).

The preaching of the ever lasting gospel to all the world in the days of the Tribulation will be done primarily by 144,000 servants of God from the twelve tribes whom God will choose and seal."⁴

As Homer Hailey points out, "As the number was symbolic, so were the twelve tribes," and gives five reasons for rejecting the theory that the 144,000 were physical Jews"⁵

- B. Location: on earth (Rev. 7:1-4,9-17;14:3,5).
 - 1. First, the 144,000 are located, symbolically, on earth.
 - 2. They were sealed on earth (7:3,4), and are then seen before the throne in heaven (7:9-17;14:1-5).
- C. Interpretation:
 - 1. The language is highly symbolic, the verses teaching the ultimate salvation in heaven of innumerable Christians who are faithful upon earth.
- D. Witnesses teach:
 - 1. "The church of Christ consists of Jesus Christ the head and the 144,000 members of His body."⁶
 - 2. This is the "Heavenly Class;" all others (the "Earthly Class,") will live on the restored earth.
 - 3. George Taze Russell proclaimed that before the end of 1914 "The last members of the church of Christ will have been changed, glorified."⁷
 - 4. Their PRESENT doctrine is that Christ came October 1, 1914, with His kingdom.
 - 5. They also taught that Christ came in 1874, but admitted that they missed it.
 - 6. When Jesus did not appear in 1914, Russell wrote, "We did not say 'positively'!"
 - 7. Russell then invented the "invisible return" doctrine, based on a totally inaccurate and indefensible argument on the Greek word "parousia" as meaning an invisible presence, an interpretation contradicting plain Bible teaching (I Thess. 4:15,16;II Thess. 1:7;I Tim. 6:14; I John 2:20;Rev. 1:7).
 - 8. It is hard to imagine a more unscriptural doctrine than an "invisible return" of the Lord. It is interesting to note, here, that Dispensationalism, by far the most prominent premillennialism today, also teaches a "secret "Rapture" before the "Tribulation." (Boettner, pp. 141,145f,148,159-174, etc.).

II. THE CONTEXT: Revelation 7:9-17.

- A. Identification:
 - 1. These are not fleshly, but spiritual Israel: "sealed, servants of God...of all nations, and kindreds, and tongues...white robes...washed their robes" etc.
- B. Location: in heaven, "before the throne...upon the throne ...about the throne...on the throne" (vss. 9-17).
- C. Interpretation: The passages teach that an innumerable host will be saved, no distinction being made between Jew and Gentile, Heavenly and Earthly "classes;" that some will be saved in heaven (14:13), and some lost in hell (14:11).
 - 1. Witnesses teach that the "other sheep" of John 10:16 consist of all the obedient on earth, and that the obedient are those who do good to the Witnesses in their door-to-door preaching!!
 - 2. In Awake magazine, August 22, 1974, it is asserted that in I John 5:1 John wrote fellow believers of the first century, all of whom were of the Heavenly Class, yet scholars and historians estimate the number of Christians at that time as at least 200,000, possibly 350,000.

III. THE SECOND TEXT. Revelation 14:1-7

- A. Identification: All who obey the gospel and live the Christian life will be saved, hence constitute the 144,000 and the great multitude (Rev. 7:9-17;14:1,3;Mat. 18:2,3;25:31-46;Mark 16:15,16;Acts 2:38;13:46;Rom. 10:16;II Thess. 1:6-10;Rev. 22:14,17).
- B. Location.
1. The witnesses say that "before the throne" means on earth.
 2. Hailey makes a good argument to this effect on 14:1-5.⁸
 3. But check "before the throne" in 4:6,10;14:3,5.
 4. Note that in the last two verses it is the 144,000 who are "before the throne." If Revelation 7:15 puts the 144,000 on earth, why does it not do the same in 14:3-5?
 5. The saints (symbolically 144,000= ALL of them) are sealed unto God; the saints in heaven (which no man can number) are the same 144,000 (symbolical of the complete number) of saved.
- C. Literal or figurative?
1. The Witnesses should reveal which of the following is literal, and which figurative, of the following: the four corners of the earth (7:1), servants of God sealed in their foreheads (7:3), the twelve tribes of Israel (7:4-8), the 12,000 of each tribe (7:4,8), 144,000 not one more, not one less? "before the throne" (7:15), the sun (7:16), "the midst of the throne" (7:17).

CONCLUSION

The 144,000 are all the saved, as seen in John's visions toward the end of Revelation. There are only two "classes," the saved and the lost. At the judgment all will stand before Him, and some will be saved, some lost (20:11-15;Mat. 25:31-46). All those not written in the book of life will be cast into the lake of fire (20:15), and "tormented day and night forever and ever" (20:10). Paradise is restored, not on earth, but where "the throne of God and of the Lamb" is (22:1). And "Blessed is he that keepeth the sayings of the prophecy of this book" (22:7), "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (22:14). "The Spirit and the bride say, Come. And let him that heareth say, Come...And whosoever will, let him take the water of life freely" (22:17). This is how the book of Revelation ends, and it is how the Book of books ends: with an invitation to all men, not to a limited number, to come and enjoy the blessings of heaven, not of earth, for a never-ending eternity. "Even so, come, Lord Jesus."

NOTES

1. Loraine Boettner, The Millennium, p. 361.
2. Foy E. Wallace, Jr., God's Prophetic Word, p. 345.
3. John G. Shaver, sermon.
4. Robert Shanks, Until, p. 288.
5. Homer Hailey, Revelation, Introduction and Commentary, pp. 302, 303.
6. The Harp of God, p. 279.
7. George Taze Russell, Studies in the Scriptures, 2, pp. 104,105.
8. Hailey, pp. 300-303.

THE SEVENTY WEEKS OF DANIEL

J. Noel Merideth

-INTRODUCTION-

- I. The Book of Daniel
- II. The interpretation of prophecy

-DISCUSSION-

I. NEBUCHADNEZZAR'S DREAM (Daniel 2:31-45)

- A. Image with head of gold, breast and arms of silver, belly and thighs of brass, and legs were of iron with feet part of iron and part of clay
- B. This represents the four world-empires to the coming of the Messiah
- C. The empires are: the Babylonian, the Medo-Persian, the Grecian, and the Roman

II. THE VISION OF FOUR BEASTS (Daniel 7:1-28)

- A. Four sea monsters are parallel to the image of Daniel
2
- B. The lion represents Babylonian Empire, The bear represents the Medo-Persian Empire, the leopard represents the Greek Empire, the diverse beast with iron teeth represents the Roman Empire

III. THE SEVENTY WEEKS OF DANIEL (Daniel 9:24-27)

- A. This takes us from the return from Babylonian captivity to the times of the Messiah
- B. 70 year period of captivity
7 times a 70 year period or 490 years
- C. The 490 years divided
- D. The description of the work of the Messiah

E. The six things accomplished

- 1. Finish the transgression
- 2. Make an end of sins
- 3. Make reconciliation for iniquity
- 4. Bring in everlasting righteousness
- 5. Seal up the vision and prophecy
- 6. Anoint the Most Holy

F. The falsity of the dispensational school

-CONCLUSION-

I. Christ the central person of the Bible

- A. The need to obey the gospel of Christ today

THE TEN LOST TRIBES

INTRODUCTION

- I. To comprehend the theory of ten lost tribes, we must understand the man-made doctrine of Anglo-Israelism or British Israelism. Foy E. Wallace defines this "ism" in this manner:

Now--what is Anglo-Israelism? It is the doctrine that the Jews are not Israel. That is all a mistake, we are told. Jews are one thing and Israel quite another. It is a doctrine that originated in England, largely surrounding the British people. The doctrine asserts that the Anglo-Saxon peoples are the ten tribes--the true Israel. And it is Israel, not the Jews, who will be restored in the millennium. This restored Israel, the Anglo-Saxon people, with Jesus Christ, seated on the re-established earthly throne of David as king, will rule the whole world. Anglo-Israelism teaches that the literal throne of David exists today in the throne of the English kings, and when Jesus Christ returns he will simply occupy the throne which the British kings now hold, and have been holding for centuries, for him until he comes, until the millennium commences. That millennium will surround the Anglo-Saxon peoples, not the Jews at all. The Anglo-Saxon peoples of the earth will be gathered together in the millennium, and with Jesus Christ on the throne now held by England's House of Hanover, they will rule the world. [GOD'S PROPHETIC WORD, 387-388]

- II. The origin of Anglo-Israelism or British Israelism
- A. It began with a gentleman named **Richard Brothers** who lived from 1757-1824.
 1. Brothers was a British Naval officer who thought he was a descendant of David and would sit upon David's throne.
 2. Brothers developed the idea that the Anglo-Saxon peoples, not the Jews, were the real Israelites, the ten lost tribes, and they would be the ones to reign in Jerusalem.
 3. Instead of reigning, he ended up being sent to an asylum.
 - B. Anglo-Israelism lost ground after Brother's death, but **Piazzi Smith** (mid-nineteenth century), a Scottish astronomer, claimed the throne of David was the throne of England.
 - C. The book OUR ISRAELITISH ORIGIN (1840) by **John Wilson** was the first to clearly set forth British Israelism.
 - D. In 1902 **J.H. Allen** wrote a book entitled, JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT which serves as a text of British Israelism.
 - E. Even though he would have denied it (and his followers

have), **Herbert W. Armstrong** followed the teachings of Allen. [In fact, if you were reading Allen's book you would think you were reading Armstrong's book THE UNITED STATES AND BRITAIN IN PROPHECY.]

F. January of 1944, **Foy E. Wallace Jr.** had a public discussion with a **Doctor John Matthews** ("Shepherd of the Air") in Los Angeles, California.

- 1. Matthews promoted Anglo-Israelism on the radio and made an open challenge. The Central church of Christ accepted the challenge for discussion.
- 2. The Central church chose for the discussion Wallace who was a capable defender of truth and exposor of error, and the material Wallace used in the debate is in GOD'S PROPHETIC WORD.
- 3. The proposition for discussion was: The Bible and history teaches that the Anglo-Saxon peoples have descended in large part from the ten tribes of Israel and are therefore God's modern covenant people.
 - a. This affirmation of Matthew's was absurd because the Anglo-Saxons are not of Semitic descent like the ten tribes of the northern kingdom.
 - b. The expression "in large part descended" demonstrates that Matthews could not be certain of his proposition.
 - c. Matthews argued that similarity of names like Japan from Japheth, Manchuria from Manasseh, the African tribe Mossi from Moses proves descent, but similarity does not prove identity.

G. Out of this background comes the theory of the ten lost tribes of Israel being identified as the Anglo-Saxon people and they will one day reign in Jerusalem during the millennium.

I. FIRST, THOSE WHO AFFIRM THE THEORY OF THE TEN LOST TRIBES MUST PROVE THE FOLLOWING:

- A. The ten tribes were lost. How do they know that?
- B. The ten tribes were found. Can they prove their identity?
- C. Britain and American people are the ten lost tribes.
- D. Great Britain is Ephraim and the United States is Manasseh.
- E. The ten tribes alone constitute the house of Israel, in which there are no Jews.
- F. They must prove that "Jews" and "Israel" are never synonymous.
- G. They must prove that God chose the ten tribes over Judah.
- H. They must prove that Ephraim was restored as such and reorganized into a nation.
- I. They must prove that Israel was promised an earthly king.

[From GOD'S PROPHETIC WORD]

II. SECOND, WHAT DOES THE BIBLE TEACH CONCERNING THE TEN TRIBES? WERE THEY LOST?

- A. After Solomon's death and his son Rehoboam took the throne, there was a rending of the kingdom into two parts, the Northern Kingdom (Israel or Ephraim) composed of ten tribes and the Southern Kingdom (Judah) composed of two tribes (I Kings 12 and 13).
1. The glorious reign of Solomon ended with a great ruin when Solomon turned from God's covenant. Read what God said in I Kings 11:11-13.
 2. When Rehoboam defiantly rejected the counsel of the older wise men concerning the taxation of the people, the Northern Kingdom under Jereboam rebelled and seceded.
- B. Everyone of the nineteen kings of Israel followed the worship of the golden calf and some also served Baal.
1. Not one of Israel's kings brought them back to God.
 2. In 722 B.C., the northern kingdom of Israel was conquered and taken captive by Assyria (II Kings 18:9-12) - "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: Because they obeyed not the voice of the LORD their God..." (vss. 11, 12).
- C. After the fall of the northern kingdom, Hezekiah came to the throne of Judah in 712 B.C.
1. Hezekiah made it his purpose to cleanse the temple in Jerusalem and to re-establish the worship of God.
 2. What is oftentimes overlooked is that portions of every tribe of the northern kingdom were dwelling in the cities of Judah during Hezekiah's reign after the fall of the northern kingdom.
 3. While the northern kingdom was still in power many faithful Jews returned to Judah to live and worship God (II Chron. 15:9).
 4. The events that took place in Jerusalem, recorded in II Chronicles 30 and 31, during the reign of Hezekiah (712-686 B.C.) should convince anyone that portions of all twelve tribes of Israel resided in the land of Judah after the fall of the northern kingdom and before the fall of the southern kingdom in 586 B.C.
 - a. When Hezekiah determined to re-establish worship to God, he "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel" (II Chron. 30:1).
 - b. When this letter was circulated many laughed but certain men "of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem" (II Chron. 30:11).
 - c. Now, notice who were gathered in Jerusalem, "And all the congregation of Judah, with the

priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced" (II Chron. 30:25).

- d. When the ceremonies were finished "all Israel that were present went out to the cities of Judah" to destroy the pagan altars and places of worship.
- e. Portions of all twelve tribes were living in Judah after the northern kingdom captivity (31:6).

- D. The southern kingdom, Judah, was taken captive in 586 B.C. (II Kings 25:8ff).
 - 1. Portions of every tribe were taken captive.
 - 2. However, many contend that after the captivity only Judah and Benjamin were restored to the land of Palestine; Israel was lost.
 - 3. The restoration we are talking about is the return of the remnant from Babylonian captivity. There were three returns:
 - a. 536 B.C. (Ezra 1-6).
 - b. 457 B.C. (Ezra 7-10).
 - c. 444 B.C. (Neh. 1-13).
 - 4. Again, portions of every tribe of Israel returned to Palestine in these three returns to fulfill God's prophecies concerning the obedient remnant (Isa. 11:11).
 - 5. There is no such thing as the "lost ten tribes" of Israel for a remnant from all twelve tribes returned when Cyrus gave the order to rebuild Jerusalem.
- E. One must clearly understand that after the division of the twelve tribes in 930 B.C., the terms "Ephraim" and "Israel" were commonly used to refer to the northern kingdom (Israel - Hos. 1:4-8; Ephraim - Isa. 7:2-17; Ezek. 37:16, 19; Hos. 5:3-14).
- F. So, how is it that unfaithful Israel whom God rejected have advantage over Judah and how did they become heirs to the throne?

III. THIRD, DOES THE HOUSE OF ISRAEL CONTAIN NO JEWS? What does the Bible say?

- A. The house of Israel was in Babylon with Ezekiel (Ezek. 3:1-15).
 - 1. Ezekiel 3:5 - "For thou art not sent to a people of a strange speech and of an hard language, but **to the house of Israel.**"
 - 2. Ezekiel 3:11 - "And go, get thee to **them of the captivity**, unto the children of thy people..."
 - 3. Ezekiel 3:15 - "Then I came to **them of the captivity** at Tel-abib, that dwelt by the river of Chebar..." which is in Babylon. The Jews were in Babylon, thus they were the house of Israel.
- B. The house of Israel returned from Babylon with Ezra,

Zerrubbabel, and Nehemiah (Eze. 47:13).

1. Ezekiel 47:13 - "Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the **twelve tribes of Israel**: Joseph shall have two portions."
 2. Jeremiah concurs: Jeremiah 23:8 - "But, The LORD liveth, which brought up and which led the seed of **the house of Israel** out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."
 3. Ezra 1:1-3 concerns the address to Israel which includes the ten lost tribes for them to return.
 4. Ezra 6:16-17 - "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of **the tribes of Israel**."
 5. In the book of Ezra the people of God are called Jews 8 times and Israel 40 times. In Nehemiah they are called Jews 11 times and Israel 22 times. In Ezra 2 and Nehemiah 7, the number of Israel was 12,000 and the number of Judah was 30,000.
 6. Finally, who returned to Palestine? Not Israel says the Anglo-Israelites. Only the Jews they contend. But look at I Chronicles 9:1-3: "So **all Israel** were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression. Now the first inhabitants that dwelt in their possessions in their cities were, the **Israelites**, the priests, Levites, and the Nethinims. And in Jerusalem dwelt of the **children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh**."
 7. The ten tribes were no more lost than were Judah and Benjamin.
- C. The house of Israel was in Judah during the ministry of Christ (Matthew 10:5-6).
1. Matthew 10:5-6 - "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of **the house of Israel**."
 - a. If the ten tribes of Israel were lost, why did Jesus command them to go to them?
 - b. If the ten tribes were lost and only Jews were in Judah, why did Jesus call them the house of Israel?
 2. In Luke 2:36 Anna was of the tribe of Asshur, and she was not lost. Luke knew her tribe.
- D. The house of Israel was in Jerusalem on the day of

Pentecost (Acts 2:1-22).

1. Acts 2:5 - There were "Jews, devout men, out of every nation under heaven" in Jerusalem and among them were "Parthians and Medes." Who were they?
 - a. II Kings 17:6 - "In the ninth year of Hoshea the king of Assyria took Samaria, and **carried Israel away into Assyria**, and placed them in Halah and in Habor by the river of Gozan, and in **the cities of the Medes**" (cf. II Kgs 18:11).
 - b. Israelite Jews were definitely placed in Media.
 2. In Acts 2 Peter addresses the people as "men of Judea" (14), as the "men of Israel" (22) and as "all the house of Israel" (36).
- E. There is no distinction to be made in Israelites and Jews after the captivity and restoration of God's people to Jerusalem.

IV. ARE THE TERMS "JEWS" AND "ISRAEL" EVER USED SYNONYMOUSLY?

- A. In the Old Testament.
 1. The terms "Hebrew," "Jew" and "Israel" are used interchangeably in the law governing slavery.
 - a. Exodus 21:2 - "If thou buy an **Hebrew servant**, six years he shall serve: and in the seventh he shall go out free for nothing."

Leviticus 25:46 - "...but over your **brethren the children of Israel**, ye shall not rule one over another with rigour."

Jeremiah 34:9 - "That every man should let his manservant, and every man his maidservant, being **an Hebrew or an Hebrewess**, go free; that none should serve himself of them, to wit, of a **Jew** his brother" (cf. Jer. 34:13-14).
 - b. Jeremiah knew nothing of a distinction that the Anglo-Israelites make today.
- B. In the New Testament.
 1. John preached repentance to the Jews "of Judea" (Mark 1:4-5).
But John preached "repentance to all people of Israel" (Acts 13:24).
 2. Nicodemus was "a ruler of the Jews" (John 3:1).
But Nicodemus was a "master of Israel" (John 3:10).
 3. Paul was a "Jew of Tarsus" (Acts 21:39).
But Paul was also "an Israelite" (Rom. 11:1).
 4. Paul called the Jews his own nation (Gal. 1:13-14).
But Paul called Israel his nation (Acts 28:17-20).
 5. Paul was a fleshly Jew "by nature" (Gal. 2:15).
But Paul was the same kind of an Israelite (II Cor. 11:22). (of the tribe of Benjamin, Ph. 3:15)
 6. Paul called Peter a Jew like "other Jews" (Gal. 2:11-15).
Peter called himself a Jew in contrast with "another nation" (Acts 10:28).
 7. Jews "out of every nation" were dwelling at Jerusalem (Acts 2:5).

Peter referred to all of these Jews as "men of Israel" (Acts 2:22).

- 8. The old covenant was given to the Jews (Rom. 3:1). But the old covenant was given to Israel (Rom. 9:4).
- 9. Paul called the Jews the circumcision (Rom. 3:29-30).
He referred to Israel as the circumcision (Gal. 6:13-16).
- 10. The gospel was first preached to the Jews (Rom. 1:16).
The gospel was first preached to Israel (Acts 10:36).
- 11. At first the gospel was preached only to the Jews (Acts 11:19).
But at first the gospel was preached to Israel (Acts 10:36).
- 12. The Jews and Israel were identified as being the same in Acts 13.
 - a. Verse 5 - "synagogue of the Jews"
 - b. Verse 16 - "men of Israel"
 - c. Verse 17 - "this people of Israel"
 - d. Verse 24 - "all the people of Israel"
 - e. Verse 26 - "stock of Abraham"
 - f. Verse 42 - "Jews came out of the synagogue"
- 13. Matthew called Jesus the king of the Jews (Matt. 27:29-37).
Mark called Jesus the king of Israel (Mark 15:17, 32).
- 14. Paul declares that Jesus was of the tribe of Judah (Heb. 7:14).
John declares that Jesus was the Lion of the tribe of Judah (Rev. 5:5).
- 15. In His conversation with the Samaritan woman, Jesus said He was a Jew (John 4:9-22).

V. ARE THE TEN TRIBES OVER JUDAH?

- A. Psalms 78:67-68 - "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved." When did God change His mind and choose Ephraim as the Anglo-Israel people teach?
- B. Isaiah 7:5-8 - "Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it...Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall **Ephraim be broken, that it be not a people.**"
- C. Where is the passage that proves God chose the ten tribes over Judah? The Bible teaches right the opposite.

VI. WAS EPHRAIM RESTORED AND REORGANIZED AS A NATION?

- A. Isaiah said they would cease to be a people (Isa. 7:8).
- B. Hosea said that Judah would be forgiven, but Israel would not be forgiven - (Hosea 1:1-11).
 - 1. Verses 1 through 3 refer to Israel's sins under the figure of whoredom.
 - 2. Verse 4 states that God would "cause to cease the kingdom of the house of Israel."
 - 3. Verse 6 declares that God would "no more have mercy upon the house of Israel; but I will utterly take them away."
 - 4. Verse 7 states He would "have mercy upon the house of Judah, and will save them..."
 - 5. Thus, God shows that Ephraim would not exist as a nation and never exist again.
- C. Ezekiel said that after the Return there would be no more two nations, neither two kingdoms, but one (Ezek. 37:21-22).
 - 1. Ezekiel 37:21-22 - "And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."
 - 2. These two verses are the conclusions drawn from verses 15-20.
 - 3. There were two sticks given Ezekiel: One for Judah and the other for Joseph, the stick of Ephraim.
 - 4. Thus the ten tribes ceased to be a people, no longer having identity as a nation.

VII. WAS ISRAEL PROMISED AN EARTHLY KING?

- A. Hosea 13:9-11 - "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath."
- B. Israel wanted a king (I Sam. 12:19), so God gave them one with anger, but took the kingship away in His wrath.
- C. If Christ is to be king over "Israel" according to the Anglo-Israelists, why are they having a Jew king rule over Israel?

CONCLUSION

- I. The things which must be proven by those who hold the Anglo-Israelism doctrine cannot be substantiated by the Bible.
 - A. If the ten tribes were never lost as the Bible teaches, then they do not need to be found.
 - B. If the ten tribes do not need to be found, then Great Britain and the United States cannot be the ten lost

tribes.

- C. If Great Britain and the United States cannot be the ten lost tribes, then they cannot be identified as Ephraim and Manasseh.
- D. Therefore, the whole system of Anglo-Israelism is false, and falls on its own merit.

TENTH ANNUAL PHILLIPS STREET LECTURESHIP - DYERSBURG, TENN.
April 21, 1989 - 10:00 A.M. - Gary Colley

REVELATION 20

Introduction:

1. My pleasure to again participate in this great annual Phillips Street Lectureship, and be associated with these fine brethren and speakers.
2. Our topic assigned is Revelation 20 as it pertains to the pre-millennial theory.
3. The premillennial theory, which many denominations accept, is not of or in the Bible, but OUT of the Bible completely!
4. Revelation 20 is supposed to be the major proof text; NOT SO!

I. THERE ARE SEVEN NECESSARY PARTS OF PREMILLENNIALISM THAT ARE NOT STATED IN REVELATION 20:

1. Second coming of Christ is not mentioned.
2. A bodily resurrection of the righteous.
3. All righteous persons.
4. A reign on earth.
5. Christ on earth.
6. The length of Christ's reign.
7. Jerusalem as the capitol and Christ as King.

II. SEEING THE THINGS THAT JOHN "SAW": THE EXPLANATION:

1. "Angel" = messenger. 10:1-7.
2. "Chain" = Old and New Testaments. Heb. 2:14; I Jn. 3:8.
3. "Dragon" = Satan. Rev. 13:11; 19:20; 20:4.
4. "Key" = Authority. Rev. 9:1-11; 20:1-3.

III. THE BINDING OF SATAN:

1. Who is to do this? The Lord's army with a faithful translation of the Bible. Rev. 19:11; 17:14-17.
2. IS THIS A GREAT OR SUDDEN BINDING? Mk. 16:15-16.
3. "I saw thrones"; Judgment given to the apostles when Christ began to reign! Matt. 19:27-28; Lk. 1:31-33; Psa. 89:35-37; Acts 2:30-34; Rev. 19:16.
4. We are in the kingdom now. Col. 1:13; Heb. 12:28; I Cor. 15:24.

IV. THOSE WHO REIGNED WITH CHRIST "A THOUSAND YEARS":

1. The ones who had been slain by the word of God or who had part in His death, burial, and resurrection. Jn. 11:25; Col. 2:12; Rom. 6:1-4.
2. These refused to worship Satan or his image!

CONCLUSION:

1. The book of Revelation gives one great theme, message, and purpose, Victory For Christ's Faithful Church. Rev. 2:10.

"THE LAST DAYS"

INTRODUCTION:

1. The man-made doctrine of "Premillennialism" has many facets and theories.
 - a. Though a religious thinking person may believe in the doctrine of Premillennialism, his theories may contrast considerably with other Premillennial thinkers.
 - b. But the basic concept of Premillennialism is that "God failed in establishing His kingdom and as a result substituted His church instead; at a later date, He will set up His kingdom."
2. The specific topic of this Premillennial study is "THE LAST DAYS."
 - a. Dispensationalists deny the proper application of this term, "THE LAST DAYS."
 - b. They deny plain Bible teaching to concoct a theory that is contradictory to the Bible and harmful to man.
3. Therefore, let us concentrate upon this subject and how it plays a part in actually refuting the Premillennialist's ideas.

DISCUSSION:

- I. Preview of the Dispensations *II Tim 2:15*
 - A. Description of the dispensations
 1. The Patriarchal age
 - a. Lasted from Adam to Mt. Sinai for the Jews.
 - b. Lasted from Adam to the cross for the Gentiles.
 2. The Mosaic age
 - a. Applied to the descendants of Abraham (Romans 3:1-2; Matthew 3:9).
 - b. Lasted from Mt. Sinai to the cross (Exodus 20; Matthew 5:17; Ephesians 2:15).
 - c. Changed God's law to a national law for the Jews (Romans 3:1-2).
 3. The Christian age
 - a. Brought into effect from the cross to the second coming (Ephesians 2:15-19; Colossians 2:14-15; Hebrews 9:15-17).
 - b. Applied to all people, all nations (Acts 2:5; Matthew 28:18-20; Mark 16:15-16).
 - B. Distinction among the dispensations
 1. The Patriarchal age
 - a. God dealt with families or households through the heads of the homes (Genesis 18:19).
 - b. His laws were simple and plain.
 - c. He included the shedding of animal blood as a part of this law (Hebrews 11:4).
 - d. This law was just as authoritative as the others that would come (Hebrews 2:1-4).
 - e. Moral laws and principles were included also.

2. The Mosaic age
 - a. This law dealt with a specific people--Israel.
 - b. God put this law in writing with the "ten commandments" as well as the other ordinances of the decalogue (Exodus 20).
 - c. The law of Moses contained many types, shadows and figures (Hebrews 10:1-4).
 - d. God also included the shedding of animal blood as a part of this law (Hebrews 9:14-22).
 - e. The lawgiver was Moses, but authority came from God (John 1:17; Exodus 3:10-15).
3. The Christian age or "last days"
 - a. This law deals with all people and every nation (Luke 24:44-47).
 - b. This law is also written, the new testament (2 Timothy 3:16-17; James 1:25; 2 Peter 1:3).
 - c. Christ is the lawgiver and He has all authority (Acts 3:22-23; Matthew 28:18; 1 Peter 3:22).
 - d. This law reveals the fulfillments of all Old Testament prophecies (ex: Isaiah 7:14; Matthew 1:18-25).
 - e. This law includes the shedding of Jesus' blood, the fulfilling blood of all representative blood of the Old Testament (Matthew 26:28; John 19:34; Hebrews 9:28).
- C. The disadvantages/advantages of these dispensations
 1. The Patriarchal law had no allowance for the remission of sin, only in prospect of Jesus' blood (Hebrews 10:4).
 2. The Mosaic law had no allowance for the remission of sin, only in prospect of Jesus' blood (Hebrews 10:4).
 3. The law of Christ has every advantage in that Jesus shed His blood and remission of sins is available to everyone (Revelation 1:5; Acts 22:16; Romans 6:3-5).

II. Premillennialism discussed

- A. Definitions (including bro. Foy Wallace's quip).
 1. It simply means: "before the millennium."
 2. This doctrine claims that God is a failure and that His kingdom must be established later.
 3. Brother Foy E. Wallace, Jr., used to say that "Premillennialism means: 'pre' (before); 'millennial' (1,000 years); and 'ism' (it ain't so)!"
- B. Descriptions (various theories promoted by men).
 1. The "rapture" theory
 2. Dispensationalism
- C. Disputations (overcome every false theory by the truth).
 1. Explore the prophecies.
 2. Examine the promises of God.
 3. Explain the perfection of God's plan.

III. Passages denoting the "last days"

- A. Isaiah 2:2 points to Pentecost.
- B. Micah 4:1 points also to Pentecost.
- C. Acts 2:17 comments upon Joel 2.
- D. 2 Timothy 3:1 warns of the evils enemies of truth.
- E. Hebrews 1:2 proclaims that Jesus is lawgiver.
- F. 2 Peter 3:3 cautions that men will scoff at Jesus' second coming.

IV. Proper applications addressed

- A. The meaning of "last days" is the "Christian age."
- B. The logical conclusion of Premillennialism is to doubt and deny God's Word.
- C. The "Last Day" is the Judgment.

CONCLUSION:

1. The Premillennial and Dispensational meaning of "last days" does not correspond to clear Bible teachings.
 - a. The purpose behind the perversion of this phrase is to promote Premillennial theories.
 - b. Men should be motivated by a desire to find the truth and obey the truth.
2. "The last days" began at Pentecost (Acts 2:17) and will end at the second coming of Christ (2 Corinthians 5:10-11; 2 Peter 3:10-11).
3. When the day of judgment comes, opportunities for salvation will end; WILL YOU BE READY?

Note: If the outline is too long, just cut out the minor points.

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A STUDY OF PREMILLENNIALISM: A PERNICIOUS
DOCTRINE
THE LAND PROMISE; NATIONAL PROMISE; PROMISE OF
GENTILE SUBSERVIENCE

SCOPE OF THIS LECTURE:

1. Note claims of prem. in 3 distinct areas
2. Examine alleged proof texts of claims
3. Learn the truth

THE THREE AREAS:

1. Land promise, national (restoration) promise; promise of Gentile subservience
2. Claimed that these promises not yet fulfilled
3. Rex Turner: Their doctrine is to the effect that the Israelites are to be restored to Canaan land, the city of Jerusalem and the temple are to be rebuilt, that national Israel is to be reinstated, and that the Gentiles will come bowing as subvervients unto the receptive Israelites.
4. All this is to begin at return of Christ just prior to His alleged one thousand years reign.

A WORD ABOUT PREM. GENERALLY:

1. Not simply a catalog of doctrines, but a theological system that governs, overrules everything else
2. All points interrelated; some overlapping unavoidable in discussion
3. Some can be examined singly, but only in context of entire system. Some must be considered together.
4. Land promise, national promise considered together

FIRST PROMISE: THE LAND PROMISE:

- I. Cite promises made to Abraham
 - A. When Abr. left Ur and passed through Canaan
Genesis 12:1-7
 - B. At separation of Abr./Lot: Gen. 13:14-17
 - C. Claim Abr. never received promise personally- yet to come.
 - D. Never intended to be personally received by Abr.
- II. Stephen's sermon before Jewish Council:
 - A. Acts 7:17;35-37
 - B. Time for promise drew nigh when Moses led Israel from Egypt (Abraham long since had died)
 1. Never intened as personal reception of promise

- by Abraham, but his seed, 7:5; when his posterity inherited the land
- 2. Joshua 21:43-45- fulfilled
- C. Also cited, Gen. 15:9-16,18, God to Abraham with a larger promise
 - 1. Extent of land promise was larger in last promise than in the first
 - 2. Some prem. admit first promise fulfilled but not the last extended and larger one.
 - 3. But that was fulfilled under Solomon (2 Chron. 9:26; Neh. 9:7,8) *I King 4:21*
 - 4. No land promise that has not been fulfilled.
- D. Prem. say was to be an everlasting possession
 - 1. "Everlasting" means long, indefinite period; not necessarily never-ending, especially...
 - 2. Promises of continuation conditional and "throughout their generations"
 - 3. Joshua warned: 23:15
 - 4. Moses prophecied they would lose the land Dt. 28: 21, 45, 63
 - 5. 1 Kings 9:4-8
 - 6. Since the everlasting nature of the promise was conditional, and Israel did not meet the conditions, they were taken from the land and not theirs by divine right.
 - 7. Palestine no special place because Jews are no longer God's special people
 - 8. Existence of present state of Israel has no connection whatever with promises to Israel.

SECOND PROMISE: THE NATIONAL (restoration) PROMISE:

- I. Claimed: Even though lost, loss just temporary; God will restore the land to Israel (government, economy, entire system of Judaism)
 - NOTE: Hebrews calls Judaism faulty and inferior and displaced by perfect system of Christ. Prem. have the perfect system displaced by imperfect one. Strange way to show superiority of Christ.
- II. Restoration promise: Jeremiah 29:14 (Also from Moses, Daniel, Isaiah, Ezekiel, others)
 - A. Prem. fail to note when prophecies made and context; subsequent events
 - 1. After prophecies of losing the land
 - 2. Before/ during Babylonian captivity
 - 3. Restoration promise fulfilled upon return from Babylon; Zebubabel, Ezra, Nehemiah
- III. Prem. argue: Only Judah returned. ALL Israel must (cite prophecies from Amos, Ezekiel, and that Isaiah 11 speaks of a second restoration)
 - B. Several points contribute to refute the claim:

ONE

- 1. Isaiah 1:9,; 10:22; Jer. 23:3- only a remnant to actually return
- 2. Included in Judah were remnants of all 12 tribes
 - a. Division at Jereboam, many Levites joined Judah, v. 13,14
 - b. Others joined Judah later, 2 Chron. 11:16
 - c. Benjamin joined Judah, v. 12
 - d. Judah contained remnant of all 12 tribes (13)
 - e. Not a promise that ALL Israelites return
 - f. Fulfilled with return from Babylon
- 3. When 10 tribes taken to Assyria, 10% left behind (Amos 5:1-3)
 - a. Others joined during Josiah's reformation 2 Chron. 35:16-18
 - b. Nation of Judah was composite of all Israel

TWO

- 1. Return from Babylon called is 2nd restoration
Isaiah 11:11, a type of spiritual restoration
- 2. Coming out of Egypt was first, Isa. 11:16
- 3. Second to be like the first out of Egypt. Jer 23:7-8

CLAIM REGARDING TABERNACLE OF DAVID:

- A. Prem. refer to Amos 9:1-14
 - 1. Raise up tabernacle of David (*Lord's church*)
 - 2. Bring back captivity of my people
 - 3. Plant them upon their land
- B. Another temporal, physical, literal application which we have already seen was fulfilled in return from Babylon
- C. Prophecy with spiritual application; spiritual tabernacle, the church; this a shadow of the spiritual
 - 1. Acts 15:15-17, James cites this prophecy, and the events regarding inclusion fo Gentiles in the church as fulfillment of tabernacle of David prophecy; rebuilt under Christ/church
 - 2. Nothing about Amos' prophecy unfulfilled

PREM. REFER TO EZEKIEL 37:15-23

- A. Two sticks made one stick- Judah/Israel one nation
- B. One nation/ one king
- C. "My servant David shall be king over them, and they shall have one shepherd." v. 34
- D. David is type of Christ, the seed of David
 - 1. First David dead; not raised to kingship again
 - 2. Christ is KING; one shepherd of one fold
John 10:11,16
- E. Prophecy of Ezekiel fulfilled in Christ/church

THIRD PROMISE: PROMISE OF GENTILE SUBSERVIENCE:

- I. Reflects materialistic and earthly nature of prem.
 - A. Calls for literal earthly nation; literal, earthly throne; in earthly Jerusalem; victory by physical carnal warfare (Armedgeddon); return literal, earthly Palestine
 - B. They fail to see how temporal, former things were types, shadows, pre-pictures of spiritual things they represented and forecasted.

- II. Prem. contend all Gentile wealth to be turned over to the new Israel (Isa. 60:3-5; 49:22,23)
 - A. Not a point mentioned often; not made by Jews; made mostly by prem. Protestants; would arouse racial distrust

- III. But again, they ignore time of Isalah's prophecy and subsequent events of fulfillment
 - A. Temple walls, Jerusalem rebuilt by funds from treasuries of Gentiles (Ezra 6:4,8) Cyrus, Darius
 - B. Gentiles laid by in store to relieve Jews every first day of the week.
 - C. Nothing about Isalah's prophecy that has not been literally, spiritually fulfilled

SERIOUS TO ADOPT THEORIES THAT INFER GOD HAS NOT KEPT HIS WORD WHEN HE SHOWS HE GAVE THE PROMISE AND KEPT IT.

- I. 2 Pet. 3:9
- II. Theory casts reflection on inspiration of Bible, integrity of God, denegrating to new covenant of Christ, raises false/misguided hopes based on error, leads people to ignore truth regarding Christ/church and the way of salvation
- III. Furthermore, source of division, confusion and contradiction.
- IV. A heresy that cannot be held and still expect to enjoy fellowship with the faithful of God.

Jamees W. Boyd

MAX KINGISM--ANOTHER PERNICIOUS DOCTRINE

Robert R. Taylor, Jr.

INTRODUCTION

- A. This movement is called Max Kingism because he has been its leading light. He has written two large books that promote it--SPIRIT OF PROPHECY in the early 1970's and THE CROSS AND THE PAROUSIA OF CHIRST in 1987. The former has 392 pages; the latter has 784 pages.
- B. Sometimes this movement is called the A. D. 70 doctrine due to the emphasis the teaching focuses upon Jerusalem's destruction at the hands of Titus and his Roman Army.
- C. Often called Realized Eschatology and by this they simply mean that ALL Biblical Finals are already realized; they are past events by more than 1,900 years.
- D. It began in the Ohio Valley but pockets of its teaching are now found in more than half of the states.
- E. It is right here in West Tennessee and thus at our very doorsteps.

I. BACKGROUND OF THE MOVEMENT

- A. The part played by C. D. Beagle--father-in-law of Max R. King. I first met brother Beagle in 1956 when ^{he} attended a gospel meeting I conducted in the Ohio Valley.
- B. The major part played by Max King, a long time preacher in the Ohio Valley. I first met Max during the early 1970's and had a long period of personal study with him on these matters. Later I did a lengthy review of his teachings in FIRST CENTURY CHRISTIAN at the request of the then editors--Roy Hearn and Franklin Camp. It is said that Max spent some ten years working on his SPIRIT OF PROPHECY. No telling how long this latest book took him for it is a great big book.
- C. It has been promoted by their books, tracts, sermons, lectures,

MAX KINGISM--ANOTHER PERNICIOUS DOCTRINE--Taylor

- personal conversations, a school they have conducted in Ohio, debates, etc.
- D. Its introduction to West Tennesseans was at the Freed-Hardeman Lectures in 1972. Brethren Woods and Nichols paid their respects to it and both refuted it with rapidity.
- E. We now know for a surety that it is not nearly as new and novel as King and his adherents first sought to make it appear. They have borrowed it from earlier errorists and doctored it up.

II. ITS FUNDAMENTAL ERRORS

- A. A system of spiritualization. King plays down the literal throughout his works.
- B. A movement where King and his adherents define their own terms. King is notorious in this and especially in his first volume.
- C. It is a system of major emphasis upon A. D. 70 though his latest book does seek to give a little more emphasis to the cross than his former work does.
- D. He has the second coming, resurrection, final judgment, end of the world, the kingdom coming in fulness of power and glory and entrance into the new heaven and earth all occurring in A. D. 70.
- E. He has the Jewish Economy ending at A. D. 70. He is all mixed up on the role of Israel during A. D. 33 to A. D. 70. He has Judaism and Christianity being co-extensive from Pentecost to Jerusalem's fall in A. D. 70.
- F. He has to rewrite the WHOLE Bible--both testaments--to fit his far-fetched theories and he is NOT THE LEAST reluctant in so doing.
- G. Makes no break at all in Olivet Discourse found in Matthew, chapters 24 and 25. He totally ignores the significance of verse 34 in Matthew 24.

III. REFUTATION OF MAX KINGISM

- A. It is anything but a system of simplicity but is complicated from the word go (Cf. II Cor. 11:3 and Isaiah 35:8).
- B. Show that Calvary, the resurrection of the Christ and Pentecost constitute the real hub of the Bible--not A. D. 70.
- C. Show how all these Biblical finals could not have occurred in A. D. 70.
- D. Matthew 25 soundly refutes it.
- E. So does John 5:28,29.
- F. So do the last day passages in John, chapters 6, 11 and 12.
- G. So does I Corinthians 15.
- H. So does I Thessalonians 4:13-18.
- I. So does II Thessalonians 2:1ff.
- J. So does II Peter 3:10-12.
- K. So does the whole book of Revelation in general and Revelation 1:7 and Revelation, chapters 21 and 22 in particular.

CONCLUSION: Max Kingism is one of the most colossal errors ever taught.
Brother

/B. C. Goodpasture told me it was about the most far-fetched thing he ever
Brother
read--his comment on SPIRIT OF PROPHECY. /Gus Nichols told me personally
after his 1973 debate with King in Warren, Ohio, that he (King) trifled
with the Scriptures all the way throughout the debate. But this is par
for his theory. He does it; so do all his adherents and I have talked
personally, by phone or corresponded with a number of them. They are alike
in this infamous way of handling Sacred Scriptures.

THE DAY OF THE LORD .

Richard Guill

INTRODUCTION: This is a difficult Bible subject. Scholars are not in agreement on its meaning. Many of them use language which indicates their own confusion and uncertainty. I have been asked to deal with three questions regarding the phrase "day of the Lord".

- 1. Is there one day of the Lord, or many?
- 2. Does the day of the Lord have the same meaning in both the Old and New Testaments?
- 3. Is it the final day, or a day in history after which history will continue to be made?

I. THE "DAY OF THE LORD" AS USED BY THE OLD TESTAMENT PROPHETS

A. The actual phrase "day of the Lord" and kindred expressions are used often by the Old Testament prophets to describe the judgment, punishment, and destruction brought by God upon a city or a nation of people.

- 1. (Isa.13:1-13) describes God's judgment upon Babylon
- 2. (Jer.46:10) (Ezek.30:3) foretell God's judgment upon Egypt
- 3. (Ezek.13:5) foretells the Babylonian captivity of Jerusalem
- 4. (Amos 5:18-20) used to describe the Assyrian captivity
- 5. (Obadiah 15) God's judgment upon Edom
- 6. (Zeph.1:7-18) against Judah and Jerusalem (V-4)

B. Two other passages (from Joel and from Zechariah) will be considered in more detail later in this lesson.

C. It is obvious that this phrase, as used by the Old Testament prophets, referred to several different days of God's wrath and punishment which was poured out upon various nations.

II. THE "DAY OF THE LORD" AS USED BY THE NEW TESTAMENT WRITERS

- A. (1 Cor.1:8) "day of our Lord Jesus Christ" (5:5) "the day of the Lord Jesus"
- B. (Phil.1:6,10; 2:16) "the day of Christ"
- C. (1 Thess.5:2) "the day of the Lord"
- D. (2 Thess.2:2) "the day of Christ"
- E. (2 Pet.3:10) "the day of the Lord" (12) "the day of God"
- F. The obvious reference in all these passages is to ONE great day...the return of Christ and the end of the world.

III. THE "DAY OF THE LORD" ACCORDING TO PREMILLENIALISM

- A. "The "Day of Judgment" is also called the "Day of the Lord", "The Last Day", and "The Great Day"...it is ushered in with plagues and closes with fire, between which lies a long season of the "sure mercies of David", or the "millenium". In it there will be four visible judgments. The "Day of the Lord" has two aspects, to-wit: Judgment on God's enemies, and deliverance and blessing on God's people" ("Jesus Is Coming", by W.E. Blackstone, pages 104,105,106).
- B. This is the fundamental and basic view; there are many variations due to the evolution of this doctrine during the last 100 years.
- C. Thus, the "Day of the Lord", according to premillennialism, is the same as the millenium. Appeal is made to 2 Peter 3:8 for their "proof-text".

IV. TWO OLD TESTAMENT PROPHECIES FREQUENTLY USED AND ABUSED

- A. The "day of the Lord" in Joel: Joel was a prophet unto Judah and Jerusalem...look for his prophecies to be fulfilled therein.
 - 1. (1:15) "the day of the Lord is at hand" (2:1) "the day of the Lord cometh, for it is nigh at hand", (2:11) "the day of

the Lord is great and terrible"...ALL refer to judgments upon Judah and Jerusalem of that generation.

2. (Joel 2:31) "the great and terrible day of the Lord" occurs AFTER Pentecost (verses 28-29)(Acts 2:16-21) and it either refers to the destruction of Jerusalem in A.D. 70 or to the last great day...the end of the world. I believe the former.
3. (Joel 3:14) "the day of the Lord is near in the valley of decision"...in the context I believe it refers to the destruction of Jerusalem in A.D. 70.

B. The "day of the Lord" in Zechariah: a prophet during the return of the Jews from Babylonian captivity. Many prophecies of the Christ are found in this book.

1. (Zech.14:1ff) "Behold the day of the Lord cometh..." context reveals that these verses refer to the destruction of Jerusalem and the progress of the gospel attendant to those days.

C. Premillennialists use both these prophecies in much the same way. The "valley of Jehoshaphat" (Joel 3:2) and the "valley of decision" (Joel 3:14), and "the valley of Megiddon" (Zech.12:11) are explained to be the gathering of the nations for the war of Armageddon to occur just before the millenium reign.

V. A SUMMATION OF WHAT WE HAVE STUDIED

A. The phrase "day of the Lord" has various meanings in scripture.

1. It was used by Old Testament prophets to foretell of God's judgment upon various nations and peoples.
2. In several instances it refers to the destruction of Jerusalem which occurred in A.D. 70.
3. The New Testament usage refers to the final coming of Christ.

B. The theory of premillennialism which uses this phrase as reference to the "Battle of Armageddon" or to the entire millenium

is wrong on both counts. Since there is to be no literal reign of one thousand years, no "Rapture", and no literal "Battle of Armageddon", then these interpretations cannot be true.

C. The ONLY USE of the term "day of the Lord" that can be applied today is the final great day when Jesus returns at the end of the world. Anything else is mere speculation.

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THE BATTLE OF ARMAGEDDON
Garland Elkins

INTRODUCTION

A. In Revelation 16 we read of the Battle of Armageddon, at which time the evil spirits gathered the kings of the earth to battle: "for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty" (Rev. 16:14).

B. In chapters 17 through 19 there is a discussion of Armageddon.

C. The Premillennialists claim that before the Battle of Armageddon begins the Lord will return and the righteous will be raised, and then He will "rapture" up the saints of God.

I. The Premillennialists teach that at the end of the Battle of Armageddon the nations will be destroyed or conquered, and then Christ, so they contend, will return to earth, and in Jerusalem He will be crowned King of kings and Lord of lords, and then He will sit upon the throne of David.

A. This teaching is absolutely false.

1. There is no scripture that teaches that Jesus will return to Jerusalem to set up His kingdom and reign there for a thousand years.

B. In Revelation 17:12,13 we read, "And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority to the beast."

1. The next verse says, "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful" (Rev. 17:14).

2. Please note: it was not to make Him, "King of kings, and Lord of lords," but it is clearly stated, "for He is Lord of lords, and King of kings" (Rev. 17:14).

3. The reason that he overcame was because He was at that time already, "Lord of lords, and King of kings" (Rev. 17:14).
 4. When we came to Revelation chapter 19 we learn that Christ was in heaven, not earth, at the time (Rev. 19:1,16).
- C. Let us again note that according to the premillennialist's view, Christ is at this time to be made Lord of lords and King of kings.
 - D. However, the Bible teaches the very opposite, for, when the battle begins Christ is already reigning as "Lord of lords, and King of kings: (Rev. 17:14, cf. 19:16)
 - E. The irresistible conclusion, therefore, is that Premillennialism is absolutely false, for Christ was not only reigning over his kingdom in the first century, but he continues to reign and will do so until the end of time!
- II. The Battle of Armageddon is a spiritual battle between truth and error.
- A. The devil is our adversary (I Pet. 5:8; II Cor. 2:11; II Cor. 11:3).
 - B. Truth will triumph (John 8:32; Rev. 19:1,5,19-21).

CONCLUSION:

- A. It is a serious thing to "wrest" the scriptures as do the Premillennialists (II Pet. 3:15,16).
- B. Let us ever rightly divide the word of God and obey it that we may be saved (II Tim. 2:15; Mt. 7:21; Heb. 5:8,9).

THE RESURRECTION OF THE DEAD
John 5:28,29

Ken Burleson

- INTRO: A. Premillennialism has invaded many religious groups, and in some cases congregations of the Lord's church.
- B. This outline will set forth some of the false views of the premillennialists and refute them.

DISCUSSION:

I. WILL THERE BE A RESURRECTION OF THE DEAD AT THE END OF TIME?

A. I Cor. 15.

1. "If there be no resurrection of the dead, then is Christ not raised:" I Cor. 15:13.
2. "And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God..." I Cor. 15:14,15,17.
3. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" I Cor. 15:17,18; I Thess. 4:13-18.
4. "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19.
5. "But now is Christ risen from the dead, and become the firstfruits of them that slept." I Cor. 15:20.
6. "For since by man came death, by man came also the resurrection of the dead." I Cor. 15:21.
7. "For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22.
8. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." I Cor. 15:23.

B. The empty tomb.

1. Peter and John found that the tomb was empty.
John 20:1-10.
2. What became of the body? This was the question of Mary as she stooped and looked into the tomb.
3. The answers given:
 - a, "The disciples removed the body." Matt. 28:13.

b. "The enemies stole the body."

c. "He is risen." Matt: 28:5,6.

4. He was seen by many, following His resurrection.
I Cor. 15:5-8.

C. The resurrection of Christ is proof that there is a resurrection of the dead.

D. We will be raised at his coming. Jn. 5:28; Jn. 11:24,25;
Acts 24:15,21; II Tim. 2:18.

II. WILL IT BE A GENERAL RESURRECTION?

A. The premillennialists say no, there will be two resurrections.

B. What does the Bible say?

1. John 5:28,29.

a. The words of our Lord rule out the possibility of two literal resurrections with a 1,000 years between.

b. Jesus said, "For the hour is coming in the which all that are in the graves shall hear his voice And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
(emphāsīs mine K.B.)

In the preceding verses Jesus spoke of the spiritual resurrection of the souls of men. Not all who heard the words of the Lord believed, therefore not all received spiritual life.

In our text the reference is to the bodies of men therefore a literal coming forth from the grave. All who are in the graves shall hear his voice and come forth in that great day. Some to the resurrection of life and others to the resurrection of damnation.

There are three words in our text that declare one resurrection (general) they are All, Good Evil.

C. There will be no dual resurrection between a dual coming, at or after the return of Christ.

1. Brother Wallace in his book "God's Phophetic Word" page 245 made the following statement. "In Acts 23:6 and 24:15 Paul refers to the resurrection of the

dead - both of the just and the unjust - and he calls it "the" resurrection of "the" dead, both in singular number. There is but one resurrection and it is of "the dead" - all the dead. Certainly the dead specifies all the dead.... Jesus said in Lk. 20:35 that they 'which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, but in Matt. 22:30-31 he refers to the same class, and the same resurrection, as "touching the resurrection.'

D. The rapture theory.

1. This refers to a time when the Lord takes His people away somewhere in the air for seven years. Great tribulation will take place on earth at this time.
2. Their argument is based upon a misinterpretation of two passages of scripture.
 - a. Jude 14,15.
 - b. I Thess. 4:14-17.
3. If the "comings" in these passages are not the same then there must be a third coming to support the demand of the case. If Jude is a reference to the second stage of his coming, which is before the millennium, then the judgement of the ungodly will take place before the millennium.

In their theory the ungodly will not be raised until after the millennium. But Jude says the coming of the Lord will be to execute judgement on the ungodly.

Their interpretation of Jude 14,15 does away with their theory of two future comings with the tribulation inbetween. In fact it requires three comings first, He comes for his saints, second, He comes with his saints and thrid, He comes again to judge the ungodly.

In the Thessalonian passage Paul addresses those who were concerned that their dead loved ones would be left in their graves and assured them that "the dead in Christ shall rise first," before the living in Christ ascend. In this passage Paul deals only with the righteous.

E. The "two comings" theory.

1. They say this theory is taught by two distinct words in the New Testament.

- a. "Parousia" - we are told means his "presence."
 - b. "epiphaneia." - Manifestation."
2. This theory teaches that when Jesus comes for his saints that is the time of his "presence," and when he comes with his saints that will be the time of his "manifestation."
3. II Thess. 2:8.
- a. "Brightness" - "epiphaneia."
 - b. 'His coming' - "parousia."

There is not one second between these two words in this passage. The "epiphaneia" and the "parousia" will be at the same time. There will not be seven years between them. His manifestation and presence will be at the same time.

4. I Thess. 3:13.
- a. The word "coming" in this passage is the word "parousia."
 - b. This verse says that Jesus will come with His saints at the parousia.
 - c. Their theory is that Jesus comes for his saints at the parousia and with his saints at the epiphaneia.
 - d. Paul used the two words interchangeably when he referred to the one coming of our Lord.

III. THERE WILL BE A GENERAL RESURRECTION AND A GENERAL JUDGEMENT.

- A. That is to say one resurrection and one judgment.
- B. In the preceding point we discussed the general resurrection.
- C. The general judgment gives further evidence of the general resurrection because they refer to the same people and the same time.
- D. Those to be judged.
 - 1. The world. Acts 17:30,31
 - 2. Universal. Matt. 25:31-32
 - 3. Individuals. Rom. 2:6; 14:12; I Cor. 3:8; II Cor. 5:10
 - 4. Small and great. Rev. 20:12-15

5. Matt. 25:46

The one judgment covers all of mankind the same as the resurrection.

E. Some things that will take place on that day.

1. The Lord will descend from heaven. Acts 1:11
2. Dead will be raised and the living changed. Jn. 5:28,29; I Cor. 15:52
3. The books will be opened. Rev. 20:12-14
4. The righteous welcomed to heaven. Matt. 25:34
5. The wicked condemned to everlasting punishment (hell). Matt.25:41

F. One resurrection and one judgment.

CONCLUSION:

A. From our study we conclude:

1. The dead will be raised at the coming of the Lord.
2. There will be one resurrection.
3. There will be one judgment.

B. Prepare to meet thy God.

THE SECOND COMING OF CHRIST

2 Peter 3

- A. A brief look at the chapter
1. Second epistle designed to "stir up your pure minds by way of remembrance" v:1
 2. To remember the word of "the holy prophets, and of the commandment of us the apostles ...v:2.
 3. Warns of false teachers regarding the second coming of Christ-v:3-7
 - a. Refers to them as scoffers, walking after their own lust-v:5
 - b. False reasoning, "since fathers fell asleep, all things continue as they were from the beginning of creation" v:4
 - c. Willingly ignorant of the flood-v:5,6,7.
 4. The Lord does not keep time as we do-v:8
 5. The reasons for the Lord's delay stated in verse 9.
 6. The Lord will come as a thief-v:10
 7. Some things that will happen when He (Jesus Christ) come-v:10
 8. Urges Christians to look for and be ready for the Lord's return-v:11-14.
 9. Peter states that the Long suffering of ^{Christ} is salvation-v:15-16
 - a. Mentions some writings of Paul
 - b. States that some wrest these writings of Paul to their own destruction.
 10. Two final admonitions v:17-18
 - a. Be careful lest they be led astray by error of the wicked, and fall from their own steadfastness
 - b. Urges Christians to grow in the grace and knowledge of Christ Jesus
- B. In this lesson I plan to discuss the certainty of Christ's coming again, Time of Christ's coming is not known to man, an Exhortation to Peace and steadfastness.

I. THE CERTAINTY OF THE LORD'S COMING.

- A. It is said that the **second coming** is mentioned better than 300 times in the New Testament
- B. Christ promised to return, "I will come again" John 14:1-3.
 1. "Going to prepare a place..."
 2. About 40 years later Peter wrote there is a place "reserved in heaven for you" I Peter 1:4.
 3. Christ is coming to take His own to the place prepared, not to prepare a place.
- C. As Christ went into heaven, angels announced that He is coming again-Acts 1:9-11.
 1. An angel announced His birth-Luke 210-11.
 2. An angel announced His resurrection from the dead-Matt. 28:6.
 3. Now angels announce that He is coming again-Acts 1:11.
 4. An angel will announce His second coming-I Thess. 4:16.

D. The apostles preached the **second coming** of Christ:

1. Paul-I Thess. 4:13-18.
2. Hebrews 9:27-28
3. Peter in text.

E. Peter states his purpose in writing-v:1-2.

1. To stir up the pure minds of his readers by way of remembrance.
 - a. The apostles and other inspired preachers were not ashamed to repeat their sermons
 - b. The late brother G. K. Wallance stated, "a sermon not worth repeating need~~s~~ to be thrown away."
 - c. In chapter 1:12 "I will not be negligent to put you always in remembrance of these things".
 - d. Paul used similar expressions-Gal. 1:8,9; 5:21
2. To remind them of the words of the prophets and apostles-v:2
 - a. In chapter one he shows the prophets were inspired-v:20-21.
 - b. Christians must study the prophets and the Lord's commandments given by the apostles.

F. Peter warns of false teachers "scoffers" will come-v:3-4.

1. Since the beginning men have taught contrary to God's way and scoffed at those who trusted in Him.
2. The "last days have reference to the last dispensation (Christian age) that began on Pentecost-Acts 2:16.
 - a. The scoffers ask, "where is the promise of his coming?" or, where is there any indication of the fulfillment of such a promise?
 - b. Then they reasoned, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.
4. Peter's answer-v:5-9.
 - a. He says their ignorance was willful and intentional.
 - b. Peter refers to the creation in verse five and says, "the earth was standing out of water and the water" v:5 cf. Gen. 1:6-7; Heb. 11:3.
 - c. He also states, "whereby the world that then was, being overflowed with water, perished-v:6.
 - 1) The word world in this verse does not mean earth on which we live, for the earth did not perish; it was not destroyed.
 - 2) The word world is used in the same sense that it is used when Jesus said, "The world cannot hate you" John 7:7.
 - 3) God did not promise to destroy the earth, but everything "that hath the breath of life." Gen. 6:17.
 - 4) Peter says that the present heavens and earth are kept by the same word against the day of judgment and destruction of ungodly men-v:7.
 - a) The ancient world was destroyed by water.
 - b) But, the present heaven and earth are to be destroyed by fire.
 - c) This destruction is to take place at the day of judgment.
 - d) Not only will the heavens and earth be destroyed at the judgment, but ungodly men as well.

5. Peter further reasons:

- a. "But, beloved, be not ignorant of this wone thing that one day is with the Lord as a thousand years, and a thousand years as one day" v:8.
- b. He is saying, the end of this age is not postponed because God has forgotten his promises, but rather because God is long suffering to men, not wishing that any should perish, but that all should come to repentance-v:9

II. THE TIME OF CHRIST'S RETURN OR THE SECOND COMING IS NOT KNOWN TO MAN.

- A. All time-fixing, date-setting, Almanac-making, and prophetic schedules for the second coming of Christ are unscriptural-Matt. 24:36; Mark 13:32; These scriptures state:
 1. While Christ was in the flesh no man knew when He would come again.
 2. The angels in heaven did not know.
 3. Neither did Christ Himself know at that time when He would come again.
- B. Men are wrong in setting dates for His return.
 1. The early Christians who thought Christ would come in their generation were mistaken.
 2. The Holy Spirit did not guide any writer of the New Testament to teach that we can know when Christ will return.
 3. William Miller, Charles Russell, Hal Lindsey and all other date-setters are false prophets.
 4. To me the song "Christ is Coming Soon" is teaching error.
- C. The Lord's coming will be "as a thief in the night" v:10 .
 1. Paul states, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" I Thess. 5:12.
 2. To come as a thief means that it will come suddenly, unheralded, and unexpected of Matt. 24:35ff.
- D. Peter now describes things that will take place when the Lord comes-V:10 - 13.
 1. He first mentions the heavens, the space above us with all bodies that occupy that space, will pass away with a great noise.
 2. Next, the elements shall melt with fervent heat.
 - a. The word element suggest primary or fundamental parts of a thing.
 - b. "Peter's meaning seems to be that the elements or rudiments, of which the universe is composed and compacted, will be loosed; that is the framework of the world will be disorganized" (Pulpit Commentary.)
 3. The earth and the works that are therein shall be burned up.
 - a. The phrase, "shall be burned up," is the translation of one Greek word.
 - 1) This word occurs twelve times in the New Testament and is used to express the idea of burning up chaff-Matt. 3:12; tares-Matt. 13:40; books-Acts 19:19.
 - 2) From the use of this word in the New Testament there can be no doubt that Peter meant to convey the idea that the earth is to be burned up.
 - 3) The verb "shall be burned up" has a compound subject-both the earth and the works therein are to be burned up.
 4. "New Heavens and a new earth, wherein dwelleth righteousness"
 - a. John gives us a description of the New Heavens and earth in Revelation 21.
 - 1) "Prepared as a bride adorned for her husband" v:2
 - 2) God will dwell with the saved - v:3

- 3) A list of things that are passed away listed in verse-4
- 4) People who will not be in heaven - v:8
- 5) Further decription of heaven - v:10-27
- 6) Pure river of life, clear as crystal, flowing from the throne of God -22:1
- 7) The tree of life is there
- 8) "No night there..." 22:5

b. Peter assures us that only righteousness dwells in this New Heaven and Earth.

III. BECAUSE OF WHAT HAS BEEN SAID THERE IS NOW EXHORTATION TO PEACE AND STEADFASTNESS - V:14 - 18.

A. God's word places great emphasis on diligence:

1. And besides this, giving all diligence...2 Pet. 1:5
2. "...Give diligene to make your calling and election sure" 2 Pet. 1:10

B. We are to give diligence to be found of Him in:

1. Peace
2. Without spot
3. Blameless

C. Christians are urged to "account that the longsuffering of our Lord is salvation" cf. v:9.

1. Gives us time to grow and become more like Christ
2. To help save many who are lost.

D. Peter gives a final warning in verses 15 -16

1. Paul had written concerning the second coming
2. Some things were hard to understand
3. Those who were unlearned and unstable wrest the scriptures
 - a. The word translated "wrest" has several meanings, one of which is, "to torture and an accused man to make him tell that which he otherwise would not tell."
 - b. Some therefore torture the scriptures, not to get the truth out of them, but to make them say what they want them to say.

Conclusion:

A. Christ is coming again, we do not and cannot know when, but we can be ready.

B. Peter closes with this admonition, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" v:18.

1. To grow in grace is to grow in favor with God.
2. To grow in the knowledge of our Lord Jesus Christ is to learn more and more of Him

C. "To hime be glory both now and for ever"

THE THRONE OF DAVID

Ed Casteel

1. Acts 2: 22-26
2. Peter with the keys of divine authority unlocks the door and makes entrance into the kingdom of God possible.
 - a. His basic sermon is to establish the divine nature of Jesus Christ
 - b. He uses three lines of arguments:
 - 1) the miracles, wonders and signs (Acts 2:22; John 20:30, 31)
 - 2) The Resurrection (Acts 2:24; Matt 28:1-6)
 - 3) The Ascension (Acts 2:32ff; Acts 1:8-11).
 - c. Jesus has been raised that he might sit on David's throne (Acts 2:30).
3. Our study shall focus on the great throne of David. Is it possible, and how it is possible that Jesus is now sitting, reigning and ruling on the throne of David?

I. THE LITERAL THRONE OF DAVID.

- A. David was chosen to replace Saul as king of Israel.
 1. The change occurred because Saul refused to obey God in the matter with the Amalukites (I Sam. 15).
 2. Though selected earlier, David does not ascend to the throne until after the death of Saul, and the anointing by the elders at Hebron (2 Sam. 5:2, 3).
 - a. David will reign here in Hebron for 7½ years (2 Sam. 5:5)
 - b. After conquering Jerusalem he established his throne there. Here he will reign for 33 years (2 Sam. 5:5).
 3. During the reign of David Israel is at her peak. She was blessed and favored of God. David became in the mind of the Hebrews the ideal king, the prototype of the Messiah.
- B. David was a good king, "a man after God's own heart". Therefore, God makes a promise to establish his throne, and it shall be eternal (See: 2 Sam. 7: 12, 13, 16, 17; Psa. 89: 35-37).
 1. Peter states that Christ is the fulfillment of this prophecy (See: Acts 2:30).
 2. He affirms that Christ was on the throne of David as Peter was speaking (Acts 2:32-36).
- C. Solomon replaces David on the throne of Israel.
 1. Solomon sat upon David's throne (I Kings 2:12).
 2. Solomon sat upon the throne of the Lord (I Chron. 29:23).
 3. Solomon sat upon his own throne, "the throne of the kingdom of Israel" (I Kings 1: 27, 46, 47)
- D. The last king to reign on the Davidic throne, on this earth, was that of Jehoniah or Coniah. Note: Jeremiah 22:24-30.
 1. He and his seed (Judah) would be delivered unto the hands of Nebuchadnezzar and cast into a foreign land (Babylon).
 2. No descendant of Coniah would ever prosper ruling from the literal, earthly throne of David again.
 - a. Christ was of the seed of Jehoniah, both legally through Joseph (Matt. 1: 12, 16), and physically through Mary.
 - b. Therefore, Christ could never reign on David's earthly throne and prosper.

II. PROPHECIES CONCERNING CHRIST AND HIS THRONE

- A. Zechariah 6:12, 13
 1. "The man whose name is the BRANCH"--Christ is the Branch (Isa. 11:1; and Rom. 15:12).
 2. The Branch shall build a temple.
 - a. Eph. 2:21, 22--the temple has been built.

- b. I Cor. 3:16, the temple is the church.
- 3. He shall sit and rule on his throne.
 - a. Heb. 1:3, Christ is sat down on the right hand of the majesty on high.
 - b. Heb. 1:8, When Christ ascended God said to him, "Thy throne, O God, is forever; a sceptre of righteousness is the sceptre of thy kingdom." Therefore, he has all authority (Matt 28:18).
- 4. He shall be a "priest upon his throne."
 - a. He is to be a priest at the same time he is king.
 - b. Heb. 8:4 Christ could not be a priest on the earth for he was of the tribe of Judah (Heb. 7:14).
 - c. Since he cannot be a priest on earth, and his priesthood and kingship are to be at the same time, they cannot be on earth.
- 5. The heavenly nature of the reign of Christ as king is clearly seen in the parable of the pounds (Luke 19: 11-27). From this passage we learn:
 - a. The kingdom was received in heaven not on earth.
 - b. The reign was from heaven not from Jerusalem.
 - c. The return of the nobleman was after the reception of the kingdom not prior.
 - d. All of these facts are opposed to the premillennial theory that has Christ establishing his kingdom, sitting on his throne on this earth.
- B. The throne, the sure mercies and the tabernacle of David are all fulfilled in Christ.
 - 1. The throne of David (Isa 9:6,7).
 - a. Luke 1: 32, 33, the angel of the Lord said that Jesus was born of the virgin Mary to fulfill this prophecy.
 - b. Jesus was never promised any other throne than that of David's throne. If he is not ruling from it, he has no throne at all by the promise of God.
 - 2. The sure mercies of David (Isa 55:3).
 - a. Paul says this prophecy was fulfilled in Christ (Acts 13: 32-38).
 - 3. Tabernacle of David (Amos 9: 11, 12).
 - a. Amos connects the tabernacle of David with the gospel age
 - b. James before the apostles and the elders at Jerusalem declares this prophecy has been fulfilled (Acts 15:13-18).
 - 4. What is the difference between the throne of David, the sure mercies of David and the tabernacle of David? Paul, Peter and James all declare these promises to be fulfilled in the resurrection of Christ, the establishment of the kingdom (church) and the preaching of the gospel to the gentiles.

III. CHRIST IS NOW REIGNING AND RULING ON DAVID'S THRONE

- A. The Son of God has been reigning over his kingdom since the day of Pentecost (Acts 2).
 - 1. Hear his promise (Rev. 3:21).
 - 2. His reign shall continue until all his been destroyed, and the last enemy is death (I Cor. 15: 25, 26).
 - a. Acts 2:29-34, Christ was raised to sit on the throne until the end.
 - b. Heb. 1:3-13, Christ ascended and sat on the throne until the end.
 - c. Heb. 10: 12, 13 Christ must reign in Heaven until the end.
- B. Christ's kingdom is not of this world (John 18:36), therefore, the throne upon which he sits cannot be of this world, it is in heaven.
 - 1. Rev. 19:11-16
 - 2. Now he is "king of kings..."

Conclusion

1. Christ is now reigning and ruling in His throne. In that kingdom he is sitting on the Davidic throne at the right hand of God. The promise of God to David has and is now being fulfilled.
2. I Cor 15:24-28.

THE KINGDOM/CHURCH

by Dan Sikes

Intro:

1. One of the major tenet upon which premillennial doctrine is constructed is idea that Jesus will reign on earth from the literal throne of David, from the literal city of Jerusalem, over a literal kingdom for 1000 years.
 - a. Since premillennials are convinced that Christ's kingdom is yet in the future they are forced to account for the existence of the church and explain what role the church plays in God's kingdom plan.
 - b. Premillennialism tries to account for the church by what is sometimes called the "Gap Theory" the "Postponement Theory" or "The Church Age."

2. In simple terms the "Church age" theory teaches:
 - a. The kingdom of Daniel 2:44 (which would never be destroyed) has not yet come into existence because the Jews rejected Christ as Messiah & thwarted the establishment of the kingdom.
 - b. The 70 weeks of Dan. 9:24-27 foretold the establishment of Christ's kingdom in the 1st century.
 1. But, since Christ was unable to do what he came to do during the reign of the Roman Kings (by reason of Jews rejection) "prophetic time" stopped in the 69th week of the prophecy.
 2. One week (Seven days/years) yet to be fulfilled.
 - c. Instead of the kingdom, Jesus established the church as a "stop-gap," a "deference" or "new spiritual contingency" until He comes at the end of last week (seven year period) to then set up His kingdom.
 - d. That, in the "Church Age" Christ is a "king" in right only, but not in actuality.

3. In our lesson we will examine:
 - a. These four points step by step, examining scripture citations used by premillennials in support of them.
 - b. We will expose the falsehood of the "church age" theory!
 - c. We will then show from the scripture that Christ is now reigning from heaven over his kingdom the church.
 - d. We will also talk about the scriptural concept of the church.

I. THE IDEA THAT THE JEWS THWARTED THE ESTABLISHMENT OF THE KINGDOM PROPHESED IN DAN. 2:44 EXAMINED.

A. Read Daniel 2:44

1. In the passage, Daniel had interpreted vision of King Nebuchadnezzar concerning four great kingdoms.
2. 1st, Babylon- 2nd, Persian- 3rd, Greek- 4th, Rome.
3. "These kings" has reference to the Roman kings (premillennialist).
 - a. However some, (such as Hal Lindsey) takes position there are two phases of the Roman empire.
 - b. (Hal Lindsey "Late Great Planet Earth" pg. 92) "*Daniel 7:19 ...speaks of the first phase of the forth kingdom. In phase one, this kingdom gains world authority (as Rome did), and then disappears to emerge again just before Christ returns...In phase two of the forth kingdom, **ROME**, will be in the form of a 10 nation confederacy.*"

- B. (Late Great Planet Earth, pg. 28) "...Israel is to be the leading nation of the world under the reign of the Messiah who would bring universal peace, prosperity, and harmony among all peoples of the earth."
1. Lindsey states his belief that "Israel would be a leading nation of world under reign of Messiah."
 2. Ironically, he criticizes the Jews for believing the same things that he asserts in book!
 - a. (Late Great Planet Earth, pg. 31) "...many rejected him because they were looking for a great conqueror. They were looking for a political leader who would deliver them from Roman oppression."
 - b. (Late Great Planet Earth, pg. 29) "Why did the majority of the Jewish people...reject Jesus? They took very literally the portrait of the Messiah who would come as their reigning King."
 - c. THIS IS EXACTLY WHAT THE PREMILLENNIALIST DOES!
 1. He says Christ will be an earthly political leader over a literal earthly kingdom and will overthrow Rome.
 2. The problem with the "Church age" theory is that it takes literally things meant to be spiritual!
 3. (Late Great Planet Earth, pg. 29) "...there has come a Jew who claimed to be the Messiah. He fulfilled many of the ancient predictions but was rejected by those who should have recognized Him."
 - a. Notice he says, Jesus fulfilled *many* (not all) predictions!
 - b. To admit he fulfilled ALL is to admit what premillennials deny! THAT CHRIST ESTABLISHED KINGDOM ALREADY!
 4. Most importantly, there is nothing in Daniel 2:44 to indicate two phases of the Roman empire!!!
 - a. This is an idea developed because of a false interpretation & application of this kingdom prophecy to the 1000 yr. reign!
 - b. Since they already believe the kingdom is not the church, they must concoct an explanation why it's not 1st century Rome!
- C. (Late Great Planet Earth, pg. 92-93) Lindsey misapplies Daniel 7:13 and also quotes Mark 14:62-64 defeating his own theory!
1. Read Daniel 7:13-14
 - a. Notice that passage says, "one like Son of Man came to the Ancient of days...."
 - b. The Son of man is Christ, the Ancient of Days is the Father. (Refers to Christ ascension & reign at right hand of God).
 - c. Also, notice that the passage doesn't say Christ "came from" but "went to" the Ancient of days to receive His kingdom.
 2. Lindsey says, "The Ancient of days...described here is identified as one like the son of man..."
 - a. The "Ancient of days" isn't Son of man!
 - b. The Son of man came to Ancient of days!
 3. Then, he applies Mark 14:62-64.
 - a. "He was asked by high priest to tell who he really was. He was asked directly, "Are you the Son of God?" Jesus answered, "I am." He also said, "Ye shall see the son of man sitting on the right hand of power, and coming in the clouds of Heaven...Jesus was referring to this verse in Daniel 7:13...He was claiming to be the "Ancient of days" who was coming to set up God's kingdom on earth."

- b. But, Jesus didn't say He was the Ancient of days! He said he would sit on the right hand of the Ancient of days!
 - c. If (as Lindsey asserts) Jesus meant He was going to set up kingdom on earth, He contradicted Himself in John 18:36.
- D. The idea that the Jews had power to thwart God's divine plan is absurd for several reasons.
1. What kind of a god would it be who couldn't plan any better than! (Puts God on the level of Napoleon at Waterloo, Custer at Little Big Horn, Kennedy at Bay of Pigs!)
 - a. If Daniel 2:44 prophesied that the kingdom would be established during the Roman kings & the Jews thwarted it, WHO IS TO SAY THEY WOULDN'T BE ABLE TO THWART IT AGAIN?
 - b. Why would God go to trouble of Re-establishing Israel and Rome when same thing might happen?
 2. PUZZLE? Premillennialism says the Jews wanted an earthly kingdom.
 - a. They also say that Jesus came to build earthly kingdom.
 - b. Yet, they expected us to believe the Jews rejected Christ for wanting to establish the kind of kingdom they wanted?
 3. The theme of Old Testament prophets was **NOT** that Christ would establish Israel as leading nation of world (as Lindsey alleges).
 - a. If it was, Christ lied (John 18:36)!
 - b. Also, Daniel 2:44 says "His kingdom will never be destroyed" and "would stand forever."
 1. If the kingdom is a literal earthly kingdom of 1000 yrs. what about after 1000 yrs?
 2. Will it cease to exist?
 4. Matthew 5:17 "...I am not come to destroy, but to fulfil." (Did he fulfill? Premillennials say NO!!)
 - a. Luke said YES! Acts 3:18
 - b. Paul said YES! Acts 13:29
 - c. JESUS SAID YES! Matthew 24:34
 1. Lindsay says (Late Great Planet Earth, pg. 54) "*this generation*" is "*the one that would see the signs*" not the ones to whom Jesus spoke.
 2. But, again he contradicts himself on pg. 47) "*this generation*" is "*the same generation that crucified Him.*"
 5. Just goes to show even premillennials don't understand their own doctrine!
 - a. So many contradictions because it is ERROR!
 - b. If it was truth, there wouldn't be contradictions!

II. HOW DOES PREMILLENNIALISM BASE "CHURCH AGE" POSTPONEMENT ON DAN 9:24-27?

- A. Read Dan. 9:24-27
 1. Foy E. Wallace referred to passage as "the sugar stick" of Adventism, millennialism and Jehovah's Witness doctrine.
 2. To outline the premillennial theory of Dan. 9:24-27:
 - a. 70 weeks = weeks of years or 7 years per week.
 - b. Thus 70 weeks = 7 years X 70 or 490 years.
 - c. First 7 weeks (49 years) begins with command of Artaxerxes to rebuild walls of Jerusalem to its completion (Neh. 2:1-10).

- d. Then, from the completion to the Messiah- 62 weeks or 434 years.
 - e. Totalling 483 years (Then the Messiah was cut off).
 - f. Prophetic time stops- leaving one week of 7 years left to be fulfilled at the second coming of Christ.
- B. Several problems with this day/year theory.
- 1. If "weeks" are not literal weeks but, weeks of years, how do know 1000 yrs is literal?
 - 2. According to premillennialism's own mathematical process if weeks are weeks of years & weeks are 7 day/years then 1000 years = 52,000 weeks or 364,000 years!
 - 3. In addition, their 3 1/2 year tribulation = 182 weeks or 1274 years. (NOT CONSISTENT!!)
- C. Another problem arises from what passage doesn't say!
- 1. Says nothing about prophetic time stopping.
 - 2. There is no mention at all of a "postponement."
 - 3. Neither does it mention what Hal Lindsey says.
 - a. (Late Great Planet Earth, pg. 56) "*Daniel's prediction also indicates that a prince would rise up from among the people who destroyed the second temple...and he would make a firm covenant with the Jewish people. This treaty would guarantee the religious freedom to re-institute the old "sacrifices and oblations" of law of Moses. This "prince" must be from a revived form of the ancient Roman empire.*"
 - b. The passage says "he shall confirm the covenant with many..." not the "Jewish people."
 - c. WHERE DO GET "REVIVED FORM" OF ANCIENT ROME?
- D. In reality, the prophecy must be interpreted from the starting point to the terminating point.
- 1. Daniel sets the starting point as "the going forth of the command" to restore and rebuild Jerusalem.
 - 2. Jesus quotation of Daniel 9:27 in (Matt. 24:15) sets the terminating point as destruction of Jerusalem & final overthrow of Jewish system which took place in A.D. 70.

III. WAS THE CHURCH A "STOP GAP" OR "NEW SPIRITUAL CONTINGENCY?"

- A. In the 1930's a premillennial movement began among the churches of Christ led by R.H. Bolls.
- 1. R.H. Bolls wrote book entitled "The Kingdom of God."
 - 2. ("Kingdom of God" pg. 34) "...*the kingdom though announced "at hand" has never yet appeared...*"
 - a. He had reference to the statements of John & Jesus.
 - b. Matthew 3:2 (John)
 - c. Matthew 4:17 (Jesus)
 - d. Luke 21:31
 - 3. But, the "church age" theory says Christ couldn't establish the kingdom so, He set up the church as a contingent.
 - 4. (Kingdom of God, pg. 46) Bolls said the kingdom was "...*automatically deferred until the time when the nation (of Israel) would acknowledge Jesus Christ and be forgiven.*"

- 5. Bolls sometimes referred to the "vestibule" or "manifestations" of the kingdom, and the "new spiritual contingent called the church."
- B. The word "contingency" is synonymous with the words "makeshift," "alternative," "interim" meaning a plan "B" was instituted.
 - 1. Since Plan "A" (kingdom) failed, Jesus had to switch to plan "B".
 - 2. (Kingdom of God, pg. 46 R.H. Bolls) *"We have seen how the Old Testament hope of the Messianic kingdom of Israel...was at first entirely in the foreground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus began to announce an entirely new and different aspect which his kingdom was to assume; and how henceforth...the present, spiritual, veiled, suffering form of the kingdom occupied the foreground of his teaching...until He should come again."*
 - 3. Though in obscure language, he is referring to the "church age."
- C. Many argue that unless these prophecies are fulfilled as set out in premillennial view, God has misrepresented the truth & His Word is not dependable.
 - 1. They say it "casts a bad reflection" on God & His promises.
 - 2. Doesn't it "cast bad reflection" when Daniel prophesied, God promised, John & Jesus announced the kingdom but, Jews thwarted it.
- D. The truth is, that "time prophecies" cannot be "deferred."
 - 1. If a prophecy speaks of a thing in reference to a certain "time" (Dan. 2:44 "days of these kings"), that time element cannot be changed at a later date.
 - 2. If the "kingdom prophecies" referred to the 1st coming but did not come true, the prophecies **FAILED!**
 - 3. If the "kingdom prophecies" refer to 1000 yr reign & the 2nd coming, the 1st coming didn't fulfill ANY prophecy and was an event without a purpose!
 - 4. But, if the "kingdom prophecies" did refer to 1st coming, then the 2nd coming could not fulfill the prophecies and "postponement" is shown to be false because it nullifies the prophecies all together!

IV. PREMILLENNIALS SAY CHRIST IS NOT A KING BECAUSE HE DOES NOT OCCUPY HIS OWN THRONE BUT GOD'S THRONE.

- A. In 1933, Foy E. Wallace Jr. debated Charles M. Neal (another leader of premillennials among churches of Christ).
 - 1. Neal wrote a book entitled "Light in a Dark Place" supposedly shedding new light on Bible prophecy & the book of Revelation.
 - 2. (Light in a Dark place, Pg. 106) *"From the ascension till He comes again, Christ occupies the Father's throne....and that He does not now occupy His throne..."*
- B. Ephesians 5:5 shows that God's kingdom and Christ's kingdom the same.
 - 1. Read Ephesians 5:5.
 - 2. If God's kingdom & Christ's kingdom are different would have said "or" instead of "and."
- C. In Hebrews 1:8, God says the Son is on His own throne.

1. Hebrews 1:7-8
2. Says, "*thy* throne, *thy* scepter, *thy* kingdom."
3. Should be noted that Christ's kingdom & throne is everlasting but not everlastingly His.
4. 1 Corinthians 15:24; 28 says He will "deliver up kingdom to God the Father...and put down all rule, authority & power."

V. BIBLE TEACHES THAT CHRIST IS NOW REIGNING OVER HIS KINGDOM. THE CHURCH.

- A. Christ is now reigning because his sitting & reigning co-extensive.
 1. David said He would rule while sitting.
 - a. Ps 110:1-2
 - b. **Paul said He was sitting at right hand of God NOW** (Acts 2:29-36).
 2. Zechariah said He would sit & rule while being Priest.
 - a. Zech 6:13
 - b. **Hebrew writer said He is a priest NOW** (Hebrews 4:14).
 3. Hebrew writer also said He would sit 'till enemies made footstool.
 - a. Hebrews 1:13
 - b. Heb 10:12-13
 - b. Paul said He "reigns" until enemies under feet (I Cor. 15:25-26).

- B. Four things necessary to constitute a kingdom.
 1. King, territory, subjects and a Law.
 2. All of these things are present in the church.
 - a. Christ-King- Heb 1:8
 1. II Samuel 7:12-13
 2. Peter applied this to Christ in Acts 2:29-33
 3. Shows that Christ began reigning when He began sitting, He began sitting when ascended to Father.
 4. Daniel 7:13-14
 5. Christ came to "Ancient of days" when He ascended & was then He was given dominion!
 6. Philippians 2:9-10
 - b. Territory is spiritual- not earthly.
 1. John 18:36
 2. Luke 17:21 (Christ reigns in the hearts of men.)
 - c. Christians are His Subjects-
 1. Eph. 2:19 (Fellowcitizens).
 2. Col 1:13
 - d. New Testament is His exclusive law.
 1. James 1:25
 2. Galatians 6:2
 3. John 12:48

- C. Christ isn't called "King of the church" because the N.T. metaphors aren't mixed.
 - a. King of Kingdom, Head of Church, Groom of the bride, Shepherd of sheep, Lord of the vineyard.
 - b. Some have argued that because the words "church" and "kingdom" do not mean the same thing they don't therefore refer to the same thing.
 1. "Church"- Greek *EKKLESIA*, "called out" (body baptized believers called out of world into service of Christ. Ownership!)
 2. "Kingdom"- Greek *BASILEIA*, means "sphere of rule."

- 4. Eph. 1:3 "All spiritual blessings "in Christ."
- 5. Those "in Christ" are in his body, the church (Eph 2:16; 1:22-23).
- 6. Christ uses words interchangeably (Matt. 16:18-19).
- 7. Though the words themselves don't have same meaning, they do refer to same body of baptized believers belonging to Christ.
- 8. MATHEMATICS- Two things equal to same thing-equal to each other.

- D. The Kingdom was established in 1st century because:
 - 1. The kingdom was to come with power- Mark 9:1
 - 2. The power came with Holy Spirit- Acts 1:8
 - 3. The Holy Spirit came on Pentecost- Acts 2:1-4
 - 4. Therefore, the Kingdom came on 1st Pentecost after ascension!

Conclusion:

- 1. Since the Kingdom was established on Pentecost as recorded in Acts 2, the idea that Christ was unable to establish Kingdom show to be false!
- 2. Therefore the "Church Age" theory is also false! It:
 - a. Denies Christ is reigning over His kingdom now.
 - b. Antagonizes scriptures that speak of present age as "the last days."
 - c. Makes God's promises null and void.
 - d. Alternates Judaism & Christianity.
 - e. Takes Christ off Heavenly throne to reign on earthly, material throne.
 - f. Not only contradicts Gospel but DENIES THE GOSPEL!
- 3. Ephesians 3:20-21 "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

THE CONSEQUENCES OF PREMILLENNIALISM
Lindon Ferguson

INTRODUCTION:

- 1. Premillennialism is a doctrine originating with man, not God.
 - a. The Bible does not set forth a scheme of things as is found in this false doctrine (cf. Prov. 14:12).
 - b. The word PREMILLENNIALISM consists of sixteen letters and six syllables. The Bible, however, is devoted to speech terms that are simple and the average Bible word consists of about five letters.
 - c. The goal of this system of rank materialism is the removing of God revealed truth and the proclaiming of error of its own design and the conquering of the religious world.
 - d. The "ism" part means it "ain't" so.
- 2. Of this pernicious doctrine it has been well said, "No man can believe premillennialism and believe the gospel" (Foy. E. Wallace Jr.). He also said that premillennialism "is contrary to the character of Christianity and contradictory to the gospel of Christ."
- 3. This doctrine originating with man needs to be studied because it is not a dead issue.
 - a. Listen to a daily news broadcast.
 - b. Carefully view the modern speech translations of the Bible.
 - c. Read after some of our own brethren.
- 4. Many fine lessons have been presented during the course of this lectureship and we are thankful for each one. To these we add the lesson of the hour, THE CONSEQUENCES OF PREMELLENNIALISM.

I. THE DOCTRINE OF PREMILLENNIALISM DISALLOWS GOD'S ETERNAL PURPOSE IN CHRIST:

- A. Premillennialism makes failures of God and Christ.
 - 1. By disallowing God's eternal purpose in Christ this doctrine says that Christ failed to establish his kingdom (i.e. an earthly) because the Jews rejected him.
 - a. In other words the kingdom had to be postponed and the church was ushered in. This makes the church no more than a mere after-thought or an accident.
 - b. Such makes Christ a political (earthly) ruler; it removes spiritual Israel and allows fleshly Israel.
 - 2. This disallowance makes for Deity to be on the same level as man who is capable of failing.
 - 3. This disallowance makes the Old Testament prophecies regarding Christ's mission to earth to be failures.
- B. Some questions:
 - 1. Has Deity ever failed, whatever the period of time? Deity, not man is in the picture (cf. Gen. 1:1; 3:15; 17:1; 18:14).
 - a. In the mission of Christ was there failure? What about the crucifixion (Isa. 53; Acts 2:22-23; Lk. 22: 22; I Pet. 1:20)?
 - b. In God's scheme of things Christ had to die and God knowing this did not make man reject and crucify Christ.
 - 2. Is the church a mere after-thought or accident (Matt. 16: 18-19; Acts 20:28; 2:47; Eph. 3:8-11)?

- a. The purpose of the church is clearly seen from the Ephesians three context. The church makes known the embroidery and indescribable beauty of God's wisdom (cf. the word "manifold," meaning variegated or of many colors).
 - b. God planned for the uniting of antagonistic nations and peoples to take place in the church.
 - c. The death of Christ was necessary to the building of the church, the establishing of the kingdom, and one cannot exist without the other.
- C. Premillennialism has the crucifixion and the building of the church the results of Christ's failure to establish his kingdom. Therefore the gospel is minimized and the church belittled.

II. THE DOCTRINE OF PREMILLENNIALISM DISALLOWS THE PRESENT REIGN OF CHRIST:

- A. This disallowance makes Christ no more than a rejected claimant to the throne, i.e., he is expecting to be king.
 - 1. As a rejected claimant, based on this pernicious doctrine, Jesus is now on the Father's throne and not reigning in his own right.
 - a. Such must mean that Christ is now without authority.
 - b. Such must mean that Christ is sitting in expectancy of an earthly throne.
- B. Another lesson has dealt with Christ on David's throne, but let us notice some things here.
 - 1. Heb. 1:8-9, 13; 8:1,4.
 - a. Christ is addressed as God, King or Sovereign.
 - b. The qualities of his Kingship are righteousness/justice and hatred of wickedness.
 - c. Implied is a present ruling by Christ or there is no kingdom/church, no righteousness, no wickedness and Christ is not superior to angels.
 - d. Verse 13 connects with Ephesians 1:20-23 and Christ's crowning.
 - e. If Christ is High Priest, then he must also be King (Zech. 6:12-13).
 - 2. Rev. 3:20-21.
 - a. Here is the Father's throne (Heb. 12:2) and here is the Son's throne (Heb. 1:8) and here is David's throne (Acts 2:30-36).
 - b. Christians are priests under Christ the High Priest (I Pet. 2:5,9) and they also reign with him in his rule (Rom. 5:17; Rev. 5:9-10).
 - 3. Rev. 1:5-6.
 - a. Christ is set forth as "prince" (ASV, ruler) of all kings, thus his dominion is affirmed and Christians are priests.
 - b. There had to be a washing/loosing from sins in order for the kingdom/church to exist. Has there been such?
 - c. Collectively the redeemed are a kingdom; individually, they are priests.
 - 4. I Cor. 15:24-25.
 - a. This passage says that Christ now reigns.
 - b. He is to reign until the time of the resurrection which is to take place at the end of time.
 - c. Since the end of time is in view how can there be something established or set up?

- C. To deny the present reign of Christ is to affirm his first coming as a failure. This would mean:
1. His mission of redemption is not complete. However, the Bible says (Eph. 1:7; Col. 1:13-14).
 2. His revelation is not complete. However, ... (Jude 3; Eph. 3:1-10).
 3. His authority is not complete. However, ... (Matt. 28:18-20; Eph. 1:20-23).
 4. His kingdom is not complete. However, ... (Col. 1:13; Heb. 12:28; 1:8; Rev. 1:9).
 5. His throne is not complete. However, ... (Zech. 6:12-13; Heb. 4:14; 1:8; Rev. 3:21).
 6. His name is not complete. However, ... (Acts 2:38; 10:48; Col. 3:17; Phil. 2:9-11).
 7. His glory is not complete. However, ... (Lk. 24:25-26; I Pet. 1:20-21; cf. Jno. 17:5). (subpoints 1-7 from God's Prophetic Word - Wallace, p.378).
- D. To disallow the present reign of Christ is to dishonor and demote Christ, carnalize the Christian's hope and destroy the spiritual aspect of the existing kingdom.

III. THE DOCTRINE OF PREMILLENNIALISM DISALLOWS REDEMPTION IN CHRIST AS A PRESENT REALITY:

- A. If this pernicious doctrine be true, then we have no kingdom.
1. If there is no kingdom, there is no new birth.
 2. If there is no new birth, there can be no saved people.
 3. Note:
 - a. The new birth puts one into the kingdom (Jno. 3:3,5).
 - b. Baptism puts one into Christ, into the church (Gal. 3:27; I Cor. 12:13).
 - c. The Colossians had been translated into the kingdom, experiencing redemption, but they were members of the body of Christ, the church (Col. 1:13-14, 18,24).
 - d. The Bible says the kingdom has been received (Heb. 12:28).
- B. Since premillennialism stresses that Christ has only potential authority, then the great commission is likewise disallowed.
1. This means Jews and Gentiles alike cannot seek after the Lord.
 2. Premillennialists remove the Jews from "all nations" (Matt. 28:19), permitting only Gentiles here and then turn around and disallow such for the Gentiles (Acts 15:13-17; Amos 9:11-15).
 3. Those of us who have been forgiven of alien sins in obedience to the gospel, becoming members of the church, citizens of the kingdom, have been greatly deceived if premillennialism is right.
 4. The Bible, not premillennialism, says Christ has all authority, that redemption is in Christ, and that people throughout the world can be saved from alien sins (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47; Eph. 1:7; Col. 1:13-14).

IV. THE DOCTRINE OF PREMILLENNIALISM DISALLOWS THE LORD'S SUPPER:

- A. Since, according to premillennialism, the kingdom does not now exist, then there can be no place for the Lord's Supper. However:
1. Christ placed the Supper in the kingdom (Lk. 22:29-30; Matt. 26:26-29; Mk. 14:22-25). The kingdom has been received (Heb. 12:28).
 2. The Lord's table placed in the kingdom by Christ is also in the church (I Cor. 1:2; 10:21; 11:20-30).
- B. Without the death of Christ, the kingdom/church would not

exist and the Lord's Supper would be without purpose.

1. Since the kingdom/church does exist then the Lord's Supper has purpose (I Cor. 11:26).
2. When Christ comes the second time and with the ending of time and the delivering of the kingdom, the Supper ceases.

C. It is not possible for the Lord's Supper to be in the millennial kingdom.

1. The kingdom has been received (Heb. 12:28).
2. The kingdom/church are one (Matt. 16:18-19).
3. The Lord's Supper is now in the kingdom, in the church (Lk. 22:29-30; I Cor. 10-11).
4. The kingdom is to be delivered up when Christ comes, not be established, and the Lord's Supper ceases, not begins (I Cor. 15:24-28; 11:26).

V. THE DOCTRINE OF PREMILLENNIALISM ALLOWS THE RESTORATION OF JUDAISM:

A. Since this doctrine allows for the restoration of National Israel, then by implication it must demand the restoring of all things that characterized that national system.

B. To restore Judaism means to accomplish the following:

1. A return to the law of Moses. However, the Bible says (Col. 2:14-16; Eph. 2:12-16; Heb. 7:12b; Gal. 5:1-4).
2. A return to animal sacrifices. However, ... (Heb. 10:1-4).
3. A return to the Levitical priesthood. However, ... (Heb. 7:12a).
4. A return to the beggarly elements that were weak and responsible for bondage (Gal. 5:3; 4:9). However, freedom from such is in Christ (Gal. 5:1).

C. By implication, a return to the shadow means a return to the substance (Heb. 8:6-7; 10:9-10).

1. A close study of the book of Hebrews is most valuable here.
2. It does not make sense to be caught up in such a ridiculous doctrine.

CONCLUSION:

1. This lesson alone could be preached as a series since there is so much to be said regarding the consequences of premillennialism.
2. A doctrine that restructures the Bible, makes liars of the God-head and inspired men, deprives us of redemption now and forever, disallows the Lord's Supper and promotes an earthly Utopia is truly, as one brother has well said, "A system of infidelity" (Wayne Jackson).

Matthew 24 Versus Premillennialism

Wayne Coats

INTRODUCTION:

Perhaps no Bible chapter is perverted more.
Sensationalists and showboys shadowbox with the chapter.
When national crises develop, the Barnum bunch bellows from Matt. 24.

I. We Can and We Must Know the Truth as Taught by Christ.

1. Advocates of error can explain their foolishness.
2. Why cannot we expound the truth (Luke 24:27)?
3. Many problems would never develop, if **WE** opened the Book.
4. Bible teaches return of Christ.
 - a. Jesus said he would return (John 14:1-3).
 - b. Angels said he would return (Acts 1:10-11).
 - c. Holy Spirit said he would return (Heb. 9:27-28).

II. Two Paramount Problems to be Considered.

1. Did Matthew teach that Jesus was coming soon?
2. Did he teach premillennialism?

III. Two Paramount Questions Presented.

1. What shall be the sign of thy coming and the end?
 - a. "Of that day and hour...Father only."
 - (1). Millerites - 1844 - 1845.
 - (2). Russellites - Oct. 1914 - 1918.
 - (3) Bollites - soon.
 - b. Jesus refused to answer.
2. When shall these things be?

IV. Jesus Discussed the Tribulation of "These Days."

1. "These things" and "those days" (Vs.3, 29).
2. Warnings of deception (vs. 4-5).
3. "When ye behold the things" (Matt. 24:33, Mark 13:29, Luke 13:31, (Luke 19:41-44).

V. Some Signs of "These Things."

1. False Christs (vs. 5).
2. War rumors (vs. 6).
3. Famines (vs. 7; Acts 11:28).
4. Earthquakes (vs. 7, Asia Minor in rubble).
5. Martyrdom (vs. 9).
6. General apostasy (vs. 10-12).
7. Kingdom gospel preached (vs. 14; Col. 1:23).

VI. Then - The End - Shall Come.

1. Not the beginning of the end.
2. Daniel's prophecy of abomination (vs. 15).
3. Disciples flee to mountains, not to temple (vs. 16 - 20).
4. Great tribulation and immediately thereafter (vs. 21, 29).
5. And "then" the sign of the Son of man (vs. 30; Isa. 13).
6. Son comes with power and glory (vs. 30; Matt. 26:64).
7. Messengers sent forth to gather (vs. 31).

VII. This Generation, not Pass---All things Fulfilled.

1. Every sign is prior to vs. 34.
2. He did not say, "this race of Jews."
3. Before "this generation" passed, signs fulfilled.
4. Sign readers today deal in speculation.

VIII. The Return of Christ.

1. No man knows (vs. 36, 42).
2. "So shall also be the coming" (vs. 37-39).
3. "Be ready" (vs 44).
4. Exhortations of Matt. 25:1-46).

CONCLUSION:

This world will end (II Pet. 3:7-10).
 All the dead raised (John 5:28-29).
 Final judgment (Matt. 25:31; II Thess. 1:5-10).
 Christ will deliver up the kingdom (I Cor. 15:24).
 The disobedient will be rejected.