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Premillennialism



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CHAPTER ONE

PREMILLENNIALISM
and
GOD'S PLAN OF SALVATION

Sometimes we are accused by thoughtless people of talking too much about Premillennialism but we cannot agree with them. This theory as set forth by its adherents in the world destroys the Bible as effectively as the rantings of infidels and the smooth sayings of Modernists. It is a heresy that cannot be believed if we would accept the Bible as the inspired word of God.

I am quite aware that the teachers of this theory will deny that statement but we will show it to be so nevertheless. Premillennialists are loud in their avowals that they are the fundamentalists of the day and are the only ones that genuinely believe the Bible but this is not so. They destroy the Bible by their teaching and bring upon those who accept their theory the blindness which cost Israel of the flesh the favor of God.

Just here however in introducing the discussion of this chapter we quote from one of the most famous Premillennialists: "When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood should have been

the setting up of the Davidic kingdom." (Scofield Reference Bible). (To the Premillennialist the Davidic kingdom means the literal, earthly kingdom of Israel which they expect during the millennium after the second coming of Christ. This they say should have been established at the first visit of Christ to the earth but it was not. Thus they teach the failure of the Old Testament revelation for this great exponent of their teaching says that kingdom was the next thing in the order of Revelation. Then as it did not come according to Revelation we have a failure of that which had been revealed.

This is exactly the theory of today which is held by Premillennialists, for they teach that the mind of God was changed, his will was altered and his kingdom postponed. I submit that if such be the case every prophecy of the Old Testament which spoke of the establishment of the kingdom at the first coming of Christ (a thing which even the Premillennialists say was foretold) has failed and thus they would destroy all respect for the Bible in the minds of those who think intelligently along these lines.

But more than this it destroys God's plan for the salvation of the world. If that were the time for the establishment of their earthly kingdom with Christ on the throne in Jerusalem, where is the place for his atoning death? These theorists teach that he died because the Jews rejected him, but if they had not rejected him he would have set up his kingdom on the earth. When, then, would he

have died; by what would our sins have been washed away; in what would the shadows of the Old Testament animal sacrifices have found their reality; how could God in fact, have carried out any of his plan for the redemption of the human race? This is an objection to the premillennial theory that cannot be answered and is one that they let severely alone.

If Christ had succeeded in winning the Jews and establishing his kingdom while he was on earth he would not have died, but would have reigned in that kingdom from a throne in Jerusalem. Then he could not have died during that reign for there is no death, much less the death of the king, to be experienced during the millennium which they say would have begun with the establishment of the kingdom. Neither could his death have come at the end of his reign, for there is no place for it then. To believe the premillennial theory is to say that the sacrificial and atoning death of Christ was accidental, an exigency, of which there had been no prophecy and for which there was no need. Most certainly then, we know that they destroy the Bible by their theory instead of establishing it.)

As we view the animal sacrifices of the Old Testament from righteous Abel down through the centuries to Christ, we can see no purpose in them if this theory be true. They could not within themselves take away sins for Paul says, "For it is impossible that the blood of bulls and of goats should take away sin." (Heb. 10:4). Every sacrifice that was offered through his blood to redeem those who

offered the sacrifice and those who should after his death place their trust in him. Thus the premillennial theory denies the purpose of God in these ordinances and makes them meaningless and valueless.

In the wilderness of wandering the Prophet Moses was instructed to rear a standard with a brazen serpent upon it that those bitten by the serpent might look and be healed. We know that this was a picture of the Christ being lifted up for the healing of the nations for it so stated in the third chapter of John. The Premillennialist will not agree however, for to them there is no purpose in the mind of God at that time for his son to be lifted up and die for the sins of the world. The only purpose for him in the mind of God at that time was the establishment of a kingdom in this earth and to reign on a throne in Jerusalem.

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More than this, we have a prophecy of salvation to the Gentiles in the house of David which was to be rebuilt by the Messiah. He came to do that work of rebuilding the tabernacle of David which was fallen but the Premillennialists say that he failed. Then if he failed he has no place of salvation for the Gentiles today. In fact Premillennialists turn the whole Bible upside down and make it a mystery and book of jumbled contradictions. The prophecy was in Amos 9: that the tabernacle of David would be rebuilt, that the Gentiles might seek the Lord. These theorizers however, would have Christ coming the first time to set up a kingdom for fleshly Israel alone and thus would have

provided no place at all for the Gentiles. When Christ did not do what he came to do, and did as the prophet has said he would, they say he changed his plan and the prophecy awaits fulfillment in the future.

It is well to note just here that if Christ did not fulfill this prophecy in his first coming, there is no hope of salvation for either Jew or Gentile today, and we are all lost and have no saviour. But the assurance we have is more than the theory of men, for in the fifteenth chapter of Acts, we hear James quoting this very prophecy from Amos and telling how the Lord had fulfilled it, and now according to its expectations, was taking out of the Gentiles a people for his name.

But going even beyond this Dr. Scofield has said, "the law was not imposed until it had been proposed and voluntarily accepted;" (Note on Exo. 19:3). And again "The dispensation of Promise ended when Israel *rashly* accepted the law. (Ex. 19:8)." (Note on Gen. 12). Now remember that this man is a leading light among these modern dispensationists. His word is law for them. Keep in mind then, what he has said as we note what he does to the law of the Old Testament.

He teaches that God did not intend the Mosaic Law to be accepted by the Jews but the Jews "*rashly*" accepted it,—did something God did not want nor expect them to do. Therefore God did not intend the Mosaic Law to be a part of the Bible and it is there only because of the "rash" act of the Jews. God only proposed it to the Jews, of

course not desiring them to do a rash thing and accept it, and so it was the Jews who put it into the Bible by their rash action. It was not even put into the Bible by human *wisdom* as the avowed Modernists teach, but was put in by man's will when acting rashly. Therefore having thus by man's "rash" action of course improperly come into the Bible, the Mosaic Law cannot truly be a part of the Bible. Accordingly put it out. This is the logic of the premillennial teachers.

No, friends, such a conclusion is the height of irreverence to God. He brought the children of Israel to Sinai and gave them a law. This law is the basis of the entire Bible. It came from heaven and if the Jews had rejected it they would have been in rebellion to God. It was not a rash act on their part, but was one of faith in God as they received his word they bound themselves to be governed by it, and thus they were walking according to the will of God. The Mosaic Law was God's commands. It was his law. Had the Jews failed willingly to accept it, this would have been rebellion and punished as such by Jehovah.

Beyond all question, when God offered to the children of Israel the covenant, the law, it was his will that they accept it and faithfully obey it. It has from that time on been of inestimable value to them and through them to the other nations of the world.

But not being content with destroying the meaning and significance of the Old Testament, the Premillennialists next attack the New Testament.

The teaching of the apostles of the Lord is made meaningless by the theory which we are studying. Christ told these apostles to go into all the world and preach the gospel to every creature. They were commanded as they taught to baptize the believers into the name of the Father and the Son and the Holy Spirit in order that they might be saved. This matter is clearly set forth in Matthew 28:19 where we read, "Go ye therefore and teach all nations, baptizing them into the name of the Father and the Son and the Holy Spirit," and again in Mark 16:16, where Christ said, "He that believeth and is baptized shall be saved." Faith which comes by the hearing of the apostles' teaching is to be expressed in baptism and thus the individual believing in the Christ is baptized into him and is saved. However the Premillennialist will say that this gospel is for the kingdom age and we are not to hear it now. They teach that these things were only commanded for the Jews and that we now live in a dispensation of grace in which these commands have nothing to do with our salvation. Thus past, present and future, they disrupt the plan that God has for the salvation of the world. It is a theory of infidelity and is destroying the souls of millions of people today. Some of these accept the theory and are lost thereby, while others hearing the distorted reasonings of these so-called fundamentalists turn from the Bible and all of its teaching in disgust.

Therefore it has been shown beyond the shade of a possibility of a shadow of a doubt that the

premillennial theory that Christ failed in his purpose the first time and changed his plan is destructive of the faith of men and women, for it is contrary to the Bible in every part. Then it is time that we discuss the other phases of this theory and see that they likewise are contradictions of the plain statements of the Bible.

CHAPTER TWO

PREMILLENNIALISM

and

THE HOPE OF ISRAEL

Much is said about God's promises to Israel and the glorious things which are their hope today. It is generally taught by Premillennialists that the Jews will be gathered to their land of Palestine, converted to Christ in a national way and will then evangelize the world for Christ according to the great commission. Under this commission they will serve Christ with a reestablishment of all the Jewish rites and ceremonies of the old law. The temple will be rebuilt and the worship of the Old Testament era will be revived. Certain scriptures which shall later be noted are used to substantiate some of these claims and others are merely set forth without one word of Bible confirmation.

Now we will ask the question, Is it possible for all these things to happen in the future according to the word of God? The answer is an emphatic No! There is not one line in all the Bible to substantiate such absurd expectations and in fact the Bible teaches exactly the opposite. Therefore the Premillennialists are wrong about the hope of Israel.

First of all they are wrong because they are wrong about Israel. In the Bible we note many things of Israel today but it is not the Israel of the flesh of which we read in the Old Testament. The Israel of God today is that Holy Nation, which in times past was no people but has now become the people of God. It is that nation which was born in a day and is composed of men and women of all nationalities, who by the blood of Christ have been purchased and constitute the family of God today.

Paul speaks so plainly of this in the Roman letter that we can have no doubt. He says, "He is not a Jew who is one outwardly;...but he is a Jew who is one inwardly." (Rom. 2:28,29). Believing Jews and Gentiles alike are the people of God today and we read again as Paul writes to a church composed largely of Gentiles, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." (Phil. 3:3).

The allegory of the Book of Galatians is one of the outstanding proofs that fleshly Israel will not inherit the blessings of God. In the picture we see Abraham as the father of two sons and the husband of two wives who were the mothers of these sons. Abraham is the father of the one household of faith and is called "the father of us all" (Rom. 4:16). Hagar represents the *old covenant* of Mt. Sinai, and Ishmael the old covenant people (Abraham's natural seed); and Sarah stands for *the new covenant* and Isaac for the new

covenant people, the miraculously born, "children of Abraham." As we further read of this allegory we come to the climax of this story and learn the lesson which the apostle is emphasizing. This is important and we want to get it, for by seeing this truth many other things will become easier. The natural or fleshly descendants of Abraham ("the son of the bondwoman") were to be "cast out" and to have no part with the spiritual seed in the promises of the New Covenant. Therefore the Israel of God today are the children of faith. These are the ones of whom Paul speaks in Gal. 3:26,27 when he says, "For ye are all the children of God, by faith in Christ Jesus; For as many of you as were baptized into Christ did put on Christ." The children of God, the Israel of God, the people of God today are all, both Jew and Gentile who have been baptized into Christ. This is the true Israel of whom the promises of the Old Testament were made. This body of people, this nation which was born in a day is God's instrument for evangelizing the world. These people worship God in the newness of the Spirit and not the oldness of the letter and are the temple of Jehovah today, being built by the Lord as a dwelling place for God through the Spirit.

When we see the truth of this matter and realize the truth of the statement made by Peter as he speaks of the prophecies of the Old Testament saying, "Unto whom it was revealed, that, not unto themselves but unto us, they did minister the things which are now reported unto you by them

that have preached the gospel unto you" (1 Pet. 1:10-12), then we will realize the force of the Biblical teaching that the Israel of the flesh is not the Israel of God today.

The hope of Israel today is the gospel of Christ. That is the only hope they will ever have and if they do not accept the gospel of Christ they will never be saved. There is no way of salvation for them in this present day other than the gospel way and there will be none revealed for them in any time to come. The hope of Israel is the life which Christ offers them in the kingdom of God today. They are still looking for the establishment of their old earthly kingdom and glory and the Premillennialists encourage them in that but it is not to be. As a nation they have been cast off and God today looks upon them as upon every other individual in the world.

Paul says in Acts 26:6,7, "And now I stand and am judged for the hope of the promise of God unto our fathers.....for which hope's sake King Agrippa, I am accused of the Jews." Paul was preaching the hope of Israel, but it was not according to the idea of the Jews. They wanted a national kingdom restored to them, yet when Paul preached the hope of Israel, according to the promise, they wanted to put him to death. It is evident then that he was not preaching what these modern Premillennialists are preaching. He understood that God had cast off fleshly Israel but that he had a kingdom in which Jews as well as Gentiles could receive the blessings of God as they

had been promised. He knew that the Jews must come into that kingdom if they were to share in the blessings of God. He preached this and was jailed for preaching it. Then he said "For the hope of Israel I am bound with this chain." Then it is evident that the hope of Israel according to Paul was and is the gospel and not the reestablishment of the earthly kingdom of Israel.

Now read the promises and prophecies of the Old Testament with these things in mind and you will be able to understand them as God intended. It will be a literal fulfillment but not in the natural realm but the spiritual realm. Some people are always ready to cry that the prophecies must be fulfilled "literally." I agree with this but if men will have the mind of the spirit they will be able to discern spiritual things and see in the realm of the spirit a literal fulfillment of these prophecies and promises which have been made.

A very important truth that should be realized is that in the scripture the contrast is not between the Spiritual and the literal, but between the spiritual and natural. A passage of scripture may refer to the natural or to the spiritual and when fulfilled may have its fulfillment in either of these realms and still be a literal fulfillment. It is of the utmost importance that this be understood; for the advocates of modern dispensationalism have wrought confusion, and have succeeded in giving plausibility to many interpretations of scripture by first taking for granted (erroneously, as will be shown), that a "literal" interpretation necessarily

calls for something material or natural, and by then insisting that all prophecies which refer to Israel, Jerusalem, Zion, etc., must be interpreted "literally" that is in the natural or material realm.

Therefore the theory of a restoration of Israel to the land of Palestine and a resumption of all the rites of the law of Moses is wrong because it is based on a false premise. Of course the mind of man is biased in favor of a "natural" interpretation for to us the "real" things are the material things. However with God and the spiritually minded it is not so, for to them the real and eternal things are the things which are not seen. These are the eternal and a fulfillment of the prophecies concerning Israel and their salvation in this realm, is more literal and real than for them to be fulfilled in the natural or material realm. This is one thing the Premillennialists have overlooked in their theorizing.

For a few examples of this let us turn first to the Book of Zechariah, where we find many prophecies that have been the main forte of the Premillennialists. Here we have a temple and a priesthood that were beyond the glory of the Jewish system. There can be no doubt that here we have a foretelling of the Christ and his redemptive work as high priest over the house of God. That is a literal fulfillment of this prophecy but it is in the spiritual realm, not the natural. When we come to the writings of the Apostle Peter he speaks of this temple or house as "purchased by the blood of Christ and as Christians being built

up a spiritual house. Now the spiritual house is just as literal as the earthly house but is far more real and enduring.

Again we notice in Zech. 9:9 the prophecy "Rejoice greatly, O daughter of Zion . . . behold, thy king cometh unto thee." Now the Premillennialists say that this has not yet been fulfilled and yet the plain statement of the word of God is that it has been fulfilled (Luke 19:38) It has been fulfilled in the spiritual realm and although Christ was not crowned king in this world he ascended on high and was crowned in that other and better world. Thus the prophecy was literally fulfilled and Christ is today king and priest upon his throne.

In this connection it were well to recall that the title of the last book of the Bible "The Apocalypse" means *the unveiling*; that is to say the taking away of the veil that normally separates the realm of the natural from the spiritual. That title would therefore indicate that the things of the book have their fulfillment in the spiritual realm and that in the book the things of the spiritual realm have been revealed or made known to men of the natural world. Therefore as we come to the twentieth chapter we have the statements of the "thousand years" which is the millennium and we know that these things belong to the spiritual and have their fulfillment in the spiritual realm.

Thus with the proper understanding of the literal fulfillment of prophecy we find every word of God is true and that the hope of Israel is by their acceptance of and obedience to the gospel as Paul

preached it and for which he was cast into prison. Let us then not preach another hope to them for that would be the preaching of another gospel and the anathemas of heaven are upon either man or angel that would do such a thing (Gal. 1: 8,9).

CHAPTER THREE

PREMILLENNIALISM

and

THE SECOND COMING OF CHRIST

Premillennialism is a theory respecting Christ's coming but when it is accepted as truth it conflicts with practically every statement in the Bible regarding the second coming of Christ. The usual procedure of the Premillennialist is to say that every one who denies the theory does not believe in the second coming of Christ. This is not true and has never been true.

The Bible teaches that Christ will come, personally and visibly on the clouds of heaven. There is no one that believes the Bible who will deny this and many believe the Bible who are not Premillennialists. In fact it is hard, yea, practically impossible to believe their theory and believe the Bible. In order to substantiate their theory they must deny many of the statements of the Bible and twist and distort many others until they are not recognizable.

Christ came to the earth once to die for the sins of the world and establish a kingdom. As previously shown the Premillennialists say he did not come to die and did not establish his kingdom. Thus

they bring to naught his first coming to the world. Now they have invented a theory which has him coming to do that which they say he failed to do the first time. They think that when he comes he will establish his kingdom and begin his rule on the earth. This is directly opposed to what Paul said about the matter in the fifteenth chapter of First Corinthians as he taught on the second coming of Christ.

The apostle recognized and stated the truth that Christ is now reigning and must continue to reign "Till the last enemy is destroyed. The last enemy to be destroyed is death." Thus Christ is now reigning and shall continue to reign until the resurrection when the last enemy, death, shall be overcome. Therefore when he comes it is not to establish his kingdom for he did that the first time and is reigning in that kingdom now. When he comes, Paul says it will be to, "deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." Therefore the kingdom exists now and Christ rules now and shall until he comes and then he shall take the kingdom home to God. We can see then that the premillennial theory of the establishment of the kingdom at the coming of Christ and his future reign on the earth is directly opposed to the teaching of the Bible on the subject.

Again the theory teaches that Christ will live and reign on this earth during the time of that kingdom which he will establish. This of course is impossible because he will not establish his kingdom

at that time but it is likewise shown to be impossible by that which is to take place at the coming of the Lord. The Apostle Peter has clearly foretold the fate of the earth and says this is to happen in the day of the Lord which shall come as a thief. Some place this day after the thousand-year reign of Christ but it hardly seems that this day could come as a thief if we have a thousand-year warning of the time that it is to come.

The apostle speaks in no uncertain language about the fate reserved for this earth in that day. We read in 2 Peter, third chapter, beginning with verse 10, "But the day of the Lord will come as a thief in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." That should settle for all time what the condition of this earth shall be after Christ comes. That does not sound like it shall be an Edenic home for the righteous to inhabit for a thousand years.

The truth of the matter is that Christ has gone to prepare a place that where he is we may be also. He is coming again to receive us unto himself and after his coming we shall live with him in that "new heaven and new earth wherein dwelleth righteousness." This does not begin to show that we who deny the premillennial theory do not believe in the second coming of Christ. On the contrary it shows that we do believe he will come and we believe what the Bible says about his coming and expect every promise that God has made regarding that time to

be fulfilled. We earnestly desire a better country than this and confidently believe that Christ is preparing it for us. We shall therefore have an abiding place with God in that eternal city when he comes.

In the Thessalonian letter Paul tells us of the coming of the Lord as he speaks in these words, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together then be caught up on the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16,17).

This should forever settle the matter and does with those who are not trying to establish a theory contrary to Bible teaching. We are to be taken from this earth and shall forever be with the Lord. Of course the Premillennialist has developed a theory that will, he thinks, get by this quite easily. He says this is the "rapture" and that Christ takes the church away from this earth to heaven for the period of the tribulation and then brings them back to establish his kingdom. This is only a dodge that was developed after the theory was first taught in order that they might be able to avoid the teaching of this passage of scripture. They first taught that Christ would establish his kingdom at his second coming, but now they teach a third coming, a thing of which the Bible says nothing, and thus they contradict their own theory in trying to establish it.

The truth about this, as about most false teach-

ing, is that no one can talk about it for ten minutes without contradicting himself. The thing is of man; of the earth; it is earthly and it is not to be confused with the truth of God which is taught in the Bible for that is from heaven.

When Christ comes he will take his kingdom, the men and women who are the church today, home to God. They shall have an eternal life with God and they shall not be separated from God for a thousand years while they come back to live on this earth. This could not be for when the righteous are taken from this earth it will be as when the righteous departed out of Sodom. It shall in that day of their departure be consumed by the eternal fires of the wrath of God and there shall be no place for the materialistic dreams of the modern school of premillennial teachers.

Again we note the conflict between the premillennial theory regarding the coming of Christ and the Bible when we turn to the eighth chapter of Hebrews. The premillennial idea is that when Christ comes he will sit on the throne of his father David, a position he now occupies, and will re-establish all the Jewish rites and ceremonies of the temple. Now this cannot be for the writer of Hebrews says that Christ has been made a priest forever after the order of Melchisedec. Then he goes on to say that if he were on earth he could not be a priest. Therefore if Christ were to come to this earth and establish his kingdom while residing on the earth he would be excluded from the priest-

hood by the law of God which Paul has cited just here.

But the Prophet Zechariah said that he was to sit upon his throne and was to be priest upon his throne. Therefore while he sits and rules upon his throne he is to be a priest and as he could not be a priest on this earth we know that he cannot sit and rule on his throne in the earth. By this we have clearly established that he has been given his throne but that throne is not on the earth, but in heaven, and he rules now as he sits on that throne and we, as his subjects, are the citizens of the kingdom of heaven today.

When Christ ascended into heaven (Acts 1), the angels said to his disciples, "He shall so come in like manner." Now the Premillennialists theory is that when he thus comes only the righteous shall be raised from the dead and the wicked shall await the end of the thousand-year reign for their resurrection. Therefore I know the theory is false because in the first chapter of Revelation the writer says he cometh on the clouds of heaven and *every* eye shall see him and they that pierced him. Therefore it is evident that when he comes the second time, not the third time, he shall be seen by the wicked people of the earth, even those of the day in which he lived on the earth. Therefore his coming shall be the time of the resurrection of all, both good and bad, and the theory as set forth by the Premillennialists cannot be true to the teaching of the Bible.

Christ comes with the clouds of heaven and the dead are raised; the righteous are caught up to meet the Lord in the air and return to heaven with him, while the fires of the wrath of God are poured out on the earth and the wicked who are left behind.

No doctrine of the Bible is clearer than that concerning the establishment of the church which is the kingdom of God. That kingdom began on the first Pentecost after the resurrection of Christ and is the flowing together of men out of all nations as told in Isaiah, second chapter. This is the nation born in a day. A nation of people who in time past were among all the nations, but are now the nation of God. This is the kingdom of God, the kingdom of heaven, the kingdom of the Son of God which is the church that he died to purchase with his blood.

In this church or kingdom there is salvation for men today and by complying with the teaching of the word of God you can be saved in that church. However, if you believe the premillennial theory of the establishment of the kingdom at the second coming of Christ and see the church only as an exigency established as an afterthought, you have no way of salvation. Therefore the theory of the Premillennialists deceives men with a false idea concerning the kingdom and they are left for the judgment day unprepared to meet God.

We urge you therefore dear reader, that you prepare for the coming of the great day of God by accepting Christ as your King today. God hath made him both Lord and Christ, he is both king

and saviour. Therefore to be saved you must recognize him as such and obey his commandments ,for it is by doing this that you will be “delivered out of the power of darkness and translated into the kingdom of God’s dear Son” (Col. 1:14). In this way you will be a citizen of the kingdom and thus will be ready for Christ when he comes, and as a citizen of that kingdom which is of heaven and whose king rules in heaven today, you will be taken home by the Christ to be presented to the father. Thus the premillennial theory if believed and followed, will leave you behind to endure the wrath of God as it sweeps the world. Believe the Bible and be done with every theory of man and thus you can meet God in peace and have his smile of approval in that day as he shall say to you as a citizen of the kingdom, “Well done good and faithful servant....enter in.”

CHAPTER FOUR

PREMILLENNIALISM

and

THE KINGDOM OF GOD

Premillennialism teaches that the kingdom of God is yet future and is to be established on this earth with Christ as its king during that period of one thousand years which shall follow his second coming. During that time he is to occupy the throne of his father David and the saints of God, having been raised from the dead are to reign with him. They attempt to make a distinction between the kingdom of God and the kingdom of heaven and make Jerusalem the capital of the kingdom, with Christ as the king and Israel, according to the flesh, the ruling nation.

All of this is evidently contrary to the scripture when we turn to it for confirmation. It is only by the wresting and distortion of the prophecies of the Old Testament that any semblance of support can be found for this theory. Their theory of Christ failing to establish the kingdom of God at his first coming to the earth and the substitution of the church because of the rejection of the Jews is entirely contrary to the record as it is given in the New Testament.

Christ came to earth the first time to do exactly what he did; that is, to die for the sins of the world and establish a kingdom which is not of this world but is of heaven. This kingdom of heaven is the kingdom of God, for the Bible indisputably teaches that the kingdom of heaven and the kingdom of God are one and the same institution. In the gospel of Matthew we read of the kingdom of heaven, and in the parallel passages in Luke and Mark, we find the name kingdom of God is used. These are different names for the same institution, and he that would make a distinction between them makes a distinction where there is no difference.

This kingdom is that "nation born in a day" and its citizens are in the earth, but have been called out of the world and separated from the things of the world by the Gospel of Christ. This is a nation made up of men and women of all the nations of the earth who have been called to be a "peculiar people for God's own possession."

Of the establishment of this kingdom we read in Isaiah 2:2, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills! and all nations shall flow unto it." It was to be a kingdom of people from the nations of the earth and was to be exalted above the kingdoms of the earth. This was fully realized on the day of Pentecost when the gospel was preached to men out of fifteen different nations and they, learning the will of the Lord, were baptized into Christ. This was the beginning

of the kingdom which was on the earth but not of the earth, nor of this world, but of heaven. Christ the king was seated at the right hand of God and from that day to this and on to the end of time, rules as the king of this kingdom of heaven, or kingdom of God.

Such had been prophesied by many of the prophets of old. Daniel had foretold the coronation of Christ as king and had faithfully set forth the time of the establishment of this kingdom. The Psalmist David had sung of the glory of the coronation in the courts of heaven. We read in Psalms 24 of his conception of the arrival of Christ in heaven. "Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the king of Glory will come in." Daniel likewise foretold of the ascension of Christ and his coronation at the right hand of God for we read, "I saw in the night visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:13,14). This kingdom which was not to be destroyed was the kingdom of God which was to be established in the days of the Roman kings according to the second chapter of Daniel.

Thus the prophet told of the time of the establishment and told that the son of man received this

kingdom when he came with the clouds of heaven unto the ancient of days. This is a very clear portrayal of Christ ascending with the clouds to God, the ancient of days, and in that day the angels sang as in Psalms 24 and Christ was seated on the throne of Jehovah which is the throne of his father David and from that day on he has ruled in his kingdom.

Of course the Premillennialists will not allow that the throne of Jehovah upon which Christ now sits is the throne of David but the scripture clearly teaches this and we must accept it or reject the Bible. In I Kings 2:12 we read, "And Solomon sat upon the throne of David his father." And of this same event we read in I Chron. 29:23, "Solomon sat upon the throne of Jehovah instead of David his father." Thus it is evident that the throne of David was the throne of God. We know that this is true for the throne of Israel belonged to God and when the people rejected God and would not have him to rule over them (1 Sam. 8:7) we know that a king was given. This king exercised the rule and dominion over the people of God by God's own authority and thus the king of Israel was seated on the throne of Jehovah. That is where Christ now sits for we read in Rev. 3:21, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my father in his throne." Therefore it is true of Christ as it was of Solomon that he sits on the throne of Jehovah instead of David his father and he is seated upon the throne of his father David. When he comes again to claim his bride it will not be to

establish a kingdom, but to take the kingdom home to God and in that day he will step from the throne of Jehovah, which is the one that David occupied, and will be seated on his own throne, which is not the throne of David and never has been.

The throne of David was the throne of God and of the throne of David God said in Psa. 89, that it was established forever, as the moon, a faithful witness in heaven. It is there now and Christ sits upon it and rules the kingdom of God which is made up of the men and women who have washed their robes in his blood and have by his atonement been reconciled to God.

Now for those who must have a literal, earthly kingdom and say that was the intention of God and Christ when he came into the world, let me call a scripture or two to your attention. Of course all will remember that Christ was offered all the kingdoms of this world by Satan but rejected them because he would not and could not be brought to worship Satan. However upon another occasion we read John 6:15, that the Jews, the people of God, were ready to take Christ and make him their king. They wanted an earthly kingdom just as the Premillennialists of the world today want one. If that had been the desire and aim of Christ he would have found them ready in every respect to aid him in every possible way to establish that kingdom of this world. He did not want to do that and hence they had no use for him. But read with me in John 6:15: "Jesus therefore perceiving that they were about to come and take him by force, to make him

king, withdrew again into the mountain himself alone." Here is the very thing the Premillennialists say he wanted and yet the Bible says he refused it.

We can therefore see that the theory of the Premillennialist is wrong from the beginning, for if Christ had desired to establish that kingdom of Israel as a nation once more, they would have made him their king. However Christ knowing the will of God and the plans that had been made, and that which was necessary to the salvation of men, refused to fall in with their theories, and withdrew that they might not attempt to establish him as king by force. Here is one scripture with which the Premillennialists have no dealing whatsoever. I have never heard one of them quote it; they have no answer to it: it completely and forever upsets their theory and is not to be overthrown by their neglect of it. It stands today as a refutation from heaven of the idea that Christ came to establish a kingdom which was of this world but failed because of the rejection of the Jews. Therefore as Christ did not come to establish an earthly kingdom we know that he did come to establish a heavenly kingdom. This kingdom has been established and we are citizens of it today, if we are Christians, and when he comes again he will take us home to God as citizens of that kingdom which is not of this world, but is of heaven with its throne and king in that paradise of God.

In the fifteenth chapter of First Corinthians the Apostle Paul clearly tells us that when Christ comes it will be to deliver the kingdom to the Father.

If that kingdom does not exist now and will not be established until he comes how can this be? We know that the premillennial theory is not true because it does not harmonize with the Bible.

The Bible speaks of the kingdom of God and of his dear Son as existing now. Paul speaks of it in Hebrews twelve as the kingdom which cannot be shaken and thus it is that indestructible kingdom which Christ was to receive when he came to the ancient of days with the clouds of heaven. If anything whatsoever is established in the Bible it is the fact that Christ came to set up the kingdom of heaven, a kingdom which is not of this world, and that he did that for which he came to do. He now reigns as the king of that kingdom and though all men shall say that it has not been established it still is true that it has been established and stands today and shall stand forever.

This is the little stone cut out of the mountains without hands which smote the image of Daniel two on the feet and break in pieces the great image. This is the little stone becoming a great mountain or kingdom and filling the whole earth. If you want a citizenship in heaven you must, according to the words of Christ, come into this kingdom and living according to his word as king be prepared to go with him when he comes.

There is no place in God's plan for a kingdom on this sin-cursed earth but those who see and accept the truth now can be citizens of that kingdom which shall be transported to the new heaven and

the new earth wherein dwelleth righteousness. If you want to be in that happy company, obey the commands of Christ today, and by believing in him and repenting of your sins and being baptized into him, become one of the children of God by faith in Christ, that you may be ready for him when he comes, and thus all shall be happiness and joy for you while the ages of eternity roll. It matters not what men may have said, believe the Bible, for it is right and to follow it is safe.

CHAPTER FIVE

PREMILLENNIALISM

and

THE TWO RESURRECTIONS

Premillennialism teaches regarding the resurrection that it shall be divided into two bodily resurrections. They place at the coming of Christ the resurrection of the righteous but they defer until one thousand years later the resurrection of the wicked. This is entirely without Biblical confirmation, but is a necessary adjunct of the theory so of course they are willing to wrest scriptures to fit their theory. Every statement made in the New Testament regarding the resurrection of the saints at the coming of Christ when they are to be taken home to heaven is made, by these theorizers, to mean that the wicked are not raised at the same time. The reference to "the first resurrection" in Revelation 20 is at once made to mean a bodily resurrection, although there is nothing at all to require such a meaning.

Actually the Words of Christ cannot be accepted if this theory is believed. Christ says of the resurrection, (John 5:28,29), "Marvel not at this: for the hour cometh, in which all that are in the tombs 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 judgment." In these words Christ places the resurrection of all at the same hour. In fact no other thought can be accepted when we remember his words regarding the judgment in Matthew twenty-five. There we find the good and the bad standing together at the judgment while the separation is made. If the evil are not raised until one thousand years after the righteous have entered into the joys of the redeemed this passage will seem ridiculous.

In fact, realizing this difficulty, the Premillennialists have warped the twenty-fifth chapter of Matthew into a thing that is unintelligible. They have made it a judgment of nations as nations. They have said that this is the separation of the good nations from the bad nations. They have placed God in a position of blessing and cursing nations, not individuals, and this is contrary to all of his dealings with man through this age. When Christ said (Matt. 28:19): "Go ye therefore and teach all nations" we know that it was the individual citizens of these nations that were to be taught and baptized. Likewise when all nations shall stand before him in judgment we know that it will be as individuals that men and women will be judged and enter into eternal life.

This theory of judgment of nations and separation of the good and the bad nations takes away from man his individual responsibility. All that would be necessary is to live as a citizen of one of the good nations. Of course they teach that this is

only reward and punishment for a time but that will not stand. At this separation Christ says, "These shall go away into everlasting punishment" and again "These shall go away into everlasting life." Therefore we can see that this is the judgment of individuals whereby they are assigned to their eternal abode. It is the judgment of all, both good and bad, and therefore indicates the resurrection of both good and bad before this time. As all, even the Premillennialists, admit that this judgment is to take place at the coming of Christ, we must conclude that the resurrection of the wicked takes place at that time, as well as the resurrection of the righteous.

More than this we read in the first chapter of Revelation of the coming of Christ on the clouds of heaven. Here we have more concerning the wicked for we read, "Behold, he cometh with the clouds; and every eye shall see him and they that pierced him; and all the tribes of the earth shall mourn over him." Note that when he come with the clouds, that is at his second coming, *every eye* shall see him and even those that pierced him. How is it that every eye shall see him if some be not raised? How can it be possible that those that pierced him, who are among the wicked of the earth, shall see him if the wicked be not raised at that time? It is therefore evident that when the Lord shall descend from heaven, all the dead shall be raised and judged and there is no place for a thousand-year reign of Christ between the resurrection of the righteous and the wicked.

Of the judgment and the resurrection, Christ says it shall all be in "the last day." We read in John 6:44 of the righteous and of these he says, "I will raise him up in the last day." Then we read in John 12:48 of the judgment of the wicked and Christ says, "The word that I have spoken, the same shall judge him in the last day." Christ is going to raise the righteous at the last day and the wicked are going to be judged at the last day. Therefore the coming of the Christ is the last day and the resurrection and judgment of all will take place that day. We can now see from these things that the doctrine of the Premillennialists that there will be two literal, bodily resurrections, is not of God but is a theory of man or devil which is contrary to the Bible.

But some one is asking, "What then of Revelation twenty and its statement about the 'first resurrection'?" Does not a reference to a "First resurrection" imply a second resurrection? Yes, we might agree that it does, but the important thing is that we understand what is meant by "The first resurrection." It is not stated in the Bible that the first resurrection is a bodily resurrection. That is only the assumption of these theorizers that try to establish the theory which they have espoused by garbling the scriptures and they thereby wrest them to their own destruction.

What is the first resurrection? We can all agree that the Bible speaks of Christ as the first to be raised from the dead to die no more. Some may, of course, think of Lazarus just here, but remem-

ber he was raised to this life and was subject to death as before. Christ was the first one raised from the grave to immortality. He is thus spoken of in the Bible as the "firstfruits of them that sleep" and "the firstborn from the dead." This, therefore, is the first resurrection.

Now it is said of those who have part in this "first resurrection" that they are priests of God and of Christ, they reign with him and live with him. That is the position of every Christian today. Every child of God in this dispensation of time has part in the resurrection of Christ or in the words of the text which we consider has part in the "first resurrection." Now it is evident that the text does not say these shall "be raised" in the first resurrection but they "have part in the first resurrection." When, therefore, we become partakers with Christ of the divine nature having been raised with him we are literally having part in the first resurrection.

We today become the children of God and are purified in heart through our obedience to the Christ. "He has become the author of eternal salvation to all them that obey him." (Heb. 5:9). Our souls are purified in our obedience to the truth (1 Pet. 1:22). We must acknowledge Christ to be the Son of God. We must obey his commandments or we cannot be classed among the redeemed. Believing in Christ we must confess that faith before men and repenting of our sins we must be baptized for the remission or washing away of our sins. This is the form of obedience that makes us free from sin and makes us the servants of righteousness

Our baptism, which is for the remission of our sins, is a burial. When we are "therefore buried with him by baptism," we are "Baptized into Christ" (Rom. 6:3,4). As we come into Christ in baptism and are raised to walk in him as new creatures in Christ we have become partakers in the blessings and benefits which he secured for the sons and daughters of men by his resurrection from the dead. Thus we become partakers of these blessings and have part in the first resurrection which was the resurrection of Christ.

When we thus become partakers in the resurrection of Christ, the first resurrection, we are made priests of God and of Christ. We begin to live "with him" and "in him" and reign with him through the power and influence of a godly life. We therefore as Christians become an influence in the world to better it and to save others in it and are seen as "lights in the midst of a crooked and perverse generation."

As priest of God today, we realize and enjoy one of the blessings which Premillennialists look forward to in a coming age. We are now priests of God and of Christ if we have obeyed his commandments and have become "children of God by faith in Christ Jesus," having put on our Lord in baptism. We are now reigning with Christ for Peter speaks of Christians as a royal, that is a reigning, priesthood, which is a holy nation.

We read in the words of Paul that God "hath quickened us together with Christ . . . and hath

raised us up together." (Eph. 2:5,6). Then along this same line we read in Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God." More than this "If ye then be risen with Christ, seek those things which are above, where Christ sitteth." (Col. 3:1).

According to the teaching of Paul in the Ephesian letter every one that has been raised with Christ is seated with him and as Christ is upon a throne, that will put every Christian on the throne. Indeed it is a "royal priesthood" which we have. As we sit with Jesus in heavenly places we live and reign with him and war against the spiritual hosts of wickedness that surround us on every side until at last the triumph shall be ours and we shall sit down with God and Christ and all the holy angels in heaven itself.

Some seem to think that Christ is coming back to the earth and sit on a throne on the Mount of Olives and give to every Christian an individual separate throne. This is to be during the "millennium" while all the wicked are in their graves and the earth is peopled by the righteous. Now in that day when every man is a king as one has well said, "He will not even have one subject to shine his shoes." Therefore I must conclude that such a picture is incongruous and unscriptural, and therefore reject it. There is no place for such a state of affairs in the plan that God has given in his word.

We as Christians have been raised with Christ

and have part in the first resurrection, that is in his resurrection. There is another resurrection coming and that will be the resurrection of all that sleep in the tombs of the earth. The good and the bad shall come forth in that day to stand before the king in his glory and they shall be separated, the good from the bad, and enter into eternity according to the lives that they have lived. It therefore behooves everyone of us to come to Christ and live in him that we may be among those who stand at his right in that great and terrible day of the Lord.

CHAPTER SIX

PREMILLENNIALISM

and

THE ISRAEL OF THE FLESH

Premillennialism is a theory that glorifies Israel of the flesh. It is a theory of future grandeur and blessing for the sons of Jacob. The twelve tribes, say these theorizers, are to be restored to the land of Palestine and are to have Jesus as their king and rule the world. Israel restored as a nation of power, it seems, is their idea of the fulfillment of the plans and purposes of God through all the ages.

The only thing wrong with this theory is that it is just not true. It matters not how illustrious the man who tries to uphold it or how many unkind things be said about those who oppose it, there is not one semblance of truth in it. Israel of the flesh was the chosen people of God for centuries but they were finally cast off as a vessel broken at the potter's wheel, never to be restored again.

Of course some appeal is made to prophecy to sustain their idea so it is wise to turn to an examination of some of the more prominent of these claims. We read from their writings that among the plainest of the prophecies telling of the restoration of the Jews to Palestine the following are the chief:

Jer. 31:35-37, which reads, "Thus saith the Lord that giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, that divideth the sea when the waves thereof roar; the *Lord* of hosts is his name: If these ordinances depart from before me, the seed of Israel shall cease from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Now the question before us is this: "Do these verses declare that the earthly Israel hereafter will be destroyed nationally?" Looking back to the context of this passage, which is the way to learn what the subject of the prophecy is, we find that the verses quoted follow immediately God's promise of the "new covenant" which (He says) was to be "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, *which my covenant they brake.*" Under that old covenant earthly blessings were promised to an earthly people, including national existence and the possession of the land of Canaan. These blessings, moreover (and it is important to observe this), were made to depend upon express conditions, to be faithfully observed by that people, and were to be forfeited if these conditions were not observed. But God declares they brake this covenant and then through the prophet foretells a new covenant which was to be of a different sort. Thus the Lord fore-

tells a different covenant and when we read the eighth and ninth chapters of the Book of Hebrews we find that the Lord is fulfilling this promise to his redeemed people who come from all the nations of the earth. It is not to fleshly Israel therefore which the prophecy points but unto spiritual Israel which is the family of God today.

But even if we disregard the context and confine ourselves to the statement of the prophecy, we will not have the restoration of Israel as a nation for this word plainly says that Israel "shall never cease from being a nation." Now it is easy to see the fulfillment of this promise in Christ and the redeemed people for "Israel" is perpetuated in that "Peculiar people" (Tit. 2:14; 1 Pet. 2:9) just as David's line is maintained and perpetuated in Jesus Christ the son of David risen from the dead. We should also remember the statement of the Christ in Matthew 21:43, where he warns Israel of the flesh that the blessings of God would be taken from them and given to "another nation." This is the Israel of God today but so far as the Israel of the flesh is concerned they have failed and have been cast off, supplanted by the "new nation" which was "born in a day." It is simply an impossibility to apply that prophecy to Israel of the flesh for they have ceased from being a nation since the destruction of Jerusalem in 70 A. D.

In addition to this the prophet was careful to say in Jeremiah that God "would not cast off *all* the seed of Israel." We know that he did not cast them all off, but that as Paul says in Romans 11,

he has accepted the "remnant according to the election of grace." As Paul so well emphasizes in the Roman letter he "included all in unbelief, that he might have mercy upon all" and we therefore note the gospel of salvation preached to Jew as well as Greek and those who accepted and obeyed the will of God as it was revealed in the "new covenant," have been accepted and are a part of the "Israel of God" today but that nation is not the Israel of the flesh.

Again in the eleventh chapter of Romans we have Paul making a statement regarding this promised blessing of being the people of God. He says in Romans 11:7, "Israel hath not obtained that which he seeketh for; but the election hath obtained it." Now that for which Israel has sought was the blessings of God. They had not received this, neither was it reserved for a future generation but it had been given to "the election." Thus were the promises of God bestowed upon a "nation born in a day." "A people who in time past were no people are now the people of God." These blessings are not reserved for the Israel of the flesh in days to come, but are the heritage of the Israel of promise today and that is what God says about it.

But some may say that these were some of the promises of God but that this matter of "national Israel being restored is not considered here." However if we will look again to Jer. 30:3, 8, 9, we will find the very thing of which God was speaking and in the following chapter of Jeremiah, as we have found, we note that he is to give these things to the

people of the new covenant and not the people of the old covenant. Read with me, "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke off thy neck, and shall burst thy bonds, and strangers shall no more serve themselves to him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." This is the promise of a life of service to God under the offspring of David. This is the promise which Israel had not received but which the election had received. This all the more emphasizes the fact that life in the kingdom of God under the authority of Christ, the son of David, was the promise which they had failed to receive. Neither, as we have said, was it left for a future generation but it was given to another people, even the election.

But again they quote, "Thus saith the Lord God; Behold, I will take the children of Isarel from among the heathen, whither they be gone" (Ezek. 37:21). But this one thing they seem to wilfully forget, and that is the fact that when this prophecy was uttered Israel was in captivity in Babylon and was later restored to their own land from which they had been carried. How then can any one be so determined to establish a theory that they will take a statement such as this, which they know has been

fulfilled, and say that it foretells a future return of the children of Israel to Canaan?

Of course there are many statements in Ezekiel too, which were spoken regarding the spiritual Israel. Many of these are distorted to apply to Israel of the flesh but these things out not to be. For instance in Ezek. 37:11 we read, "Behold I, even I, will both search my sheep and seek them out." If we note the context and apply this as the context indicates, we will see that this applies to Christ and his work of calling people out of all the nations of the earth to be the flock of God. However these theorizers are not interested in the context or the true meaning of the passage. They are interested only in the one line that will help them to establish their theory in the minds of those who will blindly accept their statements without investigation.

Now for a final and concluding thought on this subject, let us go to the words of Paul in the fourth chapter of Galatians. Here he settles the matter once and for all as he gives the beautiful allegory, the story of the two wives of Abraham. When we see what Paul here teaches we will have no more delusions about the future of fleshly Israel. We will know that they have been cast out and the promises of God which were to be the inheritance of the seed of Abraham, are not for the fleshly Israel.

In this great allegory we see that Paul sets forth Hagar as standing for the old covenant and her son, Ishmael, for the natural Israel; whereas Sarah represents the new covenant and Isaac the

true Israel, the seed of Abraham, the heirs of the promise. And the climax of the lesson is found in the words, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Thus he concludes that the promised blessings of God are not for Israel according to the flesh but are for the spiritual Israel, the children of promise.

No, it is evident that Paul did not preach the doctrine of the Premillennialists for if he had, there would have been no persecution of him by the Jews. Paul knew and preached the truth on the matter that fleshly Israel had been rejected, cast off, and was not to inherit the blessings of God with the "children of promise." Thus he was persecuted by the Jews wherever he went and suffered much because of them. It is not so with the Premillennialists today, for they encourage the friendship of the Jews by holding out to them a promise of future greatness; a promise of which the Bible knows nothing.

There is salvation for the Jew today, in Christ, but no other way. In all the word of God there is not an indication of "national restoration" or "national salvation." The only way that a Jew can be saved today or any day so long as the earth shall stand is by accepting Christ as the Son of God and becoming obedient unto him. Thus he can become one of the children of the promise and can be a recipient of the blessings of God.

It is not right to hold out before the nation of

Israel the hope and expectation that God will provide some different and perhaps miraculous way of salvation for them. Such is not the plan of God. He is no respecter of persons. He makes no difference between us and them, all stand alike before him and the way of salvation is open to all, but they must walk in that way with all others if they are to be saved.

CHAPTER SEVEN

PREMILLENNIALISM
and
THE SEED OF ABRAHAM

Premillennialism will allow none to be recognized but the twelve literal tribes of Israel. The promises which were made to Abraham must, according to their theory, be fulfilled to fleshly Israel. This is certainly a failure to recognize the teaching of Paul in the New Testament and we in closing this study desire to ascertain from the word of God just who the "seed of Abraham" really is that we may know to whom the promises were made.

We know that in the Book of Genesis many great and wonderful promises were made to Abraham respecting his seed and the blessings which should accrue to them. The seed of Abraham was to be in multitude as the sands of the sea. They were to be the blessed of God and the anathemas of heaven were upon any that might curse them. Through the seed of Abraham the blessings of God were to be made available to all the nations of the earth.

Surely these with some other things that were to be the inheritance of the seed of Abraham are great and wonderful blessings. We therefore need to know just who it is that is to receive these bless-

ings. We can turn to no book but the Bible for our information and what we find there we must surely respect.

Even in Paul's day the Judahistic interpretation of the scriptures was present and they would see no Israel but that of the flesh and contended for the honoring of these people and taught that the promises of God were to come to fleshly Israel by the keeping of the law. The Premillennialists of today are just as blind and with the law and its ceremonies done away, try to make a place for its revival and for its observance once more by the children of Israel. Paul so completely dispels this idea in the Galatian letter that we turn to it now for a proof beyond contradiction that God's promises to Abraham do not depend upon the law and are not to fleshly Israel. Therefore we do not look for a reestablishment of the law nor of fleshly Israel.

Paul says, beginning with Gal. 3:7, "Know therefore that they that are of faith, the same are the sons of Abraham." Here the apostle begins to establish his teaching regarding the "seed of Abraham." It is his supreme effort in overthrowing the Jewish influence which had been creeping into the church in that area and which he had characterized as a perversion of the gospel. If premillennialism were an indifferent matter it would not concern us, but Paul recognized in this exaltation of Israel of the flesh a perversion of the gospel of the Son of God and knew it for what it was, a savor for death unto those that received it.

Who are the sons of Abraham? Those that are of faith, says Paul. Then as we turn on down in the chapter to Gal. 3:26, we learn that he says of this church at Galatia, "For ye are *all* sons of God, through faith, in Christ Jesus." Here he states the truth. This cannot be denied. Every individual that has put on Christ by being baptized into him, as Paul states in the next verse, has become one of the sons of God by faith and thus one of the sons of Abraham.

It is no longer to the twelve tribes of Israel that God looks but now it is to the "Israel of God" (Gal. 6:16). It is not by the law that we are to have the realization of the blessings of God, but it is through the dispensation of faith. Thus the idea that Israel of the flesh must be restored to Canaan and the law revived, in order for God's promises to be fulfilled, is not of the word of God.

Regarding the seed of Abraham, however, Paul makes a very definite statement when he says in Gal. 3:16, "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." Here the matter is put in one sentence and to those that believe the word of God we can understand it once and for all. Thus we come to an understanding of the statements made by Paul in 2 Cor. 1:20 where he says, "For how many soever be the promises of God, in him is the yea and in him is the amen also." The promises of God are all in Christ, so we will not look back to fleshly Israel for their fulfillment, neither will we anticipate

a revival of fleshly Israel that they may be made complete. Unto the seed of Abraham were the promises made and Christ is that seed. Therefore in Christ we have the fulfillment.

All of the things which were given to fleshly Israel were only typical and were never in any sense a partial fulfillment of the promises which God had made to Abraham. Israel was a nation which was maintained for one purpose and only one purpose. That purpose was to bring Christ to the world that he might establish that "holy nation" which would indeed and in truth be the "children of Abraham. Many things were given to fleshly Israel but all of these were but shadows of the real blessings which had been promised and which were to be finally and completely bestowed upon the world through Christ.)

We can therefore see that Christ is the seed of Abraham and that Christians are the children of Abraham. This then, the church of the living God, is the "Israel of God" today and upon the church we find the blessings of God outpoured. This nation is made up of men and women of all nations who will hear the gospel. (Therefore through the seed of Abraham, that is through Christ, we have the blessings of all nations of the world according to God's promise which was to be realized through the seed of Abraham.)

The important thing then today is to be a Christian. Nothing else matters, for nothing else will endure. Through nothing else can we become a re-

recipient of the blessings of God and in nothing else can we hope. Let us then be done with a theory that exalts the fleshly Israel rather than the real, the spiritual Israel. Let us be done with a theory that rejects the blessings of God that are today made available in Christ and anticipates a return to the types and shadows of the law. Premillennialism is a Judahistic dream of material glory and blessing. It was this dream that caused the Jews of Christ's day to reject him when he would not fulfill it and if Christ were to appear today the Premillennialists would reject him for he would not fulfill their expectations any more than he did that of the materialistic minded Jews of the first century.

We hope, therefore, that by the reading of this book, many will be encouraged to give up this theory and turn to the study of the Bible and will believe it as it is. We hope that many will read the word of God with all diligence and will become in all things obedient to the Christ, that they may become the recipients of the blessings which are in Christ. We know that these blessings are many and there is enough for all, but there will be no blessing received by any outside of Christ. In him are the blessings and through him are the promises fulfilled. Let us then turn to Christ, be obedient unto him and in him be a child of faithful Abraham and enjoy the inheritance which is ours, as children of faith.

There is a very simple way, given by the Lord, whereby we come into Christ. Many have been deceived about this and in closing we hope to impress

this once more upon the hearts of our readers. We need this more and more as we come to realize the importance of being a Christian and abiding in Christ.

First of all, by the hearing of the word, faith must be produced. The word of God is the only source of faith and without faith it is impossible to be well pleasing unto God. There is no way of salvation but through faith and no blessing of God is promised to any one but those who are the children of faith and walk by faith. Of course some will add the word "only" to faith and thus destroy all of its value for James has said that faith alone, or without works, is dead. Therefore it is not by faith alone but by faith that is perfected in obedience. Paul says in Gal. 5:6, "Faith working through love." This is faith that is expressed by obedience to the commandments of God for John tells us in I John 5:3 that the love of God is obedience to his commandments. Therefore the faith that saves is the faith that obeys and we are the children of faith when we walk according to the commandments of God as did faithful Abraham.

Thus believing that Christ is the Son of God we will do the things that he commands and first of all, this will lead to repentance. We cannot be saved without repentance for Christ said, Except ye repent ye shall all perish. (Luke 13:5). Repentance is a turning away from sin. It is a change of the mind or of the heart which will be followed by a reformation of the life. It is produced by Godly sorrow, but it is not the sorrow itself, but rather the

change of the heart that is produced by the sorrow. "God has commanded all men everywhere to repent." (Acts 17:30). Therefore we cannot be saved by faith without repentance for, that is one of the steps of faith.

The believing penitent, that one who has turned his heart toward God, will confess his faith. Paul says in Romans 10:10 that "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." The one who truly believes Christ to be the Son of God will confess that faith as the eunuch did in the eighth chapter of Acts. He will make that good confession, "I believe that Jesus Christ is the Son of God." Thus the faith of his heart is expressed and he is made ready to enter into Christ.

This entrance into Christ is made in one way and only one way. In the Bible we find the phrase, "into Christ" only two times and both times we find the statement made that the individual is "Baptized into Christ." (Rom. 6:3 and Gal. 3:27). Therefore believing Christ to be the Son of God and repenting of our sins, we confess our faith and are buried with our Lord in baptism, baptized into Christ, and are raised up, in Christ, to walk in newness of life. Thus we become a child of God by faith, in Christ. "For as many of you as were baptized into Christ, did put on Christ." (Gal. 3:27).

May we therefore entreat you that you conform to the teaching of the Christ and in obedience to his commandments, let him become the author of

salvation to your souls and as a member of his body you will be a part of the "seed of Abraham, The Israel of God" and thus you can enjoy the blessings of God both here and hereafter; both now and forever, a thing you cannot do if you accept premillennial misinterpretations which reject the teaching of the word of God.

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