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The *Norris-Hines Debate*

A Discussion by

Dr. J. Frank Norris

and

Dr. J. L. Hines

Subject:

THE SCRIPTURES TEACH (1) THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND (2) ESTABLISH HIS KINGDOM ON THE EARTH, AND (3) REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET.

Dr. Norris — Affirmative

Dr. Hines — Negative

1946

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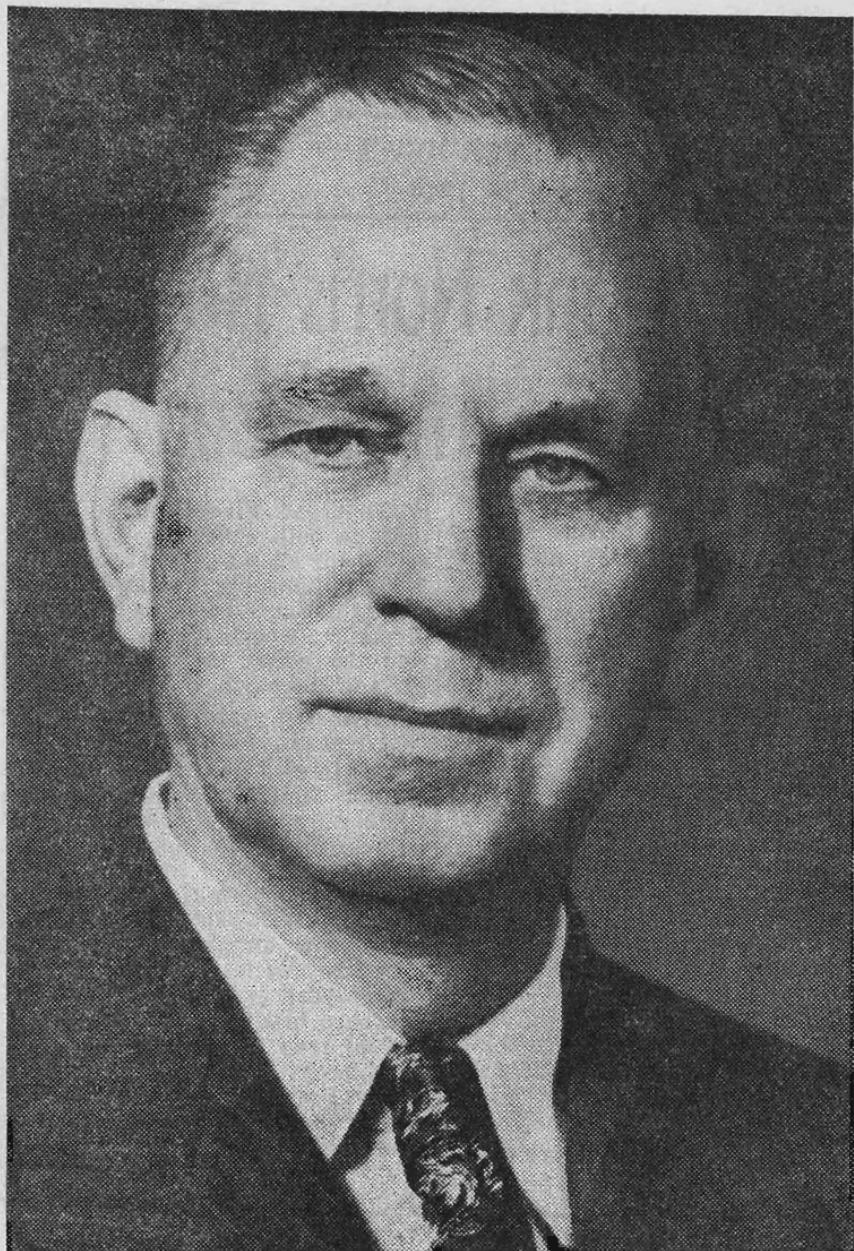
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Auditorium, First Baptist Church
Fort Worth, Texas
February 10 — March 3, 1946



Auditorium Crowd, First Baptist Church



DR. J. FRANK NORRIS

TLC

Sunday Morning, March 24, 1945

Dr. J. Frank Norris Not A Gun Totin' Parson

In our issue of December 2, 1945, we published an article entitled "NORRIS TO SPEAK AT BAPTIST MEET."

This article, on the whole, was laudatory of Dr. Norris, and we deeply regret that the statement occurs as follows: "known as the gun totin' parson." This is not true, and there is no record in any court of law where such was ever charged, much less proven.

Dr. Norris is pastor of the two great churches, First Baptist Church of Fort Worth, where he has been for thirty-seven years, and pastor of Temple Baptist Church, Detroit, where he has been for twelve years, alternating between these two great churches.

He has the distinction of being pastor of the largest combined membership in the world under one minister, and has the two largest Sunday Schools in America.

The following is a report of the twelve years' joint pastorate: Twenty-

Five Thousand Five Hundred additions to both churches; \$2,300,000 raised for all purposes; two and a half million, six hundred forty-four thousand copies of Fundamentalist, weekly paper, has carried the gospel to the uttermost parts of the earth; during the time (thirty-seven years in Fort Worth, twelve years in Detroit) the pastor has traveled 864,000 miles.

Both Sunday Schools use the Bible only as a textbook in all classes, instead of hop-skip International lesson series. Both churches support New Testament Fundamental Baptist Missionary Fellowship, and have no part or lot in any ecclesiastical machine.

The year just closed, the two churches had the remarkable record of over 2,300 additions, and over \$400,000 raised. Dr. Norris is also President of the Bible Baptist Seminary and Editor of the Fundamentalist.

THURSDAY, SEPTEMBER 11, 1947.

Churchill, Norris Confer

By International News Service.

LONDON, Sept. 11. — A great worldwide "moral and spiritual reawakening" as a result of the war was predicted by Prime Minister Churchill Thursday.

The leader of Britain at war stated his beliefs regarding religion in a 45-minute interview with Rev. J. Frank Norris, pastor of the Temple Baptist Church of Detroit and the First Baptist Church of Fort Worth.

Rev. Mr. Norris, who arrived in London with a letter of introduction to Churchill from Secretary of State Hull, quoted the Prime Minister as saying:

"The whole issue is one of God or no God, faith or no faith, soul or no soul.

"One result of the war will be

a great moral and spiritual reawakening of the world . . . Religion is the hope of the world."

Churchill added that he had "clung to the same faith of my devoted American mother."

Norris will preach in English churches during a two-week tour of England. He is sending autographed photographs of Churchill to his churches in Detroit and Fort Worth.



DR. J. L. HINES, B. D., Ph. D.
Evangelist Church of Christ
611 S. Montclair, Dallas, Texas

JACOB LEE HINES

Jacob Lee Hines was born February 25, 1890, in the little village of Minerva, Kentucky, on the bank of the beautiful Ohio River. Son of William Thomas Hines and Katherine Brawley Oder Hines, he has at this writing, completed fifty-six years upon this earth.

When he was eleven months old his father died, having been a Methodist and a Mason. Thirteen years later he was left an orphan by the passing of his mother. For most of her life she had been a Roman Catholic, but six years prior to her death, obeyed the gospel and began to worship with the Lord's people.

When Brother Hines was eighteen years of age he gave up all of man's ideas, religiously, and became a Christian only. The following year he resolved to become a preacher of the Word and here began a life of godly service unequalled in many respects, by any of our day. Entering Potter Bible College, Bowling Green, Kentucky, he studied under the supervision of the saintly James A. Harding. Thus was laid a foundation for the many attainments of this man's life.

Beginning at this time to make talks on the Bible, Brother Hines' labors for the Lord have carried him from the Atlantic to the Pacific and from Texas to the Dominion of Canada. He has done Gospel work in more than twenty states of the union, as well as Canada and has done local work during these years in Canada, Ohio, Kentucky, Alabama, Tennessee and Texas.

Thousands of people have been baptized in this gospel ministry. Tens of thousands more have been edified by his teachings from the pulpit and in his writings for various religious papers.

At this time, Brother Hines is Associated Editor of the "Gospel Broadcast," the most widely circulated publica-

tion in our brotherhood. In this position he has been of service to thousands, as he receives and answers more inquiries upon the Bible than any man since David Lipscomb. In addition to this work, he is now in the evangelistic field, receiving calls for gospel work from all parts of the land.

Three years in Potter Bible College, served only as a foundation for Brother Hines' educational attainments. Those years were followed by more than eighteen months work in Bowling Green Business University. In 1939 he received a diploma in Salesmanship and Business Psychology from the University of Texas. In 1940, he received the Ph. D degree from the University of Divine Science, upon the presentation of a thesis on the subject, "A Comparison of the Philosophic Principles of Saint John With Those of Heraclitus." In 1946, he was awarded the degree, Bachelor of Divinity, from Bible Baptist Seminary, Fort Worth, Texas.

As a member of the Lord's church, Brother Hines has never yielded to the pressure of any clique or group which sought to dominate him. He has remained free under Christ to preach the unsearchable riches of God's holy word.

As a strong contender for the truth, Brother Hines has engaged in many debates. These have been with Methodists, Pentecostals, Spiritualists, and Baptists. Among the latter, he has met such men as Sam Edwards and Doctor Ben M. Bogard, as well as Doctor J. Frank Norris.

His meeting with Doctor Norris is in many ways, an outstanding example of gentlemanly and Christian deportment in discussion. Though he and Doctor Norris pressed the issues mightily, not one bitter word was spoken. Without Moderators, Timekeepers, Chairmen or rules, they demonstrated to the world that debates can be conducted in a gentlemanly way. This debate now being presented in book form, will do good through the years in its presentation of truth.

For the past thirty years Brother Hines has been blessed and sustained by his faithful companion. It was in 1916 that he was united in marriage to Nelle Geneva Kenton of Mt. Juliet, Tennessee. Since that time they have shared each others joys and sorrows and look forward to many years of service in the kingdom of God. They are happy that they are counted worthy to suffer for the faith in which they hope to die.

Sincerely,

EUGENE S. SMITH,

Editor Gospel Broadcast, Des Moines 3, Iowa. 1946.

STATEMENT OF APPRECIATION

Ladies and Gentlemen:

This debate that you are about to read, which was conducted in the Auditorium of the First Baptist Church in Fort Worth, Texas, between Dr. J. Frank Norris and me, is outstanding in many particulars.

We had no moderators, timekeepers, chairmen nor rules to govern the debate.

Dr. Norris was my host throughout this discussion and proved himself to be a high class, cultured gentleman from start to finish.

Furthermore, he informed me that Mrs. Florene Mattison, his efficient stenographer, should be my stenographer throughout this discussion. She was always ready to write letters for me, furnish me Dr. Norris' manuscripts, see to it that I received all the gally proofs and assist me in arranging details for the book. No man ever had a more faithful stenographer.

I have never in my whole life been treated with greater courtesy by any people, at any time, and I want the reading public to know that I appreciate beyond words of expression every act of kindness shown me by Mrs. Mattison, Dr. J. Frank Norris and other members of his staff.

Respectfully,

J. L. Hines

DEBATE NUMBER ONE

DR. J. FRANK NORRIS

Dr. Hines, Ladies and Gentlemen:

There is much benefit in public discussion.

The Apostle Paul was the greatest expositor of the faith, and he was continually engaged in discussions with all classes, sects, philosophers, and false religions.

The greatest debate of modern times was between William E. Gladstone and Cardinal Manning, and the issue was "Authority in Religion."

In these dark and trying days, the most trying time of human history, it is good for us to call attention to our one and only "blessed hope." All peace conferences have failed, and we have had six thousand years of war, and it is the prayer of everyone "Thy kingdom come" and that we shall soon have the return of the "Prince of Peace" to the earth.

Dr. J. L. Hines, who joins with me in this discussion, is a very high class Christian gentleman whom I have known for many years.

It is supremely important that the subject of the discussion be clearly stated and understood.

"The Scriptures teach that Christ will return to the earth in Person, and Establish His Kingdom on the earth, and Reign until He has put all enemies under His feet."

There are three important truths in this subject:

- (1) "**THAT CHRIST WILL RETURN TO THE EARTH IN PERSON**"
 - (2) "**THAT HE WILL ESTABLISH HIS KINGDOM ON THE EARTH**"
 - (3) **THAT HE WILL REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET."**
- According to the fine letter that Dr. Hines wrote me,

and read awhile ago, we agree on most of the fundamental Bible truths.

I gladly accept Dr. Hines statement, the wording of the subject for discussion.

We both agree on the fact that Christ will come again.

On the first truth, namely, that CHRIST WILL RETURN TO THE EARTH IN PERSON, the point of disagreement is that He WILL RETURN TO THE EARTH IN PERSON.

If it is clearly established that CHRIST WILL RETURN TO THE EARTH IN PERSON, then it will be a very simple matter to prove the other two great truths in the subject, namely,

THAT HE WILL ESTABLISH HIS KINGDOM ON THE EARTH, and

THAT HE WILL REIGN UNTIL HE HATH PUT ALL ENEMIES UNDER HIS FEET.

Therefore, the burden of the affirmative is to show from the Scriptures that HE WILL RETURN IN PERSON to the earth.

Keep clearly in mind the subject, which I have put up here on canvas before you so that you can see it, namely:

"The Scriptures teach (1) That Christ will return to the earth in Person, and (2) Establish His Kingdom on the earth, and (3) Reign until He has put all enemies under His feet."

Now, my good friend has the burden of proving the negative of this subject, namely, that Christ will not return to the earth in Person, that Christ will not establish His Kingdom on the earth, and that Christ will not reign until He has put all enemies under His feet.

I want to discuss this subject in a straightforward, simple manner and from the standpoint of common sense as well as from the Scriptures.

It is most unreasonable that Christ will "Not Return In Person to the Earth."

On the proposition that Christ will return in Person to the earth, may I ask this question?

Would it not be the most unreasonable, even absurd position, to say that He will not come back in Person to this earth again?

Is it not the most reasonable conclusion to think that He who created the earth, the earth where He was born, the earth where He suffered, the earth where He was tried, the earth where He was crowned with thorns, the earth where He was nailed to the Cross, the earth where He was buried in the tomb—I say, is it not the most reasonable conclusion to believe that He will come back to this earth again?

Would it not be defeat to our glorified Lord if He did not come back to the place of His humiliation, His death, His burial?

Does He not love this creation, this earth His own hands made?

Do we not believe,

COL. 1:16

“For by him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him.”

He who created all things in heaven, in earth, visible and invisible, He who is before all things, and for whom are all things, has He not the power to come back to the earth?

Who would deny His power to return to the earth?

And is it not reasonable to believe

ISA. 42:4

“He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”

Is it not reasonable to believe

ISA. 42:13

“The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, vaea. roar; he shall prevail against his enemies.”

And are not His enemies on the earth?

His enemies are certainly not in heaven.

Would it not be the most unreasonable, a most absurd thing, to believe that "His travail of soul" shall not be "satisfied"?

Did He not have his travail of soul here on the earth?

Did not His blood fall on the ground in Gethsemane? And was not His cross planted in the rocks of the earth on Mount Calvary?

Did not kings, Gentiles and Israel conspire against Him on the earth?

And does not the overwhelming majority of this present two billion human beings, at least four-fifths of them, reject Him, despise Him and hate Him?

Therefore, would it not be a defeat to our Lord if He did not return to this earth and triumph over His enemies, over Satan and his evil forces?

Is not Isaiah 53:12 an inspired prophecy of His return to the earth in victory?

ISA. 53:12

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong . . . "

SCRIPTURAL PROOF

In the Scriptural proof "that Christ will return to the earth in Person," I am going to follow the "thus saith the Lord" method.

ISA. 8:20

"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them."

It matters little what I think or any other man thinks, but what say the infallible Scriptures?

GEN. 3:15

The first scripture: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

There are only three places in the Universe—heaven, earth and hell. Then where is the devil in this present age?

JOB 1:7

" . . . Then Satan answered the Lord, and said, From

going to and fro in the earth, and from walking up and down in it.”

I PETER 5:8

“ . . . your adversary the devil, as a roaring lion, walketh about . . . ”

HEB. 2:14

“That through death he might destroy him that had the power of death, that is, the devil.”

Has the devil been destroyed yet?

Where is that place?

In heaven?

On earth?

Or in hell?

“And I saw an angel come down from heaven, (this is Christ) having the key of the bottomless pit and a great chain in his hand.

REV. 20:1-2

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him.” (Rev.

Come from heaven to earth!

Where does this take place? In heaven, on earth or in hell?

REV. 20:10

“And the devil that deceived them was cast into the lake of fire and brimstone . . . ”

Where does this take place? In heaven, on earth or in hell?

Sad to say, the devil is very much in this world in this present hour.

EPH. 2:2

“ . . . the prince of the power of the air, the spirit that now worketh in the children of disobedience.”

Will we not see the fulfillment of the truth that He might destroy him that had the power over death, that is, the devil?

It is certain the devil has not yet been destroyed.

The Greek word “destroy” here means to “put into bankruptcy.”

For six thousand years the devil has put the whole human race into bankruptcy.

In our day he has bankrupt all the nations of the earth, sent two destructive world wars that cost the lives of over one hundred million human beings.

The devil has put Germany into bankruptcy.

The devil has put China into bankruptcy.

The devil has put England into bankruptcy.

The devil has put America into bankruptcy.

But thank God the time will come when our blessed Lord will return to the earth and put the devil himself into bankruptcy, shut him up in the bottomless abyss of hell and write on the gates of hell "In the hands of the receiver—Jesus Christ."

When Douglas MacArthur was forced to leave the Philippines he said, "I will return."

Last year when he returned to the Philippines which had been freed from Japanese tyranny, he said, "I have returned." He returned to Corregidor and Bataan and not to some other place. And he did not return in spirit or influence but in person to the very place where he promised to return.

And now Douglas MacArthur has put the Japanese into bankruptcy.

But a greater than a Douglas MacArthur said, "I will return"—the day will come when the whole world shall see Him, for "every eye shall see Him." Then He'll put the devil out of commission, He will put him into bankruptcy.

It will be the greatest battle of all times when the Lion of the Tribe of Judah meets the lion of hell in the final battle, and the devil will no more roar on the earth for Christ will return to the earth as He promised.

ISA. 35:9-10

"No lion shall be there, . . . but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their

heads: they shall obtain joy and gladness, and sorrow shall flee away."

Therefore, the scriptures are very clear and unmistakable that Christ will return to the earth and bruise the head of the serpent—bruise the devil, not in heaven or in hell, but on the earth!

THE DAVIDIC COVENANT

II SAM. 7:16

"And thine house and thy kingdom shall be established forever before thee: thy throne shall be established for ever."

Four things promised:

- (1) The Davidic house.
- (2) The throne.
- (3) His sphere of rule.
- (4) Perpetuity.

At present Christ is on His Father's throne in heaven.

HEB. 1:3

" . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

David's throne has not been transferred to heaven but is on the earth.

LUKE 1:32

"He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David."

David's throne is just as real and literal as the throne of Nebuchadnezzar, Alexander, Caesar and Napoleon, and His throne was not set up at Pentecost, but a thousand years before Pentecost.

ACTS 15:16-17

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

(1) "I WILL RETURN."

Where does He return from, and where does He return to? The question we are discussing is:

"THAT CHRIST WILL RETURN TO THE EARTH IN PERSON."

This did not happen at Pentecost, for this prophecy was quoted and applied twenty years after Pentecost.

(2) "I WILL BUILD AGAIN."

That expression occurs twice—"I will build again."

(3) "I WILL BUILD THE RUINS THEREOF."

Jerusalem is in ruins and will be until Christ returns to the earth.

Jerusalem has been in ruins ever since it was prophesied by our Lord

LUKE 21:24

" . . . and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

(4) "AND I WILL SET IT UP."

That has not yet taken place.

MATT. 25:31

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

This is His throne as distinguished from the throne where He now sits, His Father's throne.

He must come to the earth to occupy this throne.

It is tremendously important to keep in mind that Christ was never called King from the time He rose from the dead until He returns to the earth.

REV. 3:21

The overcomers are promised to sit with Him on His throne as He now sits with His father on the throne on high.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Among the abundant scriptures that teach "THAT

CHRIST WILL RETURN TO THE EARTH IN PERSON'' is

REV. 2:27

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

Has Christ yet ruled this earth with a “rod of iron”? *

Have the nations been broken to shivers as a potter’s vessel?

On the contrary the nations break each other to shivers with atomic bombs.

That Christ will return to the earth and His saints reign with Him is clearly set forth,

REV. 5:10

“And hast made us unto our God kings and priests: and we shall reign on the earth.”

Have the saints of God reigned on earth yet?

And will they reign on earth except their King and Lord reigns with them? There is no Kingdom without the King, even as there is no day without the sun.

They shall dwell with Him, and He shall tabernacle with them.

The next scripture proving “THAT CHRIST WILL RETURN TO THE EARTH IN PERSON” is

JOB 19:25, 27

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

“Whom I shall see for myself, and mine eyes shall behold, and not another . . . ”

Where does the Redeemer stand in the latter day?

The answer is “Upon the earth.”

How can language be plainer? A wayfaring man though a fool need not err therein.

The issue in this discussion is “THAT CHRIST WILL RETURN TO THE EARTH IN PERSON.” And Job says “that he shall stand at the latter day upon the earth.” Therefore, let us accept the “thus saith the Lord.”

The next scripture, out of the abundance of scriptures proving the affirmative is

PS. 2:6, 8-9

"Yet have I set my King upon my holy hill of Zion.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

This has not taken place yet, and it did not take place at Pentecost. Has He yet received the "uttermost parts of the earth for his posession?"

Did Christ break them with a rod of iron at Pentecost?

Did Christ dash them in pieces like a potter's vessel at Pentecost? Or since that time? That remains in the future.

On the contrary, the atomic bomb is dashing cities and nations to pieces.

The hill of Zion does not mean the church, for Zion was established a thousand years before the church was established.

Zion is not the church, for there were no ordinances, no baptism, no Lord's supper in Zion.

The next scripture of the abundant proof that Christ will return to the earth in person is

ISA. 2:1-4

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

(1) Note it is not concerning the church, but "concerning Judah and Jerusalem."

(2) "And all nations shall flow unto it." The Hebrew word for "nations" means all nations and all peoples. Have all nations gone up to Jerusalem yet?

Certainly not, with Russia, Germany, Japan, or even America. Less than one-fourth of the two billion human beings are even nominal Christians.

(3) Christ will teach us his ways. Where and when?

The answer is: "When Christ returns to the earth in person."

(4) "And we will walk in his paths."

Where? When?

"When Christ returns to the earth in person."

(5) "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

When and where?

"When Christ returns to the earth in person."

(6) "And he shall judge among the nations."

When and where?

"When Christ returns to the earth in person."

(7) "And shall rebuke many people."

When and where?

"When Christ returns to the earth in person."

(8) "And they shall beat their swords into plowshares, and their spears into pruninghooks."

When and where?

"When Christ returns to the earth in person."

(9) "Nation shall not lift up sword against nation, neither shall they learn war any more."

When and where?

"When Christ returns to the earth in person."

It doesn't look like this has yet come to pass when the Foreign Secretary of Great Britain called the Secretary of Russia a liar, and Tom Connally used Texas ranch language when he told the Russians what he thought of them.

Everybody feels that war is inevitable with Russia.

But:

*"That glorious day is drawing nigh,
When Zion's light shall come;
She shall arise and shine on high,
Bright as the morning sun;
The north and south their sons resign,
And earth's foundations bend;
Adorn'd as a bride, Jerusalem
All glorious shall descend.*

*"The King, who wears the glorious crown,
The blue-flaming bow;
The holy city shall bring down,
To bless the church below;
When Zion's bleeding, conquering King,
Shall sin and death destroy,
The morning stars shall together sing
And Zion shout for joy."*

The next of the abundant scriptures proving Christ will return to earth in person is

ISA. 9:6-7

"For unto us a child is born, unto us a son is given . . .

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth for ever . . . ”

Where was he born?

On the earth.

Where was the throne of David?

On the earth. When He was here the first time He stood before Caesar’s judgment throne, but when He returns to the earth in person He will sit on David’s throne and all nations will stand before Him. “For we must all appear before the judgment seat of Christ.”

The next scripture showing Christ will return to the earth in person is:

ISA. 11:12

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

When and where does He “set up an ensign for the nations”?

When shall He “gather together the dispersed of Judah from the four corners of the earth”?

The answer is “WHEN CHRIST RETURNS TO THE EARTH IN PERSON.”

There are so many scriptures proving the affirmative, I can only take a few.

ISA. 30:19

“For the people shall dwell in Zion at Jerusalem: thou shalt weep no more.”

That has not yet taken place at Jerusalem.

The Jews are at the “wailing wall,” weeping today.

When will this take place, and where?

Answer: When Christ returns to the earth in person.

Again:

ISA. 59:20

“And the Redeemer shall come to Zion.”

When and where! When Christ returns to the earth in person.

Another of the abundant scriptures:

ISA. 63:1-4, 6

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

“ . . . I will tread them in mine anger, and trample them in my fury . . .

“For the day of vengeance is in mine heart, and the year of my redeemed is come.

“And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

“For I will tread them in mine anger, and trample them in my fury.” Who is this Conqueror?

When and where will it take place?

The answer is WHEN CHRIST RETURNS TO THE EARTH IN PERSON!

“And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

When and where does this take place?

The answer is WHEN CHRIST RETURNS TO THE EARTH IN PERSON!

LET JEREMIAH TESTIFY

JER. 23:5-6

“ . . . And a King shall reign and prosper, and shall execute judgment and justice in the earth.

“In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

(1) The Return of Christ—“a king shall reign and prosper.”

(2) “Shall execute judgment and justice in the earth.”

That has not yet been done, but will be done WHEN CHRIST RETURNS TO THE EARTH IN PERSON.

When will "Israel dwell safely?"

Never has yet, but WILL WHEN CHRIST RETURNS TO THE EARTH IN PERSON!

No perhaps or maybe, but SHALL reign; SHALL execute Judgment and justice in the earth.

Judah SHALL be saved.

Israel SHALL dwell safely.

Let Ezekiel testify:

EZEKIEL 28:25-26

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land . . .

"And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them . . . ,"

This did not take place at Pentecost. Has not yet taken place, but will take place WHEN CHRIST SHALL RETURN TO THE EARTH IN PERSON.

When will Christ execute judgment upon all those that despise them round about them? The answer is WHEN CHRIST SHALL RETURN TO THE EARTH IN PERSON.

EZEKIEL 38:18-19, 21-23

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

"For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

"And I will call for a sword against him throughout all my mountains . . .

"And I will plead against him with pestilence and with blood . . .

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know I am the Lord."

That has not yet taken place.

(1) There will be a "great shaking in the land of Israel."

(2) "And I will call for a sword against him throughout all my mountains."

(3) "And I will plead against him with pestilence and with blood."

(4) "I will magnify myself."

(5) "And I will be known in the eyes of many nations, and they shall know that I am the Lord."

When and where does this take place:

"WHEN CHRIST RETURNS TO THE EARTH IN PERSON."

LET DANIEL SPEAK

DANIEL 7:8, 9, 13

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

(1) Here are four great empires, Babylon, Medo-Persia, Greecian and Roman.

And now the "little horn," the beast.

When and where does this take place?

The answer is, on earth.

(2) "I beheld till the thrones were cast down."

When and where does this take place?

(3) "And the Ancient of days did sit."

Where and when does this take place?

"WHEN CHRIST SHALL RETURN TO THE EARTH IN PERSON."

MATT. 24:30

(5) "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven."

The clouds and the earth are the same.

"... and they shall see the Son of man coming in the clouds of heaven with power and great glory."

MARK 14:62

"... And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

REV. 1:7

"Behold, he cometh with clouds; and every eye shall see him . . .

The clouds are part of the earth just as much as the mountains, rivers and waters of the seven seas.

The clouds are made up from the earth and fall back to the earth.

The Battle of Lookout Mountain was fought above the clouds.

I came from Detroit last week and was grounded at Toledo because of the sleet and ice on the plane.

We changed planes and went eight thousand feet high and were above the clouds but we were still a part of the earth eight thousand feet above.

We were certainly not a part of Mars, Saturn, Venus, Jupiter or Uranus.

LET JOEL TESTIFY

JOEL 3:9-17, 20, 21

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel,

whom they have scattered among the nations, and parted my land.

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

“Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

“Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

“Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

“The sun and the moon shall be darkened, and the stars shall withdraw their shining.

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more.

“But Judah shall dwell for ever, and Jerusalem from generation to generation.

“For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.”

(1) When will he gather all nations into the valley of Jehoshaphat? That did not take place at Pentecost, and has not yet taken place.

But the answer is:

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(2) When will he "sit to judge all the heathen round about"—not part of them but ALL of them?

The answer is:

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(3) "The Lord shall roar out of Zion, and utter his voice from Jerusalem."

When and where will this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(4) "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain."

When and where will this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(5) "Then shall Jerusalem be holy."

It was certainly not holy at Pentecost, and Jerusalem is not holy now.

But when will Jerusalem be holy?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(6) When will "Judah dwell for ever, and Jerusalem from generation to generation"?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(7) "For I will cleanse their blood."

When and where will this take place?

"WHEN CHRIST RETURNS TO THE EARTH IN PERSON."

(8) "For the Lord dwelleth in Zion."

When and where will this take place?

"WHEN CHRIST RETURNS TO THE EARTH IN PERSON."

LET MICAH BEAR WITNESS

MICAH 4:2, 3

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

(1) It is the world's first and last peace conference.

Instead of beating their swords into plowshares and their spears into pruninghooks, they are making atomic bombs and more destructive weapons.

When and where will this peace conference be held?

Not in San Francisco, Moscow or London.

The answer is: "WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(2) "For the law shall go forth of Zion, and the word of the Lord from Jerusalem."

When and where will this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

(3) "And the Lord shall reign over them in mount Zion."

When and where does this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

LET ZEPHANIAH SPEAK

ZEPH. 3:15, 18

" . . . the king of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."

"The king of Israel, even the Lord is in the midst of thee."

When and where does this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

LET ZECHARIAH SPEAK

ZECII. 14:4

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

When and where will this take place?

"WHEN CHRIST WILL RETURN TO THE EARTH IN PERSON."

ZECH. 12:2

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem."

When and where will this take place?

When His feet shall stand in that day upon the Mount of Olives.

ZECH. 12:7

"The Lord also shall save the tents of Judah first . . ."

When and where will this take place?

When His feet shall stand in that day upon the Mount of Olives.

ZECH 12:8

"In that day shall the Lord defend the inhabitants of Jerusalem . . . "

When and where will this take place?

When His feet shall stand in that day upon the Mount of Olives.

ZECH. 12:9

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

When and where will this take place?

When his feet shall stand in that day upon the Mount of Olives which is before Jerusalem.

ZECH. 14:1

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

When and where will this take place?

When His feet shall stand in that day upon the Mount of Olives.

ZECH. 14:2

"For I will gather all nations against Jerusalem to battle . . . "

When and where will this take place?

When His feet shall stand in that day upon the Mount of Olives.

ZECH. 14:3

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

When will this take place

When His feet shall stand in that day upon the Mount of Olives.

ZECH. 14:9

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

When and where will that take place

The answer:

When His feet shall stand in that day upon the Mount of Olives.

LET MALACHI SPEAK

MAL. 3:17

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels . . . "

MAL. 4:1-3

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up . . .

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . .

"And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

(1) When will He make up His jewels?

(2) When will the wicked and the proud burn as in an oven?

(3) When will the Sun of righteousness arise?

(4) When shall "ye tread down the wicked"?

(5) When shall they be "ashes under the soles of your feet"?

Let scripture answer scripture.

ROM. 16:20

"And the God of peace shall bruise Satan under your feet."

When will the bruising of Satan take place?

Let the scripture answer.

REV. 20:1-2

"And I saw an angel (Christ) come down from heaven, having the key to the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him."

Where did Christ come down from?

The answer is "from heaven."

Where does He come to?

He comes down to the earth where the devil is

holding possession, going about, as Peter says, as a roaring lion seeking whom he may devour.

The last verse of the Old Testament says: "Lest," or "before I come and smite the earth with a curse."

Where is Christ coming from? And where is He coming to?

The answer is "the earth."

I CLOSE

Thus we have surveyed some of the mountain-peaks of the books of the Old Testament from Genesis to Malachi.

I have not given all but only a few of the many unmistakable scriptural proofs "That Christ will return to the earth in person."

In another message I will show that He will establish His kingdom and put all enemies under His feet.

"Christ will return to the earth in person" and "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor."

"For he shall come down." Christ shall come from heaven to earth—like rain upon the mown grass, as showers that water the earth.

"Christ shall return to the earth in person" "and in His day shall the righteousness flourish and an abundance of peace so long as the moon endureth."

"When Christ shall return to the earth in person" "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "The earth!" "The earth!" "The earth!"

"When Christ shall return to the earth in person," "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust," and the dust means the earth.

"When Christ shall return to the earth in person" "all kings shall fall down before him: all nations shall serve him," and that includes Russia, Germany, Japan,

and all the other nations, and they are not in heaven but on the earth.

"When Christ shall return to the earth in person"
"His name shall endure for ever: his name shall be constant as long as the sun; and men shall be blessed in him;" all nations that now curse, reject and despise Him shall "call him blessed."

In the words of the greatest hymn writer of all times, who believed that Christ would return to the earth in person, Isaac Watts wrote:

JESUS SHALL REIGN

*Jesus shall reign wher-e'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.*

*From north to south the princes meet
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His Word.*

*To Him shall endless prayer be made,
And endless praises crown His head;
His name like sweet perfume shall rise
With ev'ry morning sacrifice.*

*People and realms of ev'ry tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.*

Amen

DEBATE NUMBER ONE

DR. J. L. HINES

February 10, 1946 (Auditorium)

Dr. Norris, Ladies and Gentlemen:

For more than three decades, I have preached the gospel of the matchless Son of God, in many states of this Union and in the Dominion of Canada. It has been my lot to meet men and women of different vocations and avocations—some great, some small, some powerful and some mediocre in influence; but it has never been my pleasure to meet a more dignified, cultured, refined, courageous, scholarly, versatile man than Doctor J. Frank Norris. This man and I have been friends for many years. There are many things about which we differ; but on the other hand, we agree upon more propositions than most untutored religious bigots may have the grace to admit.

FRIENDSHIP is one of the fine arts. It is that something that reaches down into the soul, picks up the broken pieces which would rot and fall away from one's life, and sews them together again. Friendship is a sort of glue which cements and holds together personalities of magnanimous proportions. "Cicero" has well said, "Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed." Friendship seems as necessary an element of a comfortable existence in this world as fire and water, or even air itself. A man may drag along a miserable existence in proud, solitary dignity, but his life is scarce life; it is nothing but an existence, the tree of life being stripped of the leaves of hope and the fruits of joy. He who would be happy here must have friends; and he who would be happy hereafter, must, above all things, find a friend in the world to come, in the person of God, the father of His people.

Friendship, however, though very pleasing and ex-

ceedingly blessed, has been the cause of the greatest misery to men when it has been unworthy and unfaithful; for just in proportion as a good friend is sweet, and false friend is full of bitterness. ‘A faithful friend is sharper than an adder’s tooth.’ It is sweet to repose in someone; but oh, how bitter to have that support snapped, and to receive a grievous fall as the effect of your confidence. Fidelity is an absolute necessity in a true friend. We cannot rejoice in men unless they will stand faithful to us. Solomon declares that ‘There is a friend that sticketh closer than a brother.’ That friend, I suppose, he never found in the pomps and vanities of the world. He had tried them all, but he found them empty; he passed through all their joys, but he found them ‘Vanity of vanities.’ The world’s friendship is ever brittle; trust to it, and you have trusted a robber; rely upon it, and you have leaned upon a sham; aye, worse than that, upon a spear, which shall pierce you to the soul with agony!”—Spurgeon.

Ladies and gentlemen, there are those today, who are expecting this debate to sink to the level of a wrangle, and if we, Doctor Norris and I, do not descend from the perch of dignity to grapple in the cess-pool of worldly indignities and bury each other beneath the wrappings of bias and religious prejudices; we shall, when this thing is over, be carrying floral offerings to their funerals, and I hope we may be able with Christian charity to say: “PEACE TO THEIR ASHES.”

I BELIEVE THE BIBLE, the sixty-six books as we have them in our English translations; as originally written in the Hebrew, Aramaic and the Greek to be the WORD OF GOD, and upon it and it alone I rely for the support of my contention in this debate. My worthy opponent and I have agreed to use the BIBLE and only the BIBLE for evidence and testimony in these discussions and, of course, reference books, such as dictionaries, lexicons and concordances.

Tonight, my friends, you have listened to a very eloquent, fervent and able address upon the first proposition,

which reads: "The scriptures teach that Christ will return to the earth in person and establish His kingdom on the earth and reign until He has put all enemies under His feet."

Of course, Doctor Norris affirms and I deny the proposition. If there is a man on earth who can prove that proposition, this man from the city, "Where the West Begins," is that man. If the proposition is lost, it will not be because of the weakness of the man; but because the proposition is not true. According to our agreement, we defined the term "KINGDOM" as used in this proposition:

MY DEFINITION OF "KINGDOM"

Definition of "KINGDOM" as used in proposition No. 1 is as follows: "Kingdom" is equivalent to royal power, dominion, authority, or rule, as the ruled ones or those governed. "Kingdom of God", "kingdom of heaven" may mean the following: 1. God's physical kingdom. 2. God's moral or ethical kingdom. Certainly a moral government of the world implies the existence of a moral governor. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all" American Standard Version. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" Ps. 103:19 King James Version. See Dan. 4:25, 34-36; Ps. 22:28; 93:2. 3. God's eternal kingdom, that is, heaven, Acts 14:22; II Peter 1:11. 4. God's kingdom of Israel. II Sam. 5:12; I Kings 9:3-7; 11:11. 5. God's kingdom of Christ, the CHURCH. The KINGDOM of Dan. 2:44 has reference to the CHURCH which was established by the Messiah. Be it remembered that I do not contend that the universal kingdom of God is synonymous with the church. "Kingdom" comes from the Greek "basileia"; "church" comes from the Greek "ekklesia". "Church" and "kingdom" come from different Greek words, and these Greek words are not synonymous. No scholar ever claimed that they are synonymous. However, these words are applied to the same thing, just as "house of God" and "body of Christ" are different words or phrases which

have no common radical or derivative, yet they are applied in the New Testament to the same institution. Thayer, in his Greek New Testament Lexicon, in defining "basileia" and "ekklesia", applies them to one and the same thing, that is, the New Testament church, Pp. 96, 97 and 196. However, I deny that Christ is to return and set up any kind of KINGDOM upon the earth.

DOCTOR NORRIS' DEFINITION

"Essentially, I accept your definition of the Kingdom in the first three propositions.

And further, the Kingdom of God is defined in John 3:3 and 3:5, that is, when a soul is born it enters the Kingdom of God.

Or perhaps the definition that you want for our debate is that His Kingdom is formally established on the earth by the King Himself:

First, embryonically, or in germ immediately after the Fall.

Second, when it's established in is formal and complete sense is when Christ comes as King."

Now, it seems to me that Doctor Norris and I get mighty close together, and yet, when we begin to pry down underneath and slip from the surface, what might seem to be the cap-rock; we are almost 2,000 years apart, *up to now*. Shall we examine just a few things? 1. If I understand my friend's contention, he pleads: *THE KINGDOM OF HIS PROPOSITION EXISTED, "EMBRYONICALLY, OR IN GERM IMMEDIATELY AFTER THE FALL"* of Adam and Eve. 2. He further contends that this "germ" did grow, enlarge, expand through the ages from 4,004 B. C. until it grew into the CHURCH during the personal ministry of the Christ, and that it is still growing and will at the SECOND COMING OF CHRIST, produce the full PLANT, the KINGDOM OF GOD, upon the earth, with Christ as King reigning for a thousand years, or until "He has put all enemies under His feet." My contention is: 1. The KINGDOM and its PURPOSE thereof did exist in

the mind of God at the beginning, therefore, in "germ" and that God did through the ages, from 4,004 B. C. work through the prophets by the Holy Ghost, and in the fullness of the times, bring into the world His Son, born of a virgin; for the purpose of fulfilling the law and the prophets and upon Pentecost of Acts chapter 2 *ESTABLISH HIS KINGDOM* and from that day is reigning as king. 2. I further contend that the scriptures teach that Christ will have "put all his enemies under His feet" at the *RESURRECTION* in the "last day".

My work then shall be to show that the KINGDOM OF GOD, with Christ as King has been established upon the earth.

GOD'S ETERNAL PURPOSE. I shall show that God did from the beginning of time, purpose to bring into existence the CHURCH, which I believe to be the KINGDOM OF CHRIST, through which to preach the gospel; and that this is to last through all generations, or until Christ abdicates in favor of the Father. Paul, that matchless apostle to the Gentiles wrote: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and

depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 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." Eph. 3:8-21.

You, my friends, will notice that "*THE MYSTERY*" of Ephesians 3:9 is the *PLAN OF GOD*, the purpose of God, to bring into existence the CHURCH or kingdom through which to preach the *gospel*. So with this in mind, we hear Paul as he explains further: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chose us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:3-14.

The "*mystery of his will*" in Eph. 1:9 corresponds to

"*The mystery*" in Eph. 3:9 and is further explained in the following: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations of the obedience of faith." Rom. 16:25-26. In this passage we have the Holy Spirit through Paul stating that the mystery which had been kept "secret since the world began" has been revealed or "made manifest" and that "the scriptures of the prophets" are now a "revelation". But we shall advance a step further for more evidence. Listen to this: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 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 preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." I Peter 1:9-12.

Be it remembered, my beloved people, that it is declared: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost". II Peter 1:21. But the apostle Peter wrote: "The prophets have inquired and searched diligently" to understand what they themselves had said and written concerning the "mystery", "the sufferings of Christ and the glory that should follow", but it was all *GOD'S HIDDEN MYSTERY*. To them God did not reveal these things. But in the "fulness of the times" the *KING, AS HIS FIRST KINGLY ACT*, dispatched the Holy Spirit from heaven to another group of men, and to them the *MYSTERY WAS REVEALED*. The apostle to the Gentiles continues to inform us concerning this matter,

for he wrote : "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." I Cor. 2:6,7. Again: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3:1-5. NOTICE: "*The mystery*" (Eph. 3:9), "*The mystery of his will*" (Eph 1:9), "*the mystery*" (Romans 16:25), "*a mystery*" (I Cor. 2:7) is spoken of as having been "*kept secret since the world began*" (Romans 16:25), "*hidden*" (I Cor. 2:7), "*which from the beginning of the world hath been hid in God*" (Eph. 3:9), and "*the prophets . . . inquired and searched diligently*" concerning this "*salvation*", "*searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*" (I Peter 1:10,11), but "*now is made manifest*" (Romans 16:26) and is "*now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven*" (I Peter 1:12) and in this "*age*" "*the mystery*" has been "*revealed unto his holy apostles and prophets by the Spirit*" (Eph. 2:5). I have dwelt upon this "*hidden mystery*", which the apostles declare is a mystery no longer, to show you that the CHURCH is a product of PROPHECY and is no "*after-thought*," no "*accident*". It might be well for my honorable opponent to give us some scriptures, in the prophets, which speak of the CHURCH. We would also like to know whether or not, Doctor Norris believes Christ came the first time to estab-

lish His KINGDOM, and if he did, Did he? If not, Why? I must insist that in the PREMILLENNIAL theory, there is no place for the CRUCIFIXION OF THE CHRIST, for had he established the kingdom while on earth he certainly would not have gone to the CROSS. Again I must insist that if the KINGDOM is not established in its completeness now, and will be at the SECOND COMING OF CHRIST, it will be a kingdom without the atoning blood of Christ in it, the new birth, remission of sins, Lord's supper and it will have no BIBLE to govern its citizens. We shall wait for a development of these matters, before we discuss them further.

ROYAL PRIESTHOOD, CHOSEN GENERATION, HOLY NATION. Peter wrote: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," (I Peter 2:9). The church or kingdom of Christ is composed of PRIESTS and priests only, but more than that, "a royal priesthood," that is, we are priests by the blood of Christ and by the blood relation we are children of Abraham and thereby constitute the "Israel of God" (Gal. 6:16) with Christ reigning as KING instead of David. At this time I call attention to the "SEED" line. The first mention is in Genesis 3:15 which reads: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." About 2,846 years later, the Lord called Abram and said: "and in thee shall all families of the earth be blessed" Gen. 12:3. This Paul declared is "gospel" preached unto Abraham (Gal. 3:8), that is, the gospel in "promise". And in arguing the question further, Paul said: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal. 3:16. From Adam, through Noah, through Shem, through Abram, through Isaac, through Jacob who was called "Israel" whose posterity through the twelve sons, the LAW OF MOSES was given in the year 2,513 after Adam, for the purpose of **KEEPING THE BLOOD LINE PURE UNTIL THE CHRIST SHOULD COME**. Listen to what Paul

wrote about that very thing: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator," Gal. 3:19. Verse 21 informs us that justification is not by the law. Verse 24 tells us that "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Verse 25 tells us that "we are no longer under a schoolmaster." Now let us read: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26-29. This proves the SEED LINE. Since Christ is of the ROYAL BLOOD and He is HIGH PRIEST, and we have been redeemed by His BLOOD, made pure and perfect, that makes us a ROYAL PRIESTHOOD. And since, we are a fore-ordained people, that makes us a "*chosen generation*." And since we are a KINGDOM of blood-washed people, that makes us "*an holy nation*". Jesus in John chapter 3 informs us that only the "*born again*," those "*born of water and of the Spirit*" can "*enter into the Kingdom of God*." Paul said: "*our conversation (citizenship) is in heaven*". Phil. 3:20.

JESUS IS HIGH PRIEST. The church is referred to as "*a royal priesthood*" with Christ Jesus as its HEAD and the HIGH PRIEST of the "*royal priesthood*." Hear the following: "... even Jesus, made an high priest forever after the order of Melchisedec," Hebrews 6:20. The entire seventh chapter of Hebrews discusses the "*change . . . of the law*" which necessitated the "*change*" of the priesthood. Under the law, only those of the tribe of Levi and of the house of Aaron could be priests. Our Lord who is HIGH PRIEST came of the HOUSE of David and of the tribe of Judah and because of an "*endless*" life continueth a "*priest forever*." Hear further the Hebrew writer: "Now of the things which we have spoken this

is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law.' Heb. 8:1-4.

In speaking of the Christ Zechariah does not only prophesy of "the sufferings" of Christ (Zech. 11:7-13), but also of the "glories that should follow." Listen to him: "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zechariah 6:12, 13. So, since we are a "royal priesthood," and since Christ is our "high priest," and since he could not be a priest upon the earth, and since he was to be priest upon his throne; we conclude that he is UPON HIS THRONE NOW, and since He is in heaven, we insist that that THRONE IS IN HEAVEN. Since Christ is HIGH PRIEST he is ruler over priests which make up the "priesthood"; and since he is sitting upon his throne as priest, and he is priest after the order of Melchisedec and since Melchisedec was also KING, we insist that CHRIST IS KING upon his throne and ruling his citizens who compose His KINGDOM.

THE LORD'S (JEHOVAH'S) THRONE IS IN HEAVEN, "The Lord hath prepared his throne in the heavens." Ps. 103:19. "The Lord is in his holy temple, the Lord's throne is in heaven." Ps. 11:4.

THE LORD'S THRONE IS SOLOMON'S AND DAVID'S THRONE. "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly." I Kings 2:12. "Then Solomon sat on the throne of

the Lord as king instead of David his father, and prospered; and all Israel obeyed him." I Chr. 29:23. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever." II Sam. 7:12,13. Now we conclude since David's throne was the Lord's throne and since David's throne was to be forever and since David's throne is not on the earth, but since it is everlasting, it is in HEAVEN. The throne is the Lord's (Jehovah's). He gave it to Saul, then took it from him and gave it to David, and by an oath made the HOUSE OF DAVID a royal dynasty, which was to continue forever. The earthly line lasted until Zedekiah, then the Tabernacle of David fell, the throne returned to the Lord (Jehovah) until the tabernacle of David was restored then one of that ROYAL line, Jesus Christ, was given the throne and is to reign thereupon until the last enemy is conquered, at which time He returns the throne and kingdom back to the FATHER. The following scripture proves the things I have said to be TRUE. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Ps. 89:3,4. Again, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:35-37. Gabriel said to Mary: "He, Jesus, shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32,33.

Peter, on the day of Pentecost of Acts chapter 2 said: "therefore being a prophet, (that is, David) and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither

his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." Acts 2:30-35.

FIRST. *WHAT WAS THE PROMISE OF THE HOLY GHOST REFERRED TO IN ACTS 2:33?* "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue." II Sam. 23:1,2. Then David said: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. 132:11. So in Acts 2:33 Peter by the Holy Spirit said: "Therefore (Christ) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" which promise was the promise God by the Holy Ghost made to David; that his seed, the Christ should "sit on his throne." Therefore, Peter, on Pentecost of Acts chapter 2 said: *CHRIST IS ON THE THRONE OF DAVID* and that according to God's oath and the PROMISE OF THE HOLY GHOST.

SECOND: *SITTING AT RIGHT HAND UNTIL ALL ENEMIES ABOLISHED.* Jehovah according to Peter said: "The Lord said to my Lord, sit thou on my right hand, until I make thy foes thy footstool." Acts 2:34,35. This is a quotation by Peter from Psalms 110:1; but to continue the quotation from Psalms 110, we may be able to understand more fully. Here it is. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent.

Thou art a priest for ever after the order of Melchis-dec. "The Lord at thy right hand shall strike through

kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head." Ps. 110:2-7. Notice closely that we are told: "Sit thou at my right hand, until I make thine enemies thy footstool" in Psalms 110:1. Peter uses this quotation in Acts 2:34, 35 and declareth that Christ is at God's right hand NOW. But this is to be the DAY OF THY POWER, that is, God's power. Ps. 110:3. Christ is a PRIEST at this time also verse 4; but according to Zech. 6:12, he is to be KING at the same time, and during this time as PRIEST and KING He is to "strike through kings" and this is to be the day of God's "wrath." verse 5. Certainly Christ began to SIT on Pentecost of Acts chapter 2. Listen to the following: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3. Again: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12,13. Again, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19. There is no doubt about Jesus SITTING at the right hand of the Majesty in heaven.

THE ANOINTED ONE GOING INTO HEAVEN: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." John 3:13. The following is a prophetic picture of the Son of Man going back to heaven to take his THRONE. Listen to it: "Lift up your heads, O ye gates; and be lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of glory." Ps. 24:7-10. Daniel spoke of this same thing thus: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they

brought him near before him." Dan. 7:13. "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Zech. 6:12,13. Paul declared that this sitting and this reigning cometh to an END at the second coming of the Christ. Hear Him: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15:25,26.

1. Jesus was on his throne when sitting (Zech. 6:13).
2. He was sitting in the days of the apostles (Eph. 1:20).
3. Therefore, he was on the throne in the days of the apostles.

If it be contended by Doctor Norris, and I believe he does so contend: that the *THRONE OF CHRIST* and the *THRONE OF GOD* are two different thrones; I submit the following: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Certainly this passage does not teach that there are two separate and distinct THRONES; but simply this: Jesus is saying: "I have overcometh" by doing the will of my Father, so I have received a thronely position. If you will "overcome" you will also receive the same reward. If you contend that the THRONES are different, I ask: When did Christ sit down with God in His throne? Again: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it." Rev. 22:3. Will there be TWO thrones in heaven? Will they be occupied? No, no, my friends, there is but ONE THRONE. The throne of the Lamb is the throne of God. The throne of David is the throne of God. One would not contend that Christ has a KINGDOM and that God has a different KINGDOM. Listen to the following: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inher-

itance in the kingdom of Christ and of God." Eph. 5:5. Does this passage teach that there are two kingdoms? One of God and another of Christ?

1. Jesus who is called the BRANCH "shall sit and rule upon his throne." Zech. 6:12.

2. God "set him at his right hand" and he sat during days of apostles. Eph. 1:20.

3. Therefore, Jesus sat as RULER in the days of the apostles. "Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Rom. 15:12.

1. When the Gentiles trusted, Jesus was reigning.

2. But the Gentiles trusted in him in the days of the apostles. Acts 15.

3. Therefore, Jesus was REIGNING in the days of the apostles. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. 17:14.

1. Jesus is King and Lord at the same time.

2. But he is "both Lord and Christ" in the days of the apostles. Acts 2:36.

3. Therefore, he is KING in the days of the apostles.

1. A reigning King upon a throne has a kingdom.

2. Christ was upon his throne, king and reigning in the days of the apostles.

3. Therefore, he had a kingdom in the days of the apostles.

1. Christ would sit on his throne. Zech. 6:13.

2. Christ is sitting now. Acts 2:32-35.

3. Therefore, Christ is on his throne NOW.

1. Christ would rule on his throne while sitting. Zech. 6:13.

2. But he is sitting on his throne now. Acts 2:32-35.

3. Therefore, Christ is ruling on his throne now.

1. Christ is priest on his throne. Zech. 6:13.

2. But he is priest in heaven. Heb. 4:14.
3. Therefore, his throne is in heaven.
1. Christ would be priest on his throne. Zech. 6:13.
2. But Christ cannot be priest on earth. Heb. 8:4.
3. Therefore, his throne cannot be on earth.

Ladies and gentlemen, as I bring my first speech to an end, may I give a brief resume?

1. I have shown that God had in mind at the beginning of time to bring into existence the CHURCH through which to preach the gospel.

2. I have shown that since the church is an institution of prophecy, it is no "afterthought" nor "accident".

3. I have given a scriptural exegesis of the expression "mystery".

4. I have shown that the premillennial view of the second coming of Christ excludes the prophetic utterances concerning the "sufferings" of Christ.

5. I have shown that the ROYAL PRIESTHOOD, CHOSEN GENERATION, HOLY NATION is the KINGDOM OF CHRIST.

6. I have shown that Jesus is HIGH PRIEST now and is in HEAVEN upon his throne.

7. I have shown that the Lord's throne, David's throne and Solomon's throne is the same throne.

8. I have shown that the HOLY GHOST promised David to give to his seed the THRONE and that Peter declared that promise had been fulfilled.

9. I have shown that Christ is to sit on God's right hand until the last enemy is destroyed and the last enemy is death.

10. I gave nine syllogistic arguments to show that CHRIST is sitting, reigning in heaven upon his throne.

What difference does it make to you, my beloved people, whether Doctor Norris or I have the TRUTH? You should be concerned, of course, and have a desire for

TRUTH; but allow not religious prejudice to block the way thereto; read and study your Bible.

We pass this way but once. May the light of the divine revelation guide us, and when we come to pass across the silent river, may the hand of the Christ lead us into the land that is fairer than day.

DEBATE NUMBER TWO

DR. J. L. HINES

February 17, 1946

Doctor Norris, Ladies and Gentlemen:

It gives me a great deal of pleasure to be afforded the honor of appearing in this auditorium as an opponent of a high classed gentleman, as I think Doctor Norris to be. Through the years, he and I have been friends; though we both recognize the fact that we differ widely upon many subjects; yet at the same time, we had the grace and courage to sit at the same table and formulate thirty-one items of agreement. These thirty-one items shall, the Lord willing, be incorporated in the first pages of the two books we anticipate bringing from the press. Remember the subject we are discussing tonight is: "The scriptures teach that Christ will return to the earth in person and establish His Kingdom on the earth and reign until He has put all enemies under His feet." Doctor Norris affirms this proposition and I deny it. Please keep the issue unclouded and CLEAR. I believe that "Christ will return . . . in person," but I do not believe that he will come to the earth in person or otherwise and establish His kingdom and reign. He came the first time for the purpose of DYING, being buried, risen, ascending to heaven, taking his seat upon David's throne and establishing His kingdom, which I shall show to be His CHURCH, and He is now REIGNING and this reign will last until "He has put all enemies under his feet."

Every scripture that my opponent may introduce to prove that Christ is coming again, I accept, yet the exact expression: "The second coming of Christ" is not to be found in the BIBLE; "appear the second time" is found once, Heb. 9:28. However, there is no use arguing that point, for I believe as strongly as he that Christ is coming

again, I have no time nor disposition to argue whether he will come to the "earth" or just "in the air". I do not care HOW? When or Where? *He is coming.*

It shall be my task tonight to show the following:

1. The KINGDOM of Christ has been established.
2. Christ is now reigning and ruling as king.
3. Pentecost of Acts 2, the year 30 A. D. marks the beginning of the KINGDOM.
4. The second coming of Christ marks the end.
5. The second coming is the last day.
6. Resurrection of all the dead is the last day.
7. The final judgment is the last day.
8. The second coming is at the time when He, the Christ, shall have put all enemies under His feet.
9. Revelation chapter 20 and the related passages.

So, with reverence to Almighty God, conscious of the fact that I must stand one day in the presence of my Lord and give an account to Him for what I shall say here, I approach these sub-divisions with deep humility.

1. *THE KINGDOM OF CHRIST HAS BEEN ESTABLISHED.* Much has been said by certain preachers, over radio and through the press as well as from the pulpits, about a KINGDOM to come at the end of this AGE; but I am here to tell you that the BIBLE teaches us that there will never again be a world empire. In the book of Daniel 2:1-45 and 7:1-28 you have parallel accounts of FIVE world empires, four political and one spiritual. The FOUR political POWERS are each depicted in the GREAT IMAGE, and by one of the four GREAT BEASTS. These FOUR powers came into existence by the steel sword and because of internal corruption went out by the same method. The FIFTH POWER which was to be a SPIRITUAL KINGDOM was to come into the earth by a MIRACLE and go rolling as a stone cut out without hands, down the mountain, break into pieces the other kingdoms, become a great mountain and fill the whole earth. According to Dan. 2:44, this "stone" cut out of

the mountain without hands, which was to be the KINGDOM OF GOD, was to come into existence in the "days of these kings", that is, the ROMAN KINGS. The five world kingdoms are dated thus:

(1) THE BABYLONIAN KINGDOM is spoken of in Daniel 2:38 as "the head of gold" and Daniel 7:3,4 as "a lion", whose fall is spoken of in 2:39, 5:20,21,28, 7:4; but lasted from 625 B. C. to 538 B. C., a period of 87 years.

(2) THE MEDO-PERSIAN EMPIRE is referred to in Daniel 2:39 as "breast and its arms of silver" and in 7:5 "beast . . . like a bear", whose fall is spoken of in 8:5,7,20,21; but lasted from 538 B. C. to 330 B. C., a period of 208 years.

(3) THE GRECIAN EMPIRE is spoken of in Daniel 2:39 as "its belly and its thighs of brass" and in Daniel 7:6 as "like a leopard," whose fall is referred to in Daniel 8:8. This KINGDOM was divided into parts, and this empire lasted from 330 B. C. to 323 B. C., a period of 23 years and the last of the Grecian power was broken when old Carthage was destroyed in 146 B. C.

(4) THE ROMAN EMPIRE is spoken of in Daniel 2:33 as "legs" and "feet" of the image and Dan. 7:7 as "a fourth beast" and this kingdom divided into ten divisions. We are told that three of the "ten" kingdoms, or divisions, that grew out of the "fourth kingdom", or Roman Empire, "were plucked up", or fell, at the behest of Rome, because they were Arian in faith. This positively identifies Papal Rome as this "little horn". The Arian controversy was the main cause of the Nicene Council, A. D. 325. The "horns" overthrown were 1. Vandals, A. D. 533, 2. Bergundians 534 A. D. 3. Osto Goths A. D. 533. THE ROMAN EMPIRE lasted from 31 B. C. to 476 A. D.

(5) THE KINGDOM OF THE GOD OF HEAVEN is referred to in Daniel 2:44 which reads: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever". The

language here shows that the KINGDOM of this verse which shall be "set up" must be in the days of "these kings", that is, the kings of the Roman Empire. The antecedent of "these kings" is the "fourth kingdom," or Roman Empire, Dan. 2:40-44. The time of the appearance of the KINGDOM OF GOD as referred to in verse 44 was to be during the kings of the FOURTH WORLD POWER, the ROMAN KINGDOM. "And in the days of these kings shall the God of Heaven set up a kingdom." Dan 2:44. That is definite. It will do no good for my opponent to try to hitch the Roman Catholic Church on to the Roman Empire and contend that the Catholic Church will be here when the Lord comes from heaven, and that He will establish His kingdom then. Such a contention is to admit the strength of the argument made, that the KINGDOM OF CHRIST must be established in the days of the KINGS of the FOURTH BEAST of DANIEL 7 and the "Legs" and "Feet" empire of Daniel 2. The Catholic Church did not come out of the Roman Empire, but is the APOSTATE church, which had no connection at first with said EMPIRE, but the SEED which produced the Papal Institution began to be sown in Paul's day. Hear him: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming:

even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved." II Thes. 2:1-10. It is a fact, which all scholars admit, that the Roman empire came into existence in the year 31 B. C., and came to an end in the year 476 A. D. The Roman Catholic Church did not appear until about the year 606 A. D. with Boniface III as the first pope. I must insist that the Holy Spirit through Daniel in the year 603 B. C. said : " And in the days of these kings shall the God of heaven set up a kingdom." Dan. 2:44. So if the KINGDOM OF GOD has not been established, it cannot be established until the ROMAN EMPIRE be re-established in the earth ; unless my opponent can show that the ROMAN CATHOLIC CHURCH is that ROMAN EMPIRE with pope Pius XII as one of the "these kings" of Dan. 2:44.

The Bible teaches that there were to be four world kingdoms and there is not a line that teaches anything about a FIFTH POLITICAL WORLD KINGDOM. Napoleon, Wilhelm, Hitler, Herohita and El Duce Mussoline have all tried to bring into existence another WORLD POWER, but they all failed. Those who read and study the book of Daniel, and believe in God, never talk about another WORLD EMPIRE. The next UNIVERSAL KINGDOM, before which the divided FOURTH KINGDOM was to crumble and fall apart, would "fill the earth." During this reign of heaven, "They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious." Isa 11:9,10. But bear in mind that this UNIVERSAL KINGDOM was to be in continual conflict with the "little horn". Dan. 7:15-28, Rev. 13:1 to 18:4 ; 2 Thes. 2:1-13.

To keep the record straight, I quote again : "And in the days of these kings shall the God of heaven set up a

kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure". Dan. 2:44, 45. You will notice that "the stone . . . cut out of the mountain without hands" and spoken of in verse 34 also was the KINGDOM OF GOD which would SMITE the "image upon his feet that were of iron and clay, and brake them in pieces", and this "stone that smote the image became a great mountain, and filled the whole earth." Although this KINGDOM was to come into existence without "hands", yet at the same time it was to be antagonistic to the extent it was to "brake them to pieces" and become a "great mountain, and fill the whole earth."

During the personal ministry of the Christ we have the following taught with reference to the KINGDOM OF GOD: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2. When Jesus sent the twelve out as recorded in Matthew 10, He said: "And as ye go, preach, saying, The kingdom of heaven is at hand." Mat. 10:7. Again He said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:18,19. Again Jesus said to the apostles: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. After Jesus was dead and still on the cross: "Joseph of Armathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." Mark

15:43. Every passage concerning the KINGDOM, to be found before PENTECOST of Acts chapter 2, refers to the KINGDOM "at hand," "near"—always in the future. But when we pass PENTECOST we have such as the following: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:13,14. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9. There is not a passage that teaches that the KINGDOM is yet future. The New Testament teaches that the "KINGDOM IS," that we have been "delivered . . . from the power of darkness, and (been) translated . . . into the kingdom," and John the apostle declared that he was "in the kingdom".

NOW, I am to show that the KINGDOM and the CHURCH has reference to the SAME PEOPLE. Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Rev. 1:5,6. American Standard Version says: "kingdom" instead of "kings". Again we hear from Peter: "But ye are a chosen generation, a royal priesthood, an holy nation." I Peter 2:9. These passages show conclusively that the people "purchased" by the blood of Christ make up the CHURCH; but the people "washed" from our sins in the blood of Christ make up the KINGDOM; but the "royal priesthood," "chosen generation" make up the "HOLY NATION". Therefore, I must insist that all the BLOOD PURCHASED PEOPLE make up the CHURCH which is the KINGDOM.

KINGDOM TO BE ESTABLISHED IN THE LAST DAYS

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift sword against nation, neither shall they learn war any more.” Isa. 2:2-4. The “Lord’s house” in verse 2 certainly has reference to the “church of God” for Paul wrote: “house of God, which is the church of the living God.” I Tim. 3:15. “Last days” referred to in verse 2 has reference to the CHRISTIAN DISPENSATION. Note the following: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh.” Joel 2:28. On the day of PENTECOST Peter said: “But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.” Acts 2:16,17. But Peter said in the year 37 or 38, about seven or eight years later: “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.” Acts 11:15. So Peter calls the day of PENTECOST of Acts 2 *THE BEGINNING OF THE LAST DAYS* and that is the time the LORD’S HOUSE WAS TO BE ESTABLISHED and the time the Lord’s people from all the nations were to *BEAT THEIR SWORDS INTO PLOWSHARES and learn war no more.*

KINGDOM AND POWER TO COME TOGETHER

Jesus said: “Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till

they have seen the kingdom of God come with power.” Mark 9:1. Again, “Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” Matt. 16:28. I ask this question: Are any of those who heard those words of Jesus, still living? My answer to that question is, They are all dead; but the language implies that some of those standing there would die before the KINGDOM would appear, and some would be alive. You will note that the *kingdom of God would come with power*. Now if I can locate the time of the coming power, I have also located the time of the KINGDOM. In Acts 1:8 Jesus said to the eleven apostles: ‘But ye shall receive power, after that the Holy Ghost is come upon you.’ In Acts 2:14 we have: ‘And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ So since the POWER came when the Holy Ghost came, and the KINGDOM and POWER were to come TOGETHER and since the Holy Ghost came on PENTECOST of 30 A. D., we conclude that the KINGDOM came then.

CHRIST IS NOW REIGNING AND RULING AS KING

We have already found that Peter marks the day of Pentecost of Acts chapter 2 as *THE BEGINNING*. Acts 11:15. Now if you will turn to I Corinthians chapter 15 verses 23-26, we read—hear it—“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” So *THE END IS AT THE SECOND*

COMING of the Christ. The period of time between PENTECOST and the SECOND COMING OF CHRIST is called: "*THE LAST DAYS*," "*THE REGENERATION*," or as we put it the CHRISTIAN AGE. Since Paul says: "For he must reign, till he hath put all enemies under his feet," we conclude that he is NOW reigning and this must continue until the RESURRECTION of all the dead, which I shall show will be the "*LAST DAY*" of the "*LAST DAYS*." Peter in Acts chapter 2:30-36, as I showed in my speech last Lord's day, that David "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," then stated emphatically that Christ received of the Father the promise of the Holy Ghost, which promise was to give to him the throne of David. Listen to this: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Note: The Son of man is to sit on the throne of his glory in the REGENERATION, and that the apostles are to sit at the same time, so since the Son of man is sitting, we conclude that the regeneration is NOW and the apostles are sitting.

CHRIST HAS ALL AUTHORITY NOW

After the Lord arose from the dead and just before his going into heaven he said: "All power is given unto me in heaven and in earth." Matt. 28:18. Paul wrote: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:20-23. These verses show that God has placed him in the supreme seat of authority in heaven and has subordinated to him all existing powers,

and made him sovereign over his church. Again: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him." I Peter 3:22. Will my friend and opponent in this discussion please point out to us any POWER, except God, that is not subject to Christ? If the Christ is not King in fact now, please tell us what he may do as king at his second coming that he has not the POWER to do today? Paul informs us that Christ is KING, in the following: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." II Timothy 6:13-15. Again: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, the chosen, and faithful." Rev. 17:14. In Col. 1:13 we are taught that He has a kingdom. So Christ is KING, with authority, is reigning; has sent out His "ambassadors" II Cor. 5:20, the apostles, who have the "keys of the kingdom." Matt. 16:19, "power" Acts 1:8 and they are His "ministers" Acts 26:16. Angels and authorities and powers are subject to him, and He is High Priest. At HIS SECOND COMING HE IS TO ABDICATE, give up the kingdom, not establish ONE.

3. *PENTECOST OF ACTS 2 THE YEAR 30 A. D. MARKS THE BEGINNING OF KINGDOM.* This I have amply shown.

4. *THE SECOND COMING OF CHRIST MARKS THE END.* And, of course, that period of time between the BEGINNING and the END is the time of REGENERATION, and Paul wrote: "Therefore if any man be in Christ he is a new creature." II Cor. 5:17.

5. *THE SECOND COMING OF CHRIST WILL BE THE LAST DAY OF THE LAST DAYS.*

a. ALL THE DEAD RAISED AT SAME TIME.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but has passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; . . . 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." John 5:24-29.

b. *RIGHTEOUS RAISED AT LAST DAY.* "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40. Again, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44. Again: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:54. Again, "I know that he shall rise again in the resurrection at the last day." John 11:24.

c. *THE WICKED JUDGED IN THE LAST DAY.* "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. If the wicked are to be judged the "last day" certainly they will have been raised from the dead.

b. *THE WICKED AND THE RIGHTEOUS REWARDED "THAT DAY".* "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the

glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" II Thes. 1:6-10. You will notice that "in that day", the day he is to be revealed from heaven with his mighty angels, in flaming fire" He is to "recompense tribulation to them that trouble you" that is to the WICKED, such as old Nero and others who persecuted the saints; and "that day" he is to "recompense"—"rest" (rest is a noun not a verb) "to you who are troubled" that is to the Christians. Now let us sum up just a bit. 1. All the dead are to be raised at the voice of the Son of God. 2. The righteous are to be raised the "last day". 3. The unrighteous are to be raised the "last day". 4. The Christ is to come the "last day".—"THAT DAY." 5. The Judgment is to be the "last day." So there is no room for 1,000 years between the resurrections.

6. *THE RESURRECTION OF ALL THE DEAD IS THE LAST DAY.* I have shown by the passages I have cited from the book of John that the dead are all to come forth from the tombs the same day, and that day is the "last day" of the "last days". The only passage relied upon by those who believe as dose my friend, is Rev. 20:5,6 which reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years". (Of course, it would be fair to say that our premillennialist friends, do endeavor to use other passages to help them out on their interpretation of Revelation 20:5, 6). Premillennialists blunder greatly in classing the "first resurrection" as literal. This must be determined by its harmony with other passages upon resurrection. The Millennium of our friends begins with a figurative resurrection (souls of the beheaded), and ends with a figurative resurrection (the spirit of Satan). The book being symbolic, and highly figurative, would suggest this, unless known facts determine otherwise. The

meaning of any passage in question must be in harmony with the Bible as a whole. This figure is paralleled in other events:

1. In Ezekiel 37:1-14, the return of Israel from Captivity is figured as a resurrection.
2. The prophet Elijah is figuratively raised in the person of John the Baptist. Mal. 4:5,6; Luke 1:17; Matt. 11:14.
3. After the Jews' rejection of Christ, their conversion is figuratively spoken of as "life from the dead". Rom. 11:15.
4. Those buried with Christ in immersion, are figured as spiritually resurrected. Rom. 6:4; Col. 3:1.
5. This "resurrection" (Rev. 20:4-6) is of the "souls" (Greek psukas), and not the bodies, and includes only the martyrs for the cause of Christ.

This fact alone proves that it is spiritual, the spirit of the martyrs of old, the willingness to die for the cause of Christ, is again manifest, likened to its "resurrection." If it were a literal resurrection, it would include all the righteous, whether martyrs or not. Nowhere in the Bible is the term 'soul' (Greek psukos) applied to the resurrection body I Cor. 15:44. The fact that the thousand years completes the life and reign of these martyrs with Christ, is further evidence that it is a spiritual rather than a literal resurrection. Rev. 20: 4-7.

7. *THE FINAL JUDGMENT IS THE LAST DAY.* At the second coming of Christ the following will happen:

1. It will be announced by "the trumpet" I Cor. 15:52.
2. It is likened unto the unexpected flood. Matt. 24:39.
3. It will be "sudden" Luke 21:34.
4. Peter said: "The day of the Lord will come as a thief" II Peter 3:10.
5. There will be a general, simultaneous resurrection, "both of the just and of the unjust". Acts 24:15; John 5:28,29.
6. Simultaneous with the raising of the dead saints, the

living saints "shall be changed", "put on immortality". I Cor. 15: 51-54.

7. It will fulfill Christ's own prediction that he would raise up his own, "at the last day". John 6:39,40,44,54.

8. There will be a simultaneous judgment, "both of the just and of the unjust". Rev. 11:18; 20:11,12; Matt 25: 31,32; 16:27; II Cor. 5:10; Acts 27:30,31.

9. We shall "be caught up in the clouds, to meet the Lord in the air" I Thes. 4:14-17.

10. "The earth and the works therein shall be burned up". II Pet. 3:10-13.

11. "A new heaven and a new earth" will then be created". Rev. 21:1,5,27.

12. "These are true words of God". Rev. 19:9.

8. ***THE SECOND COMING IS AT THE TIME WHEN HE, THE CHRIST SHALL HAVE PUT ALL ENEMIES UNDER HIS FEET.*** "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." Acts 2:34,35 which is a quotation by Peter from Psalms 110. David here, in the spirit, called Christ "Lord". Matt 22:44. Paul said concerning Christ: "For he must reign, till he hath put all enemies under his feet." I Cor. 15:25. Again: "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool." Heb. 1:13.

THE LAST ENEMY

"*The last enemy to be destroyed is death.*" I Cor. 15:26. When that happens, that will mean that the KINGDOM will be "delivered up" to the Father and the CHURCH, the KINGDOM, which is so beautifully pictured in Revelation chapters 21 and 22, will be the ETERNAL KINGDOM referred to in II Peter 1:11; and having

been kept by the power of God through faith we will come into the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." I Peter 1:4. I am on my way to that LAND that is fairer than day; and care but little for Palestine.

It is wonderful to know that one has been BORN AGAIN, and by this NEW BIRTH becomes a NEW CREATION, a CITIZEN of the KINGDOM OF GOD; and as a CITIZEN enjoying the many things vouchsafed thereto, and although having beat our swords into plowshares and our staves into pruning hooks; we have unsheathed the sword of the Spirit, the WORD OF GOD, and clothed in the whole armor of God, we are, under the BANNER of the PRINCE OF PEACE, our King, battling against the forces of wickedness.

No Blood Christ	REIGN OF CHRIST	END 1Cor. 15:24
No Remission Sins	Regeneration Man	According To Millennium
Not Allowed Christ	Kingdom Christ	No Blood
LAW	Remission Sins Luke 24:10	No New Birth
John The Baptist	Royal Priesthood 10:11	No Remission
No New Testament	Reign with Christ 20:25	No Baptism
Animal Sacrifice 50:5		No Lord's Supper
Levitical Priesthood 22:15		But
		Animal Sacrifices
		Levitical Priesthood
		Re-Built Temple

WILL YOU PLEASE NOTICE THE CHART?

(Dr. Norris and I agree that the BLOOD of CHRIST was shed at the CROSS and that the benefits thereof reached to Abel, to the last redeemed person that shall ever live; and that REMISSION OF SINS come only through this

SHED BLOOD). In Matthew 16:20 Jesus charged his disciples "to tell no man that he was Jesus the Christ." However, the position of Dr. Norris is so materialistic that, in the PLAN OF GOD, BLOOD SALVATION BY CHRIST is an ACCIDENT and an AFTERTHOUGHT. You will notice that prior to the cross, there is "No blood of Christ," "no actual remission of sins," "disciples not allowed to preach Christ," "LAW," "no New Testament," "animal sacrifice," "Levitical priesthood," and that John the Baptist's administration which began during the life of Christ terminated at Pentecost of Acts chapter 2. You will notice that Pentecost marks the BEGINNING, Acts 11:15, and that the Second Coming of Christ marks the END, I Cor. 15:24; that the period of time between the BEGINNING and the END is referred to as the REGENERATION, Matt. 19:28, which is also the LAST DAYS Acts 2:17, that it is the time of the REIGN OF CHRIST, "kingdom of Christ," "remission of sins," "royal priesthood," "reign of the saints with Christ;" but after the END there will be "no blood of Christ," "no new birth," "no remission of sins," "no baptism," "no Lord's supper;" but according to the premillennialists there will be "animal sacrifices," "Levitical priesthood" and the "Temple re-built." To me, that is materialistic Judaism. It is a system without the BLOOD OF CHRIST, without the NEW TESTAMENT, without the NEW BIRTH and destroys the inspiration of the prophets and both the divinity and deity of the SON OF GOD!

I SHALL NOW ANSWER ITEM BY ITEM MY FRIEND'S SPEECH OF LAST LORD'S DAY:

1. Peace is of the "PRINCE OF PEACE." "We have had six thousand years of war," but all who accept the principles of the CHRIST "beat their swords into plowshares" and learn war no more.

2. "We agree on fact that Christ will come again." Dr. Norris is in error when he argues that I do not believe in the PERSONAL LITERAL RETURN OF CHRIST, for I do so BELIEVE; and since he contends that "IN THE

CLOUDS" means the earth, I accept that also; but the CLOUDS do not mean "terra firma"—solid ground. The point at ISSUE is what Christ will do upon his return from heaven, on "a cloud," "with the clouds" at the time the saints meet him in the AIR. *If Dr. Norris can prove that Christ will establish any kind of KINGDOM when he returns, I will accept the whole premillennial contention.* He may put his entire time to that one task.

3. Dr. Norris is in error again when he contends that the NEGATIVE is under obligation to prove anything. The AFFIRMATIVE must prove.

4. It would be not only "unreasonable" but anti-scriptural to deny the RETURN IN PERSON of our Lord.

5. Because Christ was rejected, here upon the earth, is no reason to argue that he MUST return to it, in order to CLEANSE and REDEEM it. Peter says: "the earth also and the works that are therein shall be burned up." II Peter 3:10. Does not our Lord love all men; even those in sin, as well as the earth? Is he coming to CLEANSE and REDEEM the wicked? If so will this cleansing be by the GOSPEL or some other system? In Col. 1:16,17 it is said: "all things were created by him and FOR him." Does that mean "All things are his?"

6. *Isaiah 42:4:* Yes, Isaiah 42:1-13 is used by Matthew in chapter 12:17-21 to declare fulfillment thereof in the PERSONAL MINISTRY of our Lord. I deny that Christ bled in "Gethsemane." "As it were great drops of blood" does not mean BLOOD.

7. *Isaiah 53:12,* I answer by saying that the 53rd chapter of Isaiah was fulfilled in trial, death and burial of our Lord and has no reference to HIS SECOND COMING. Yes, there is in the "Universe, three places—heaven, earth and hell," and Satan is in the earth, Job 1:7 and I Peter 5:8, and he has not been destroyed but will be at the RETURN of the Christ, not at the end of the premillennialists' 1,000 years, as they declare.

8. *Revelation 20:2,10* is used by my opponent in this debate to prove that Satan here is the PERSONAL DEVIL

and he contends that the "angel" in verse 1 is Christ, yet he tells us to take the scriptures literally. The BIBLE teaches us that "*the dragon*," "*serpent*," "*Devil*" and "*Satan*" of Revelation 20:2 is "*a great red dragon*," "*the great dragon*," "*that old serpent*," "*the Devil*," and "*Satan*" of Revelation 12:3,9 and this DRAGON, DEVIL, SATAN had "seven heads and ten horns," Revelation 12:3; but the "seven heads are seven mountains," Revelation 17:9, and "the ten horns . . . are ten kings," Revelation 17:12. I submit to you that the DRAGON was the first to persecute the CHURCH, then after it came THE BEAST who had seven heads and ten horns of Revelation 13:1; then THE BEAST of Revelation 13:11, which is the FALSE PROPHET of Revelation 13:11; 16:13 and 19:20. These THREE persecuted the WOMAN of chapter 12. The BEAST and FALSE PROPHET are overcome by the rider of the "white horse," called: "FAITHFUL AND TRUE" of Revelation 19:11, the "WORD OF GOD" of verse 13, who is the CHRIST, "KING OF KINGS, AND LORD OF LORDS" of verse 16 and by the "armies which were in heaven following him upon white horses, clothed in fine linen, white and clean," verse 14; but the "fine linen is the righteousness of saints," verse 8; so we conclude that the REDEEMED and CHRIST make war against the enemies of Christ by the "sharp sword" that cometh forth from the mouth of Christ, Rev. 19:15, and not by carnal weapons. After the BEAST and FALSE PROPHET have been "taken" verse 20, the DRAGON POWER of chapter 20 is bound for a thousand years; remember this is the same DRAGON of chapter 12. At the end of the thousand years he is "loosed out of prison" and goeth forth to "deceive the nations," verse 8, and gathers "Gog and Magog, to battle," verse 8, and "compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them," verse 9. So in verse 10 we find the FALSE PROPHET, THE BEAST and THE DRAGON in the "lake of fire and brimstone." In Ezekiel chapters 37, 38 and 39 you have DEATH, RESURRECTION, GOG and

Magog; and the redemption of Israel by "fire and brimstone."

9. Yes, Satan has put the "nations in bankruptey," but not the KINGDOM OF GOD, for Paul wrote: "receiving a kingdom which cannot be shaken," Heb. 12:28. This is equivalent to what our Lord said to the apostles in Matthew 16, when addressing Peter: "upon this rock I will build my church; and the gates of hell shall not prevail against it," verse 18. If my friend could think in terms of a SPIRITUAL KINGDOM, rather than a POLITICO-RELIGIOUS empire, he would save himself a lot of faulty interpretation.

10. ISAIAH 35:9,10 used by Doctor Norris has reference to the KINGDOM brought into existence by our Lord, at the very time, "remission of sins" began to be preached, which was PENTECOST of Acts chapter 2. Notice Isaiah 35: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart . . . And an highway shall be there and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there," verses 5, 6, 8, 9. In verse 10 we have: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Zion, is Jerusalem, the place the KINGDOM was to be established. From Jerusalem "remission of sins" in the name of Christ was to begin, the "word of the Lord" was to go forth," and the people thus who received it were filled with "gladness" and "sorrow and sighing" fled from them.

11. ACTS 15:16,17 was also misapplied by my friend. The passage is a quotation from Amos chapter 9 and was used by James to show that it had been fulfilled, by citing that the Gentiles were visited by the Lord through Simeon;

and since the tabernacle of David which had fallen had been lifted up, "the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." Acts 15:14-17. I insist, Dr. Norris, that if the TABERNACLE OF DAVID as used in this passage, quoted and employed by James, had not been RE-BUILT at that time, the Gentiles could not "seek after the Lord;" therefore the Gentiles, according to your contention, would not be in covenant relationship with the Lord, and are not "fellowheirs" as declared by Paul in Ephesians 3:6. James quoted this passage to prove that God did call the Gentiles into the CHURCH, the KINGDOM and that this KINGDOM is the royal dynasty RESTORED.

12. MATTHEW 25:31 which speaks of the "throne of his glory" was used by my very good friend to prove the time of the BEGINNING OF THE RULE, REIGN of our Lord; but that is not what the passage says. Listen to it. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The throne he occupies now is the same as the "throne of his glory," only he will JUDGE at that time, which will be his last Kingly act before he abdicates in favor of the Father as stated in I Cor. 15:24, and the "then" of that verse is not 1,000 years long either; nor will the Greek help my friend out of his predicament. I must also insist that Christ is called KING now as I have shown in my former speech from I Timothy 6:15 which reads: "only Potentate, the King of kings, and Lord of lords."

13. REVELATION 2:27 was another proof-text used by Dr. Norris to prove his contention; but instead of that verse teaching a future rule of Christ, it is explained by Paul thus: "God has fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." Acts 13:33. So both Paul and John quoted from Psalms 2, but Paul tells us that God fulfilled the same at the RESURRECTION OF OUR LORD.

Psalms 2 shows that Christ would in spite of the evil rulers, be RAISED from the dead, sit as KING and that during his reign the Christ would, "break them with a rod of iron; . . . dash them in pieces like a potter's vessel."

14. REVELATION 5:10 will do my friend no good, for the 101 scholars of the American Standard version give this translation: "and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Since we are a KINGDOM and priests, I Peter 2:9, NOW, and Christ is reigning Now, I Cor. 15:25, and we are on the EARTH, I insist that we are reigning on the EARTH.

15. JOB 19:25,27. This passage is difficult, yet there is a clause in verse 26 which reads: "yet in my flesh I shall see God" which must be explained in harmony with those passages which speak of the resurrection body. Since the resurrection body is to be incorruptible, I must insist that Job was only speaking of the restoration of his health and that at the latter end, he would be able to talk face to face with God, his REDEEMER, and we know this did happen. Job 42:5.

16. PSALMS 2:6,8,9 is explained by verse 6 which Paul declared was fulfilled at the RESURRECTION of the Lord, Acts 13:33. We conclude then that the Christ was raised from the dead to sit as King on the "holy hill of Zion, while David slept with his fathers, instead of David.

17. ISAIAH 2:1-4 was used by Dr. Norris to show that at the return of Christ, the KINGDOM would be established, that "all the nations" would come to Jerusalem, accept the KING, then beat their swords into plowshares, and their spears into pruninghooks, and learn war no more. It is my firm conviction that Isa. 2:1-4, Micah 4:1-3, Isaiah 11:1-12, 65:25 was fulfilled in the ESTABLISHMENT of the KINGDOM on Pentecost of Acts chapter 2 and its NATURE. You may turn to Luke 24:47 and Luke says: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In Matthew 28:19 Jesus commissioned the apostles: "Go ye therefore, and teach all nations."

Acts 2:5 informs us: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." So Jerusalem was the place the WORD OF GOD, "remission of sins in the name" of Christ began to be preached UNTO ALL NATIONS. People of all the NATIONS who are converted to Christ, "beat their swords into plowshares, and their spears into pruninghooks, and learn war no more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain." I am not going to chide my friend for not being able to see the NATURE OF THE KINGDOM OF GOD, for even the apostles of my Lord could not understand, and after his RESURRECTION they were still looking for the RESTORATION OF THE KINGDOM to Israel, Acts 1:6. Jesus had told them plainly: "The kingdom of God cometh not with observation," Luke 17:20; "... for the kingdom of God is within you," verse 21. To Pilate my Lord said: "My kingdom is not of this world," John 18:36; yet in spite of all this, our friends of the premillennialist persuasion, insist on a materialistic, carnal, religio-political KINGDOM. God's people, the separated people, the KINGDOM OF GOD—converted from the nature of the beasts of prey, the disposition to destroy property, make widows and orphans, come together now in a HOLY PLACE and sit every man under his own vine and fig tree and none make him afraid. Remember Christ called Herod a "fox," others "vipers;" John the Baptist called some "vipers," and the Lord was and is called, the "lamb," the "lion," *but are we to take these statements literally?* The bible contains *similes, metaphors, allegories, hyperboles* and *parables*. When Christ said, Herod is a fox, that is a simile.

17. ISAIAH 63:1-6 was introduced by Dr. Norris, it

seems to me, to show that a LITERAL Christ would be engaged in a LITERAL battle against a LITERAL enemy and that he would win by carnal methods. I desire that he explain further.

18. JEREMIAH 23:5,6 was introduced by my opponent, but a part of verse 5 was left out. In this omitted part, Christ is called a "BRANCH." Zech. 6:13 represents the Christ as "THE BRANCH," but the "BRANCH" is to "sit and rule upon his throne; and he shall be priest upon his throne," but Paul in Heb. 8:4 says: "For if he were on earth, he should not be priest," but he is PRIEST, Heb. 7:26, in heaven; therefore we insist that he is ON THE THRONE IN HEAVEN.

19. EZEKIEL 28:18-23 has been answered.

20. DANIEL 7:8 has also been answered.

21. MATTHEW 24:3, MARK 14:63 and REVELATION 1:7 concerning Christ "coming in the clouds," I accept of course; but he is not coming to establish a kingdom and reign. He has the kingdom now and is reigning now. Again I state: IF MY MOST WORTHY OPPONENT, DR. NORRIS, CAN PROVE THAT CHRIST WILL ESTABLISH ANY KIND OF A KINGDOM WHEN HE COMES, I'LL ACCEPT THE WHOLE PREMILLENNIAL CONTENTION.

22. JOEL 3 was introduced by Dr. Norris and applied to the SECOND COMING; but this cannot be allowed, for Joel prophesied in the year 800 B. C. concerning the captivity of Judah and Jerusalem which took place in the years 536 B. C. and 456 B. C.

23. ZEPHANIAH 3:15 was given in the year 630 B. C. and referred to God as king as is set forth in verse 17.

24. ZECHARIAH 14:4 was used by my opponent to show that Christ would stand upon the earth in the future and that at that time the KINGDOM will be set up and he will RULE as KING. The passage reads: "And his feet shall stand in THAT DAY (caps mine, J.L.H.) upon the mount of Olives." I most stoutly deny that this will happen at the SECOND COMING OF CHRIST. Listen

to the following : "IN THAT DAY" the Christ will be sold for "thirty pieces of silver," "cut . . . asunder," crucified, buried, 11:10,11,13. "IN THAT DAY will I make Jerusalem a burdensome stone," 12:3. "IN THAT DAY I will smite," 12:4. "IN THAT DAY" certain ones will be made like fire, 12:6. "IN THAT DAY shall the Lord defend," 12:9. And at that time "they shall look upon me whom they have pierced," 12:10. "IN THAT DAY shall be as David," 12:8. "IN THAT DAY that I will seek to destroy," 12:9. "IN THAT DAY shall be a great morning in Jerusalem," 12:11. "IN THAT DAY there shall be a fountain opened to the house of David," 13:1. "IN THAT DAY . . . I will cut off the names of the idols out of the land," 13:2. "IN THAT DAY, the prophets shall be ashamed every one of his vision," 13:7. And "his feet shall stand in THAT DAY upon the Mount of Olives," 14:4. You might look into the GREAT COMMISSION, as given in Luke chapter 24, verses 45-51 and Acts 1:12, "IN THAT DAY the light shall not be clear, nor dark," 14:4,6. "IN THAT DAY, that living waters shall go out from Jerusalem," 14:8. Jesus called "living waters" the Holy Ghost which was to come at Pentecost, John 7:37-39. And the Lord shall be KING over all the earth; in THAT DAY shall there be one Lord and his name one," 14:9. "IN THAT DAY, a great tumult from the Lord shall be among them;" 14:13. "IN THAT DAY shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar" 14:20. But Paul wrote: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dis-honour," 2 Tim. 2:20.

25. MALACHI 3:7 is explained by verses 5 and 6 which refers to John the Baptist.

26. ROMANS 16:20 was also used by my friend to show that Satan would be bruised under our feet at the SECOND COMING; but he should know that the bruising is going on now by those who use the "sword of the Spirit."

CONCLUSION: The difference between Dr. Norris and me in this debate is this: He is looking for a materialistic, Judaistic, religio-political, universal, world-wide KINGDOM to be established, with the capital city, Jerusalem, and Jesus as KING of the same; while I have accepted the SPIRITUAL KINGDOM, predicted in the prophets, set up in Jerusalem on Pentecost of Acts 2, with Christ, KING, ruling in HEAVEN on David's throne, we upon the earth, with the apostles as the only AMBASSADORS the NEW TESTAMENT our only guidebook and the SWORD OF THE SPIRIT the only weapon with which we may FIGHT.

*"I love Thy kingdom, Lord, The House of of Thine abode;
The church our blest Redeemer saved With his own precious blood,*

*I love Thy church, O God! Her walls before Thee stand,
Dear, as the apple of Thine eye, And graven on Thy hand.*

*"For her my tears shall fall, For her my pray're ascend;
To her my cares and toils be giv'n, Till toils and cares shall end.*

*Beyond my highest joy I prize her heav'ly ways,
Her sweet communion, solemn vows, Her hymns of love and praise.*

*"Jesus, Thou Friend divine, Our Saviour and our King!
Thy hand from ev'ry snare and foe Shall great deliv'rance bring.*

*Sure as Thy truth shall last, To Zion shall be giv'n
The brightest glories earth can yield, And brightest bless of heav'n.*

The premillennial theory, I repeat is materialistic and carnal, and it is difficult to get them to see the great SPIRITUAL KINGDOM OF GOD, which is a separate PEOPLE made up of the converted of every NATION, who rely solely upon the SPIRIT'S SWORD, the WORD OF GOD. With Peter I shall continue to look forward to "an inher-

itance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" I Peter 1:4. So while my friends of the premillennialists theory are looking to Palestine, I'll be looking to HEAVEN.

DEBATE NUMBER TWO

DR. J. FRANK NORRIS

February 17, 1946

Dr. Hines, Ladies and Gentlemen :

It is tremendously important to keep the question that we are discussing before you, namely :

"The Scriptures teach (1) That Christ will return to the earth in Person, and (2) Establish His kingdom on the earth, and (3) Reign until He has put all enemies under His feet."

My good friend—and I confess my admiration for his eloquence and his efforts—the burden of his text is two-fold :

1. Christ is reigning as king now in heaven on His throne and therefore will not return and reign on the earth.

2. That the kingdom—and he makes the church and kingdom synonymous—was established at Pentecost.

I challenge my good friend to show where Christ was ever called King in the New Testament from the time He was crucified until He returns to the earth in Person.

I want him to make a note of that and be sure to answer it. Of course, he will say that the Church and the Kingdom are the same, and that the Kingdom was set up at Pentecost, and that Christ is head over all things to the church and that makes Him therefore King.

There is quite a difference in the Church and the Kingdom.

Jesus makes that distinction in Matthew, the 13th chapter where He defines the seven mysteries of the Kingdom, and nowhere does He say "the seven mysteries of the Church."

He makes the distinction in Matthew, the 16th chapter, when He sets forth three great truths:

1. The Person of Christ.
2. His Church.
3. His Kingdom.

Now, I repeat my challenge, that he will not find one single, solitary Scripture in the New Testament that declares plainly and unequivocally that Christ is King from the time He was crucified until He returns to the earth to sit on His throne.

Pilate wrote on His cross in Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

That was not true at that time, and has not been true up to this time, but was a prophecy of the time when He will be King of the Jews.

They rejected Him then and they reject Him now, but we find this prophecy of this pagan governor fulfilled in

MATT. 19:28

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Notice the following facts:

1. That has not yet taken place.
2. "He shall sit in the throne of his glory."
3. "Ye also shall sit upon twelve thrones."
4. "Judgment of the twelve tribes of Israel."

Where does this take place?

Not in heaven but on earth in the millennial glory when Christ returns to the earth in Person.

Certainly the twelve tribes of Israel are not yet in heaven but on earth.

Also in

MATT. 25:31-34,40

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"And the King shall answer and say unto them, Verily I say unto you"

The following facts are true of this Scripture:

1. "The Son of man shall come in His glory." Where does He come from, and where does He come to?

2. "Then shall he sit upon the throne of His glory." Not before He comes but after He comes to the earth.

3. "And before Him shall be gathered all nations." And all nations are on earth and not in heaven.

4. "And He shall separate them one from another as a shepherd divideth the sheep from the goats." This takes place on earth, for the goats, the wicked nations, are not in heaven.

5. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This the King says after He has returned to the earth and sits upon His throne and reigns on the earth.

I repeat my challenge, that he will not find one single, solitary Scripture in the New Testament where Jesus is called King from His crucifixion to His return to the earth.

He is called "Advocate," "High Priest," the Lamb," "Prince," "Prince of the kings of the earth,"—in short, of the more than three hundred names given to

Christ throughout the whole Bible, not one single, solitary time is He called King from His crucifixion to His return to the earth to sit upon His throne.

I have great admiration for my friend, Dr. J. L. Hines, and not one word of criticism as to his method of presenting his side. He did a mighty good job, and as fine as I ever heard or read of his side.

We should keep in mind the question that we are discussing, namely:

"The Scriptures teach (1) That Christ will return to the earth in Person, and (2) Establish His Kingdom on the earth, and (3) Reign until He has put all enemies under His feet."

The whole of Dr. Hines' address was magnificent, and it was eloquently delivered, and I want to repeat my deepest admiration for the way he handled it.

The very fine and eloquent address of Dr. Hines is summed up in two propositions:

1. That the Kingdom of God was established at Pentecost. To quote exact language: "For the purpose of fulfilling the law and the prophets and upon Pentecost of Acts Chapter 2 established His kingdom and from that day is reigning as king."

2. The second proposition which my good friend made a most eloquent effort to establish, that the throne of Christ will never be on earth but is now wholly and only in heaven, and Christ's throne is the same as His Father's throne.

I want to be fair and state his arguments clearly and fairly, before answering them with the "Thus saith the Lord."

As you listen to and as you will read this debate, you will be the sole judge as to the fairness of both of us in stating the proposition clearly.

This is not the ordinary debate where either one is trying to take a clever advantage of the other - poker players do that, and some debaters.

On the first proposition that the kingdom was estab-

lished at Pentecost, I quite understand and sympathize with Dr. Hines in this proposition.

He and his dear people have taken the position through the years that the kingdom was established at Pentecost.

I grew up with this fine body of people — I joined them when I was thirteen. I owe much to them. I went to school to a fine body of teachers of the old Alexander Campbell type, men of the old Transylvania University. I wish we had more of them today.

The reason why they contend so earnestly that the kingdom, meaning the church, was set up at Pentecost is because of their advocacy that baptism is essential to salvation. They don't believe that there was any church or kingdom, used synonymously by them, that existed before Pentecost.

There were unnumbered millions who were saved before Pentecost who were not baptized, and, of course, I believe there are unnumbered millions saved since Pentecost who have not been baptized. Martin Luther, John Calvin, John Wesley, Charles G. Finney, D. L. Moody, the greatest evangelist of all times — they were not immersed but they are on the front seat in glory.

The Apostle Paul was saved after Pentecost, and was born again three days before he was baptized.

I COR. 15:8

"And the last of all he was seen of me also, as of one born out of due time."

The new birth is an instantaneous act of God. Paul was born again instantaneously when he saw the Lord, and was baptized three days afterwards.

Furthermore, my good friend and his denomination believe and advocate that only those who are baptized into the "Church of Christ," as they call it, are saved.

I believe, as millions of other devout Christians, that a man is born into the kingdom of God before he is baptized into the church.

JOHN 3:3

"Jesus answered and said unto him, Verily verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

JOHN 3:5

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, (that is, born of water and the Spirit — that means of the Word and the Spirit, one divine transaction) he cannot enter into the kingdom of God."

And Jesus said this before Pentecost.

On the unscriptural position that a man be baptized into the church before he is saved, that's exactly the Roman Catholic position. The Roman Catholics make the church and the kingdom synonymous, just like our good friend Dr. Hines did in his eloquent address last Sunday night.

That's why when I was a lad of seventeen and found out that baptism was not essential to salvation, I changed trains and got on the New Testament train and was baptized, not in order to be saved, but because I had been saved. In other words, when I was a child I understood as a child but when I became a man I put away childish things.

I just wanted to say that word as to why Dr. Hines and his people try to have the kingdom established at Pentecost.

On the second proposition of Dr. Hines, that Christ will have no throne on earth, he makes the usual argument that David's line ended with the death of Zedekiah, therefore, David's throne is not perpetual on the earth.

I do not claim that Christ will sit on the material throne of David in Jesusalem, for the "British Israelites" hold that that throne is the throne of the British kings.

I will give you an illustration showing that it is not

necessary to have historical succession for a truth to be perpetual.

I COR. 15:38

"But God giveth it a body as it hath pleased him, to every seed his own body."

But we will be the same person. Therefore, an unbroken succession of the same personality.

Dr. Hines made so much out of Acts, the second chapter, that I am sorry he left out Acts 2:29-30. Perhaps we are all guilty of leaving out Scripture that embarrasses our position, but read what he left out:

ACTS 2:29-30

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

How could language be plainer? namely, "He would raise up Christ to sit on his throne."

That Christ's throne will be a succession of David's throne on earth is exactly what James meant in

ACTS 15:14-18

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

"And to this agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

"Known unto God are all his works from the beginning of the world."

This did not take place at Pentecost, for, as I said in my last address, this prophecy was quoted and applied twenty years after Pentecost.

1. Note the language, "I will return, and will build again the tabernacle of David, which is fallen down." David's throne reestablished on earth.

2. "And I will build again the ruins thereof."

3. "And I will set it up."

Did this happen at Pentecost?

May I suggest to my good friend that he read all of the prophecies from which this is taken, for a full interpretation showing that it did not apply to Pentecost.

AMOS 9:11-15

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

"That they may possess the remnant of Edom and all the heathen, which are called by my name saith the Lord that doeth this." Mark the expression "possess all the heathen."

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountain shall drop sweet wine, and all the hills shall melt." The millennial glory on earth!

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

Was this fulfilled at Pentecost? But it will take place in the millennial reign of Christ on earth.

"And I will plant them upon their land, and they shall

no more be pulled up out of their land which I have given them, saith the Lord thy God."

This will be fulfilled only in the millennium, Christ's reign on earth.

Was Edom "possessed" at Pentecost?

Were all the heathen "possessed" at Pentecost?

Did God "bring again the captivity of my people of Israel" at Pentecost?

Did they "build the waste cities" at Pentecost?

And were they "planted upon their own land" at Pentecost?

Were they established, Israel, "and they shall no more be pulled up out of their land which I have given them" at Pentecost?

Dr. Hines should have read all, and not part of this great prophecy.

If my good friend will permit me, I would suggest that he failed to distinguish in many of the Scriptures he quotes, the difference between the first coming and the second coming of Christ.

My good friend, Dr. Hines, asked in his address:

"Will there be two thrones in heaven, and are there two thrones, one in heaven and one on earth?"

He quoted a part of I Corinthians, the 15th chapter, and left off the most important part that applies to this discussion.

Let's read the whole passage of I Corinthians, the 15th chapter, that he referred to:

I COR. 15:23-28

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Notice the following great and self-evident truths:

1. The resurrection of the believers at Christ's coming.
2. "Then the end."
3. "Delivered the kingdom up to God, even the Father."
4. "When he shall have put down all rule and all authority—that is, as the original Greek clearly implies, "after he shall have put down all rule and all authority."
5. "For he must reign, till he hath put all enemies under his feet."

It is very clear in this passage, which Dr. Hines read only a part of, that our Lord Jesus is represented as administering the affairs of this world as King, and when He has finished then He delivers the kingdom up to God.

The allusion here is to a Roman viceroy or governor of provinces, who, when their administration was ended, delivered up their kingdom or government into the hands of the emperor.

And the statement that God may be "all in all" means that the reign of the Son of man on earth has been finished, and that as the Triune God was in the beginning of creation, so now in the end it is God the Father, God the Son, and God the Holy Ghost, "all in all."

A few of the many examples where my friend failed to distinguish between the first and second coming, and all post-millennialists, or anti-millennialists, fall into this error, is the scripture quoted:

ZECH. 6:13

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

I am surprised that my good friend so misinterpreted this wonderful promise of the return of Christ to the earth in person.

Notice the following facts:

1. "He shall build the temple of the Lord."
2. "And he shall bear the glory."
3. "He shall sit and rule upon his throne."

All this takes place in the millennium.

My good friend should read the whole Book of Zech-ariah and he will be convinced that His throne in this verse, Zech. 6:13, which he quoted, is on the earth, and not in heaven.

My good friend had much to say on Ezekiel, the 43rd chapter, about the sacrifices being offered, he undertaking to prove that does not refer to the Millennium.

He should have read all that's said on the Temple by Ezekiel from chapters 40-47.

It is a pity he didn't take the whole book of Ezekiel on its abundant witness of the Return of Christ to the earth.

All of Ezekiel, from 40-47 chapters, is a most beautiful and marvelous picture and prophecy of Christ as the temple Himself on earth.

In the closing description, which is Christ, what wonderful language—

EZEKIEL 47:12

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and

the fruit thereof shall be for meat, and the leaf thereof for medicine.”

That the temple in Ezekiel means Christ, read

JOHN 2:19-21

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

“Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

“But he spake of the temple of his body.”

Christ is the anti-type of the temple of Solomon, and all the sacrifices that were offered.

That's what John saw in

REVELATION 21:22

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

There is no veil in this Temple, and all the sacrifices fulfilled in Christ.

The Temple, in the Millennium, is the Lamb of God slain from the foundation of the world.

REVELATION 5:6

He should read the context.

ZECH. 8:3-5

“Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.

“Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age.”

“And the streets of the city shall be full of boys and girls playing in the streets thereof.”

This will take place only in the Millennial Reign of Christ on earth.

Did that take place at Pentecost?

Remember the subject:

"THE SCRIPTURES TEACH (1) THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND (2) ESTABLISH HIS KINGDOM ON THE EARTH, AND (3) REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET."

And up to now Dr. Hines, I am sorry to say, has not even undertaken to prove that Christ will not return to the earth in Person.

I am so glad he referred to Zechariah 6:13 even if he did take it out of its connection.

Again, Zechariah says—I am showing how my good friend took the passage out of its context—he should have read

ZECHARIAH 8:22-23

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with you: for we have heard that God is with you."

Did that take place at Pentecost?

Did ten Gentiles take hold of one converted Jew and say, "*We will go with you: for we have heard that God is with you?*"

On the contrary, Herod laid hold of the disciples and put them in jail and cut off their heads.

Take another example of my good friend taking the Scripture out of its context or setting, doing the Jehudi act.

He quoted Revelation 17:14 to prove the proposition

that Christ will not be a king on the earth, but is now king in heaven.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Let the context speak:

REVELATION 17:16

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Did that take place at Pentecost?

Did the beast make the scarlet woman desolate and naked and eat her flesh and burn her with fire at Pentecost?

And has that taken place since Pentecost?

I want to thank my good friend, Dr. Hines, for calling attention to

ACTS 2:34-35

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

"Until I make thy foes thy footstool."

That is one of the strongest Scriptures, proving the affirmative, namely,

"THE SCRIPTURES TEACH (1) THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND (2) ESTABLISH HIS KINGDOM ON THE EARTH, AND (3) REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET."

Just a casual glance at it will convince you that this does not mean that Christ is now reigning in Heaven, but will reign on the earth.

Dr. Hines quoted Psalms 110, the first and third verses,

and omitted the important second verse, which reads as follows:

PSALMS 110:2

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

I am sure this was not an intentional omission.

Before going further into this passage, which I want to read, where was Christ ever called KING in heaven?

I must earnestly insist that my friend give one, single, solitary Scripture—not his conclusion—but one, single, solitary Scripture in the New Testament where Christ was ever called KING between His crucifixion and His return to reign as King.

Now, let's read

PSALMS 110:1-2

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

He is never called KING in heaven, but

1. He is called our High Priest.

2. He is called a Prince—"Him hath God exalted with his right hand to be a Prince" . . . Acts 5:31.

3. He is called "the Prince of the kings of the earth." . . . Rev. 1:5.

A Prince is never a King until He is inaugurated or crowned. He is the heir apparent to the throne.

The Prince of Wales is not the King of England, and does not become the King of England until the day of his Coronation.

4. Christ is called "a Saviour." . . . (Acts 5:31.)

5. He is called "the first begotten of the dead." . . . (Rev. 1:5.)

6. He is called "the heir of all things." . . . (Heb. 1:2.)

And as heir, He does not enter into full possession until He has become King.

I want to thank Dr. Hines for calling my attention to

ACTS 2:34-35

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

"Until I make thy foes thy footstool."

Now, what does this Scripture mean?

He says it means that Christ is now reigning as King in heaven.

Where is His "*footstool*," is it in heaven or on earth?

In the Universal Kingdom of God, His rule of the whole Universe, Isaiah calls the whole heavens His Throne, and the earth His footstool. But here he means specifically the enemies of Christ, which Isaiah does not refer to.

Where are "the foes" of Christ, in heaven or on earth?

Then, it is important to notice the word "UNTIL."

Does Christ reign as King, before the word "UNTIL"?

The answer is very plain. No!

Take some other examples of the use of the word "Until." The dictionary defines it, "Used in relation to time—to the time when an event begins."

Let Scripture interpret Scripture.

REVELATION 17:17

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

When shall "*the words of God be fulfilled*?"

It means here, "When will the reign of Christ begin?"

Certainly His reign did not take place before "*the words of God shall be fulfilled*."

Certainly then Christ is not reigning in heaven while the Beast is reigning on the earth.

The Beast reigns on earth and all the ten kingdoms give the Beast their kingdoms before the word UNTIL—UNTIL—“UNTIL the word of God shall be fulfilled!”

Take another example of the use of the word UNTIL.

At the Lord’s Supper, it says, “*To show forth the Lord’s death till He come.*”

Does Christ come before the word UNTIL, or after the word UNTIL?

Take another Scripture that interprets Scripture.

I Cor. 15:25

“For he must reign, till he hath put all enemies under his feet.”

Are all enemies put under His feet before Christ reigns, or after He reigns?

Are all His enemies put under His feet before He comes, or after He comes?

If, as Dr. Hines contends, Christ is reigning now in heaven, then it is evident that Christ’s reign has failed.

Take another Scripture, showing that Scripture interprets Scripture—Psalms 110:1-2, and Acts 2:34-35—meaning that Christ WILL RETURN TO THE EARTH IN PERSON, and that His enemies will NOT be subdued, or made His footstool, until HE DOES RETURN TO THE EARTH IN PERSON.

ISAIAH 42:4

“He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”

Is judgment set in the earth before the word UNTIL?

Or is judgment set in the earth after the word UNTIL?

Therefore, the prophecy is yet to be fulfilled!

ACTS 2:34-35

“For David is not ascended into the heavens: but he

saith himself, The Lord said unto my Lord, Sit thou on my right hand,

“Until I make thy foes thy footstool.”

In the affirmative proof in the New Testament of the subject, namely:

“The Scriptures teach (1) That Christ will return to the earth in Person, and (2) Establish His kingdom on the earth, and (3) Reign until He has put all enemies under His feet.”

We saw that the whole Old Testament, from Genesis to Malachi, without exception, supports the affirmative side of this all important question.

It is either true or untrue that Christ will return to the earth in Person.

It is either true or untrue that Christ will establish His kingdom on the earth.

It is either true or untrue that He will reign until He has put all enemies under His feet.

My position is that the only hope in this present world distress and another threatened World War is the eminent return of Christ in Person to the earth.

The Woman's Home Companion, great monthly magazine, took a poll of the mothers of America on the question:

“Do you believe that we will have another world war?” The astounding verdict was that ninety per cent of the mothers and women of America said, “Yes.”

The United Nations Organization is now coming to a close and it has had one continual row. Nothing is settled except the next place of meeting. Britain and Russia are at each other's throats, and it will involve every American home.

It would appear that we are near the fulfillment of

ISA. 34:1-3,5,8

“Come near, ye nations, to hear; and hearken, ye

people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

"For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

"Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

"For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."

The answer is He finds him on the earth WHEN HE RETURNS TO THE EARTH IN PERSON.

6. MATT. 24:48

"But and if that evil servant shall say in his heart, My Lord delayeth his coming . . ."

It is vitally important to note where is "the evil servant"?

Is the "evil servant" in heaven? Certainly not. Therefore, the "evil servant" is on the earth.

Where does the Lord find the "evil servant"?

The answer is, When the Lord comes from heaven to earth.

7. MATT. 24:50

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

The following facts in this Scripture:

(1) "The Lord of that servant."

(2) "Shall come in a day when he looketh not for him."

(3) The servant is on the earth where He left him.

(4) The Lord is coming back to the earth to judge that servant.

8. MATT. 24:51

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Where does the judgment take place?

Where does "He cut asunder, and appoint him his portion with the hypocrites?"

That certainly does not take place in heaven, but it takes place WHEN CHRIST RETURNS TO THE EARTH IN PERSON.

9. MATT. 25:6

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

Where does the Bridegroom come from, and where does He come to?

The answer is "WHEN CHRIST RETURNS TO THE EARTH IN PERSON."

10. MATT. 25:10

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

Where does the Bridegroom come from, and where does He come to?

The answer is WHEN CHRIST SHALL RETURN TO THE EARTH IN PERSON.

11. MATT. 25:13

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Where does the Son of man come from, and where does He come to?

12. MATT. 25:14 and 19

The Parable of the Talents.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

"After a long time the lord of those servants cometh, and reckoneth with them."

This is taken from the custom in the days of the Roman Empire when governors, kings and rulers went to Rome for appointment to reign. Just like everybody now goes to Washington to get an appointment from the OPA, or some other government job.

That's how Pontius Pilate became Governor of Judea, and how Herod became King. They went to Rome, made a long journey, were gone a long time, and while they were gone they left their fortune and affairs in the hands of their servants, and then returned.

1. Who is the "man traveling into a far country"?
2. Where did he leave his servants?
3. "After a long time the Lord of those servants cometh."

Where does he come from, and where does he come to?

Does he not come back to the very place that he left?

What's the results? The answer is

13. MATT. 25:21

"His Lord saith unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Where does this take place?

It takes place on the very place where He left them when He went into a far country, namely, on the earth.

14. MATT. 25:23

"His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Where does this take place?

It takes place on the earth where the Lord left His servants.

15.

MATT. 25:31-34

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The following facts concerning this Scripture.

(1) "The Son of man shall come in his glory."

(2) "Then shall he sit upon the throne of his glory."

And if He comes to sit on the throne of His glory, and left heaven, certainly the throne of His glory is not in heaven but on earth, where He comes to.

(3) "And before him shall be gathered all nations."

Certainly not all nations are in heaven, but all nations are on the earth.

(4) "He shall separate them one from another."

(5) "He shall set the sheep nations on his right, and the goat nations on his left."

Certainly the goat, or wicked, nations are not in heaven. No goats in heaven!

(6) "Then shall the King say unto them, Come, ye blessed of my Father."

(7) "Inherit the kingdom prepared for you from the foundation of the world."

Again, I must insist that my good friend name one single, solitary Scripture in the New Testament where it is stated specifically and unequivocally that Christ reigns

as king from the time of His crucifixion to His return to sit upon the throne of His glory on the earth.

Note the following facts in this Scripture:

(1) "The Son of man takes a journey into a far country."

(2) "He left his house, and gave authority to his servants."

(3) He commanded them to watch.

(4) "The master of the house cometh suddenly back to the place where he left, namely, to his household and servants.

When will this take place?

The answer is, WHEN CHRIST RETURNS TO THE EARTH IN PERSON.

It is most vital to notice:

(1) When the Master of the house cometh.

(2) Where does He come from, and where does He come to?

17. The lesson from the destruction of Sodom and Gomorrah showing that Christ will RETURN TO THE EARTH IN PERSON

LUKE 17:30, 34-37

"Even thus shall it be in the day when the Son of man is revealed.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

"Two women shall be grinding together; the one shall be taken, and the other left.

"Two men shall be in the field; the one shall be taken, and the other left.

"And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

Note the following facts:

(1) "The Son of man is revealed."

The Greek word means His personal appearance.

(2) Where does the separation take place?

The answer is on the earth.

(3) Where will the "eagles be gathered together"?

The answer is the Battle of Armageddon, and that takes place on the earth.

18. LUKE 18:8

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Where is He coming from, and where is He coming to?

The answer is, on the earth.

Of the abundance of Scripture which shows that Christ will return to the earth in Person is the parable of the ten pounds.

Notice three great facts in this parable:

(1) LUKE 19:12

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

"He went into a far country."

And for what purpose?

"To receive for himself a kingdom."

And, then, what next?

"And to return" to the very place he left.

It is vitally important to notice that this nobleman did not reign as a king while he was in the far country, even as Christ does not reign now in heaven.

(2) LUKE 19:13

"And he called his ten servants. and delivered them

ten pounds, and said unto them, Occupy till I come."

"Occupy till I come!"

Come from where?

Come back to where?

(3) LUKE 19:15

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

It is vitally important to note:

First, that when he was returned—returned from the far country back to the country he left; and second, "having received the kingdom."

He was not a king while he was in the far country, but was king over the country he left when he returned.

19. LUKE 21:27

"And then shall they see the Son of man coming in a cloud with power and great glory."

Where does this take place?

The answer is, "*And then shall they see the Son of man COMING WITH POWER AND GREAT GLORY.*"

Come from where, and coming to where?

The answer is COMING TO THE EARTH IN PERSON.

20. JOHN 14:3

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Where has Christ gone "to prepare a place"?

The answer is, to heaven.

Where will He come to again?

The answer is, WHEN CHRIST RETURNS TO THE EARTH IN PERSON.

And remember, everywhere the word "appearing" is used, it means the personal appearance of Christ.

Another Scripture which shows His appearing on the earth in person:

I TIM. 6:14-15

"That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords."

Note the following facts:

(1) "The appearing of our Lord Jesus Christ."

(2) "In his times,"—not in this present age—"he shall shew, who is the blessed and only Potentate."

(3) "The King of kings, and Lord of lords."

The following is the translation from the original Greek:

"Which in its own times shall show the blessed and only Potentate, the King of kings, and Lord of the lords."

Which equals—

"In his own time He shall show the blessed and only Potentate, the King of kings, and Lord of lords."

The highest authorities in this age on the Greek language of translation are Dr. A. T. Robertson, and Dr. J. H. Thayer.

There are seventeen different appearances of Christ in the New Testament, and every time the Greek word means "personal appearance."

It means when the Greeks would crown a returning hero from victory on the field of battle, as Miltiades from the battle of Marathon.

Never was the victor crowned in his absence but always by his personal appearance.

I repeat, I must insist upon my friend showing one

single, solitary time where Christ is ever called King from His crucifixion to His return to sit upon His throne in glory.

What inspiration, what courage in looking for His return to the earth.

ISA. 35:1-4,10

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

*"My glorious Redeemer! I long
To see Thee descend on the cloud,
Amidst the bright numberless throng,
And mix with the triumphing crowd;
Oh, when wilt thou bid me ascend,
To join in thy praises above,
To gaze on thee, world without end,
And feast on thy ravishing love?"*

*"Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear,
Shall ever molest me again,
Perfection of glory reigns there;
This soul and this body shall shine,*

*In robes of salvation and praise,
And banquet on pleasures divine,
Where God his full beauty displays.*

*“Ye palaces, sceptres, and crowns,
Your pride with disdain I survey,
Your pomps are but shadows and sounds,
And pass in a moment away;
The crown that my Saviour bestows,
Yon permanent sun shall outshine;
My joy everlastingly flows—
My God, my Redeemer, is mine.”*

DEBATE NUMBER THREE

DR. J. FRANK NORRIS

February 24, 1946

Dr. Hines, Ladies and Gentlemen:

In this third round of discussion, it would be well for us to summarize briefly the progress made.

Remember the issue we are discussing:

"The Scriptures teach (1) That Christ will Return to the Earth in Person, and (2) Establish His Kingdom on the Earth, and (3) Reign Until He has Put All Enemies Under His Feet."

I am, indeed, very happy that my good friend, whose association I have enjoyed increasingly throughout the discussion, has proved to be on every inch of the ground a fine Christian gentleman.

I appreciate his earnestness and sincerity, and he has made a better presentation of his side of the question than I have ever heard or read.

I shall discuss His reign or kingdom tonight, and next Sunday night will discuss the third proposition, namely, "That He will put all enemies under His feet."

I wrote Dr. Hines the following letter February 19, and may I say that it is the earnest desire of both of us to arrive at the truth and not to take advantage of each other in any way. We have exchanged views privately, in conversations and by letters, and when the full debate is published, we desire to present fairly what each believes is the Scriptural position. The letter follows:

My dear Dr. Hines:

I am delighted with your very fine spirit. In order to facilitate and clarify your discussion, may I ask you the following:

1. What is your belief concerning the Millennium? When does it begin and when end?
2. Will there be any war in the Millennium, or shall we have perfect peace on the earth?
3. Do you believe that Christ reigns in Person as King during the Millennium?
4. What is your belief concerning the Anti-Christ, or that "Wicked one"?
5. Will the Anti-Christ be on the earth and manifest, or made known, before the Millennium or during the Millennium?
6. When will the Battle of Armageddon be fought?
7. Where will the Battle of Armageddon be fought?
8. What is the Great Tribulation?
9. When will the Great Tribulation take place, before the Millennium or during the Millennium?
10. On the first resurrection, will you explain "they that are Christ's at his coming," and "the dead in Christ shall be raised first," and "this is the first resurrection"?
11. On the second resurrection, will you explain, "But the rest of the dead lived not again until the thousand years were finished"?
12. When will the chaining of the Devil take place?
13. Since you believe the kingdom and the church were set up at Pentecost and are synonymous, do you believe that only those that are baptized into the "Church of Christ" are saved?
14. Do you believe that when a man is born into the kingdom of God he is saved?

Your answer to these questions will facilitate our discussion.

Yours very cordially,

J. FRANK NORRIS.

Dr. Hines will have ample time to prepare answers to all these questions for next Sunday night, February 25th.

I shall proceed to discuss the Second Phase of our subject, namely:

*CHRIST WILL ESTABLISH HIS KINGDOM
ON THE EARTH*

It's vitally important that we define the Kingdom, that is, several phases of it. In truth, we cannot define the kingdom, we can only state it, for finite man cannot comprehend God.

ROMANS 11:33-36

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"For who hath known the mind of the Lord? or who hath been his counsellor?

"Or who hath first given to him, and is shall be recompensed unto him again?

"For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

I. The Kingdom of God is Universal by virtue of His Omnipotence.

Dr. Hines and I agree on this phase of the Kingdom of God.

II. The Kingdom of Heaven as used by John the Baptist, the forerunner, meaning the near approach of the ministry of Jesus.

This is what Jesus means when He said, "The Kingdom of God is with you, that is among you."—the presence of the King in Person.

III. Born into the Kingdom of God—

JOHN 3:5

"Jesus answered and said unto him, Verily, verily, I

say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Every saved soul from the first born-again soul, to the last soul that is to be saved, is born into the Kingdom of God. Therefore, every born-again soul is the Kingdom of God in germ, embryo.

The New Birth is separate and independent from Church membership.

Both the New Birth and Church Membership are set forth in

ACTS 2:41

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

(1) "*They that gladly received the word*"—the New Birth.

(2) "*were baptized: and the same day were added unto them* (the 120, the Church that was established in Matt. 16:18 before the Pentecost) *about three thousand souls.*"

The word "soul" means all there is of man, just as "souls" is used in Revelation 20:4.

IV. "The kingdom of his dear Son"—

COL. 1:13

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Not His reign as King—not on His throne.) Is the same as

2 COR. 5:17

"Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new."

The new born-again soul is in Christ, as set forth in
JOHN 10:28

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

- V. The first stage of the visible Kingdom of Christ on earth was set up in the days of Caesar Augustus when Christ was born; and was enlarged throughout His earthly ministry, increased at Pentecost, and has increased through the ages when great revivals came like the Reformation; and every Church is a part of the Kingdom, made up of born-again souls who have accepted "*this gospel of the kingdom preached in all the world for a witness unto all nations.*" (Matt. 24:14.)
- VI. But for this discussion, the final stage, the complete Kingdom is "*A stone cut out of the mountain without hands*"—small to begin with, it becomes a great mountain, and smites swiftly and utterly the Gentile nations.

This is the Battle of Armageddon, the destruction of the Anti-Christ, the chaining of the Devil, and the establishment of Christ's Millennial reign on the earth.

THREE DISPENSATIONS

"That in the dispensation of the fullness of times." (Eph. 1:10.)

- (1) The dispensation of law, from the beginning until Christ.
- (2) The dispensation of grace from Christ to the end of the age.
- (3) The dispensation of the Millennial reign of Christ on earth.

The following simple chart which you can see before you:

REIGN OF LAW

"For the law came by Moses."

(John 1:17)

REIGN OF GRACE

"But grace and truth came by Jesus Christ."

(John 1:17)

REIGN OF CHRIST

"The kingdoms of this world are become the kingdom of our Lord, and of His Christ."

(Rev. 11:15)

It should be stated that the grace of God hath appeared to all men of every age and dispensation.

I do not accept the theory of "seven dispensations."

Nor many of the views of the 57-varieties of Pre-Millennialists.

Four things out of place:

There will be no peace until these four things that are now out of place are in their rightful place.

(1) The Devil is out of place.

His place is in hell with his angels.

(2) The Jews are out of place.

Their place is in "the land," promised to them.

(3) The believers are out of place; their place is with the Lord reigning on the earth in their new bodies.

(4) And Christ's place is to sit in judgment on the earth, and reign in Person from the rivers unto the ends of the earth. (Psalms 72:8.)

The early church for 300 years believed in the Pre-millennial coming of Jesus Christ.

Gibbon, the author of "The Decline and Fall of the Roman Empire," says:

"The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of the Fathers, from

Justin Martyr and Irenaeus,—who conversed with the immediate disciples of the apostles—down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of all orthodox believers. . . . It was productive of most salutary effect upon the faith and practice of Christians.”

Mosheim, perhaps the greatest church historian, says: “The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen.”

Church history, from whatever source, is unanimously in accord with Encyclopedia Britannica in saying:

“That until the middle of the third century faith in the nearness of Christ’s second advent, and the establishment of His reign of glory on earth was undoubtedly a strong point in the primitive Christian church, and that this reign on earth should have a fixed duration according to the most prevalent opinion, a duration of one thousand years.”

Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary, well known as a Higher Critic and exponent of Modernistic Theology, and he was certainly an opponent of the Premillennial Coming of Christ, in speaking of the “Social impetus of primitive Christianity” in “Christianity and Social Crisis,” declares that the return of the Lord Jesus Christ was the “blessed hope” of the early church:

“The hope of the immediate return of Christ dominated the life of primitive Christianity. Its missionary zeal, its moral energy, its theological conceptions, and its outlook on the world, the interests it cherished and the interests it repudiated can all be understood only under the high atmospheric pressure of that expectation. This great culminating event was believed to be very near. Paul, too, believed this. . . . The return of the Lord meant the inauguration of the Kingdom of God. What the prophets had foretold, what the people had longed for and what John

the Baptist had proclaimed as close at hand, would come to pass when Jesus returned from heaven to reign. He had not achieved His mission during His earthly life; the opposition of the rulers had frustrated that; it had been God's will so; but He was still the Messiah of Israel; the national salvation was bound to come; the kingdom would yet be restored to Israel."

And I might multiply many authorities showing that in the first three hundred years the only position was the position of the affirmative this evening, and every great evangelist from the days of Paul until now held to that same view.

John Wesley says:

"From the time that the Church and State, the kingdom of Christ and the world, were so strongly and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided until Christ comes to reign upon earth."

MATTHEW HENRY (1662-1714), known throughout Christendom for his "Commentary on the Bible," says:

"The mixture of good and evil as we now see it, will last till the harvest, till the winnowing day comes. The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and WORST OF ALL JUST BEFORE CHRIST'S COMING. Christ will come at the time when men least expect Him. The day will be near, when the wicked put it far off. Those that have suffered with Christ upon earth SHALL REIGN WITH HIM UPON EARTH. This the whole creation looks and longs for."

DEAN HENRY ALFORD (1810-1871), of wide reputation as an exegete, says:

"THE LORD WILL COME IN PERSON TO THIS EARTH. HIS RISEN ELECT WILL REIGN WITH HIM THERE. THIS WAS THE FAITH OF HIS PRIMITIVE APOSTOLIC CHURCH."

ARCHBISHOP WILLIAM NEWCOME, of the 18th century, writing on Rev. 20:4, says:

"I understand this NOT FIGURATIVELY of a peaceful and flourishing state of the Church on earth, but LITERALLY of a real resurrection, and of a real reign of Christ, who will display His Royal Glory in Jerusalem. This is the great Sabbath, or rest of the church."

CHARLES H. SPURGEON (1834-1892), the great London Baptist preacher, said:

"I do look for His premillennial advent and expect He will come here again. JESUS, OUR LORD, IS TO BE KING OF ALL THE EARTH, AND RULE ALL NATIONS IN A GLORIOUS PERSONAL REIGN."

DAVID LIPSCOMB: The great preacher of the "Church of Christ," for whom was named David Lipscomb College of Nashville, Tennessee, who was editor of the "GOSPEL ADVOCATE" for more than forty years, in his book published by the "Gospel Advocate" Printing Co., under the heading "Questions and Answers," page 360, and now sold by them upon order, was asked the following question:

"What are the TIMES OF RESTORATION AND THE ALL THINGS spoken of by the prophets in Acts 3:20,21? You can perhaps help me and others to better understand. Here is the answer that David Lipscomb made: "Jesus had been to earth and returned to Heaven. Heaven must receive Him UNTIL 'the times of restoration of all things'."

"Then, 'the times of restoration of all things' must be WHEN JESUS RETURNS AGAIN TO EARTH—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. The destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death mortality afflicted the material world.

"When man rebelled against his Maker, the under-creation rebelled against man. The laws of the material world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroyed them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus Comes Again, THE WILL OF GOD WILL BE DONE ON EARTH AS IT IS IN HEAVEN, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."

And David Lipscomb was the outstanding and recognized minister and editor of the "Church of Christ" of which my opponent is a member and able representative.

Now, I expect my friend to say we are not to take the word of historians and theologians, but take the Scriptures only, but it is certainly worth while to know what the contemporaries of the apostles and their successors declared--what the New Testament Apostles believed.

The heart of the whole discussion, let us notice particularly:

The kingdom as set forth in Daniel, the second chapter, which my good friend interprets as having been set up at Pentecost, let us read carefully the whole passage of

DAN. 2:31-44

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

"His legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the

chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potter's play, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The issue is whether or not the kingdom in verse 44

was set up at Pentecost, as my good friend contends, or is yet a future glorious consummation.

This interpretation that the kingdom was set up at Pentecost is impossible for the following reasons:

1. The Roman Empire at that time was undivided, but Daniel says "the kingdom (Rome) shall be divided." (Dan. 2:41.)

2. The fourth kingdom, the Roman Empire, at the time of Pentecost, was strong as iron and wholly of iron and not of iron and clay, and the kingdom that God sets up strikes the image, not in the head, not in the breast, not in the belly, nor waist, not in the legs of iron, but in the feet and toes. (Dan. 2:34; 41-43.)

3. This corresponds to the 7th chapter of Daniel which covers the same time.

(1) The lion, or Babylon, the first world empire under Nebuchadnezzar.

(2) The bear, or Media-Persia, the second world empire.

(3) The leopard, or Grecian, the third world empire under Alexander.

(4) The terrible strong beast with iron teeth, the fourth world empire, the Roman Empire.

(5) The ten kings and the little horn

DAN. 7:8

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

(6) The sixth world empire, the reign of Christ

DAN. 7:9-14

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was

like the fiery flame, and his wheels as burning fire.

“A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: (That’s on earth. These kingdoms are not in heaven) his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

It is exceedingly important to note that the kingdom which the God of heaven shall set up did not take place in the Roman Empire, but does take place in the ten kingdoms --“the feet and toes”—which come out of the Roman Empire.

DAN. 7:21-24

“I beheld, and the same horn made war with the saints, and prevailed against them;

“Until the Ancient of days *came*,—(came from where to where? From heaven to the earth—came—came—came—and to the earth!) “And judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

“Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall subdue three kings.

Notice three truths:

1. The saints of God shall possess the kingdom on earth.

2. "The ten kings that shall arise" out of the Roman Empire.

3. The horn, the Anti-Christ, the beast, shall be overthrown by the return of Christ to the earth.

On the first proposition "the saints of God shall possess the kingdom on earth."

This is exactly what will take place in

REV. 17:17

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7:18.)

On the proposition that Christ will return to the earth and destroy that Wicked one with the brightness of His presence

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

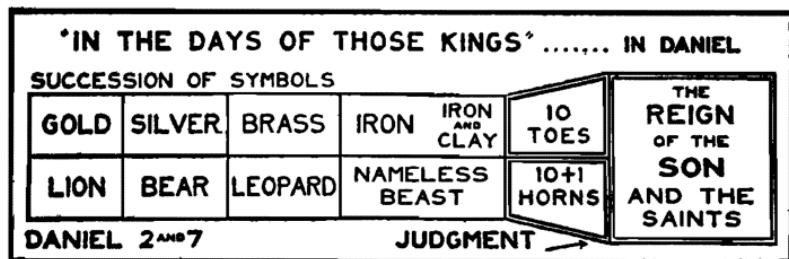
"But the judgment shall sit,—(sit where? on the earth!)—and they shall take away his dominion, to consume and to destroy it unto the end." (Dan. 7:25-26.)

It is also exceedingly important to notice that following the destruction of the "little horn," or Anti-Christ, and overthrow of the ten kingdoms, that Christ shall set up His kingdom on the earth.

"And the kingdom and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27.)

I have a simple chart before you which, thanks to Mr. C. M. Neal of Winchester, Ky., a distinguished minister of the "Church of Christ"—I want you to notice:



Both the second chapter of Daniel and the seventh chapter correspond to Revelation, chapters thirteen to twenty.

The beast in Revelation, the thirteenth chapter, which is the "little horn" of Daniel 7:8,

In the 7th chapter of Daniel, the symbols of the beasts are kings or world powers.

The first beast, the lion represents Babylon; and the bear with three ribs in his teeth represents Medio-Persia; the leopard with four heads represents Greece; and the nameless beast with great iron teeth which devours everything, and which reigns and rules for a period of 700 years, 476 A. D., is the Roman Empire.

Amidst the ten horns of this beast—Daniel says, "I considered the horns, and, behold, there came up among them another little horn"—that's the Beast, the Anti-Christ. Both the second and seventh chapters of Daniel corresponds to Revelation 13:1-8.

REV. 13:1-8

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

“And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

The ten horns and ten kings correspond to the ten toes of Daniel, the second chapter, and the ten horns of Daniel 7:8 are further described in

REV. 17:12-17

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

My friends, it looks very much like that may be happening right now. All the smaller nations are being absorbed by Moscow. It looks like the kingdom of God may not be far away.

Daniel 2:44, "the God of heaven shall set up a kingdom" is fulfilled in . . .

REV. 19:11-16

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

None of these great prophecies, Daniel 2:44, Daniel 7:8, Revelation 13:1-8; Revelation 17:12-17, and Revelation 19:11-16, were fulfilled at Pentecost.

I am sorry that in order to establish a pet theory that so marvelous prophecies should be so distorted and perverted as to apply to Pentecost.

SUBLIMEST CHAPTER IN HISTORY

Daniel 2:36-44 opens one of the sublimest chapters of human history. Eight short verses of the inspired record tell the whole story; yet that story embraces the history of this world's pomp and power. A few moments will suffice to commit it to memory; yet the period which it covers, commencing more than twenty-five centuries ago, reaches on from that far-distant point past the rise and fall of kingdoms, past the setting up and overthrow of empires, past cycles, and ages, past our own day, over into the eternal state. It is so comprehensive that it embraces all this; yet it is so minute that it gives us all the great outlines of earthly kingdoms from that time to this, and from this time until the setting up of the Kingdom on earth. Human wisdom never devised so brief a record which embraced so much. Human language never set forth in so few words, so great a volume of historical truth. The finger of God is here. Let us heed the lesson well.

If further proof were needed to show that Daniel 2:44 did not take place at Pentecost, notice the following facts:

1. "In the days of these kings"—at Pentecost there was only one king and that king was Caesar, but in the feet and ten toes, or ten horns, we have "the days of these kings." That's a long time after Pentecost.

2. "It shall break in pieces and consume all these kings,"—that did not take place at Pentecost. Now for nearly two thousand years the kingdoms of this world have broken in pieces the church of the living God, and historians estimate that more than one hundred million Chris-

tians have seen the martyr's death for their faith since Pentecost.

3. "And when the God of heaven shall set up his kingdom," (mark that expression) the ten kingdoms of this world will be "broken to pieces, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." I'm simply giving you reasons why Daniel 2:44 does not apply to Pentecost.

4. The stone did not become a great mountain and fill the earth at Pentecost, but the day will come when it will fill the earth, for Isaiah says "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9),

And then will be fulfilled

REV. 11:15

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and his Christ: and he shall reign for ever and ever."

May I emphasize, it will be noticed that at first the kingdom of Rome is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue. But

VERSES 41:42

"And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."

The element of weakness symbolized by the clay, per-

tained to the feet as well as to the toes. Rome, after its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying debauchery and degeneracy, the destroyer of nations as well as individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms.

The iron legs of the image terminate, to maintain the consistency of the figure, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts.

The question therefore, naturally arises, Do the ten toes of the image represent the ten final divisions of the Roman Empire? To those who prefer what seems to be a natural and straight-forward interpretation of the word of God, it is a matter of no little astonishment that any question should here be raised. To take the ten toes to represent the ten kingdoms into which Rome was divided seems like such an easy, consistent, and matter-of-course procedure, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some—by Romanists universally, and by such Protestants as still cling to Romish errors.

The grand fallacy which underlies this whole system of misinterpretation, is the too-commonly taught theory that the kingdom of God was set up at Pentecost.

It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be subsequent to the division of the empire that the God of heaven should set up his kingdom. But the division of the Roman empire into ten parts was not accomplished previous to A. D. 476; consequently, the kingdom of God could not have been set up at Pentecost for Pentecost was four hundred years before that date. The position that the kingdom of God was set up at Pentecost, must by my

dear friend and opponent, be maintained at all hazards.

But that view which is the cause of all the misapplication and confusion, is sheer assumption. Christ did not smite the image at Pentecost. Look at it! When the stone smites the image upon its feet, the image is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? Nothing of the kind. It is blown off, removed away, as incompatible and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone cut out of the mountain without hands becomes a mountain, and fills the whole earth.

Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work or is a manifestation of vengeance and violence?

How did the pagan kingdoms of the prophecy succeed the one to the other? It was through the violence and din of war, the shock of armies, and the roar of battle. "Confused noise, and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection to another. Yet, all this is not called "smiting" or "breaking in pieces." They are not swept away like chaff from the threshing floor.

We have seen that in Daniel's interpretation of the image he used the words "king" and "kingdom" interchangeably, the former denoting the same as the latter. In verse 44 he says that "in the days of these kings, the God of heaven shall set up a kingdom." This shows that at the time the kingdom of God is set up, there will be a plurality of kings existing contemporaneously. It cannot refer to the four preceding kingdoms; certainly doesn't refer to Babylon, Media-Persia, Greece or the Roman Empire, for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here, then, is a division presented; and what have we

in the symbol to indicate it? Nothing but the toes of the image.

Unless they do it, we are left utterly in the dark as to the nature and extent of the division which the prophecy shows did exist. To suppose to the contrary would be to cast a serious doubt upon the prophecy itself. We are, therefore, held to the conclusion that the ten toes of the image denote the ten parts into which the Roman empire was divided.

My friends, I believe we are somewhere near the tip of the toes. Therefore, let us look up and lift up our heads, for our redemption draweth nigh. Therefore, leave the whole conclusion of this discussion with the simple reading of this sublime peak of Scripture.

VERSES 44,45

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

“Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the Great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure.”

We here reach the climax of this stupendous prophecy; and when time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history, the kingdom of God!

Grand provision for a new and glorious dispensation, in which His people shall find a happy terminus of this world’s sad, degenerate, and changing career! Transporting change for all the righteous, from gloom to glory, from strife to peace, from a sinful to a holy world, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom! Glorious

transition, from weakness to strength, from the changing and decaying to the immutable and eternal!

But when is this kingdom to be established? May we hope for an answer to an inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance; and herein is seen the surpassing value of this heavenly boon. We do not say that the exact time is revealed (we emphasize the fact that it is not) either in this or any other prophecy; but so near an approximation is given that the generation which is to see the establishment of this kingdom, may mark its approach unerringly, and make that preparation which will entitle them to share in all its glories.

As already explained, we are brought down by verses 41-43 this side of the division of the Roman empire into ten kingdoms; which division was accomplished, as already noticed, 476 A. D. The kings, or kingdoms, in the days of which the God of heaven is to set up his kingdom, are evidently those kingdoms which arose out of the Roman empire.

Then the kingdom of God here brought to view could not have been set up at Pentecost.

The fifth kingdom, the kingdom that God shall set up, then, could not have been set up at Pentecost because it is not to exist contemporaneously with earthly governments, but to SUCCEED them.

As the second kingdom succeeded the first, the third the second, and the fourth the third, by violence and overthrow, so the fifth, the Kingdom of God, succeeds the fourth.

IT DOES NOT EXIST AT THE SAME TIME WITH IT. The fourth kingdom is first destroyed, the fragments are removed, the territory is cleared, and then the fifth is established, a succeeding kingdom in the order of time.

The fifth kingdom, the kingdom of God, is introduced by the stone smiting the image. What part of the image does this stone smite? Answer, the feet and toes. But

these were not developed until four centuries after Pentecost. The image was, at Pentecost, only developed to the thighs, so to speak; and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecy places the smiting.

WHY THE PRAYER "THY KINGDOM COME"

Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient, waiting flock in these last days, as from the lips of his disciples, "Thy kingdom come." Jesus never taught his disciples to pray "thy church to come".

The object we have before us is to ascertain what constitutes the kingdom of Daniel 2:44; and we have seen that the prophecy utterly forbids our applying it there to the church, inasmuch as by the terms of the prophecy itself we are prohibited from looking for that kingdom till over four hundred years after the crucifixion of Christ and the establishment of the gospel church. Therefore, if in some expressions in the New Testament the word "kingdom" can be found applying to the work of God's grace, or the spread of the gospel, it cannot in such instances be the kingdom brought to view in Daniel. That can only be the future literal kingdom of Christ's glory so often brought to view in both the Old Testament and the New.

The coming kingdom! This ought to be the all-absorbing topic with the present generation. Are you ready for the issue? He who enters this kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom it not to "be left to other people."

Again we ask you, Are you ready? The terms of heir-

ship are most liberal: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps, and obey his teachings? If not, read your fate in the cases of those in the parable of whom it was said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27.

There is to be no rival kingdom where you can find an asylum if you remain an enemy to this kingdom; for this kingdom is to occupy all the territory ever possessed by any and all of the kingdoms of this world, past or present. It is to fill the whole earth. Happy they to whom the rightful Sovereign the all-conquering King, at last can say,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

For "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Lk 13:29).

Then shall we see "the holy city, new Jerusalem, coming down from God out of heaven (to the earth) prepared as a bride adorned for her husband. . . . Behold, the tabernacle of God is with men, and he will dwell with them, (on the earth) and they shall be his people, and God himself shall be with them, and be their God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"—on the earth. Rev. 21:2-4. Thus we have surveyed in part the whole revelation of God, and to the final benediction, "Surely, I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

I agreed not to quote the writings of Alexander Campbell on this subject, but it will be proper to quote a great hymn that he led multitudes in singing on the banks of a river when he baptized a large number over four centuries

ago. Alexander Campbell was one of the great preachers and theologians of modern times:

*"Behold, the mountain of the Lord
In latter days shall rise
On mountain-tops, above the hills,
And draw the wandering eyes."*

*"To this the joyful nations round,
All tribes and tongues shall flow,
Up to the hill of God' they'll say,
'And to his house we'll go.'*

*"The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command."*

*"Among the nations he shall judge;
His judgment truth shall guide;
His sceptre shall protect the just,
And quell the sinners pride."*

*"No strife shall rage, nor hostile feuds,
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruninghooks their spears."*

*"No longer host encountering host
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more."*

*"Come, then, O house of Jacob, come,
To worship at his shrine;
And, walking in the light of God,
With holy beauties shine."*

DEBATE NUMBER THREE

DR. J. L. HINES

Doctor Norris, ladies and gentlemen:

With the kind providence of Almighty God shining upon us, it gives me untold pleasure, to again appear in this spacious auditorium as an exponent of the TRUTH DIVINE, and as opponent of a gentleman of the cloth. However, I must confess to you, that I feel somewhat chagrined, when I see how my most worthy opponent in this debate fails to meet the issues herein involved, and continues to use precious time in talking about things upon which he and I agree. The proposition we are debating is this:

"THE SCRIPTURES TEACH THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND ESTABLISH HIS KINGDOM ON THE EARTH, AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET."

Remember, I am not denying that: "THE SCRIPTURES TEACH THAT CHRIST WILL RETURN * * * IN PERSON. I believe that, and every scripture Dr. Norris can introduce in this discussion to substantiate that claim, I BELIEVE AND ACCEPT. When, my friend modified his position of "EARTH" and made it to include "THE CLOUDS," I accepted that also. I can even go further than that and say: I am not concerned whether Christ will come to this literal "terra firma"—solid ground, or just "in the air" "on the cloud," with the clouds," or to a PURIFIED EARTH, which will be another earth; but I am concerned about what HE WILL DO WHEN HE COMES. Dr. Norris stoutly contends, that when Christ comes, he will "ESTABLISH A KINGDOM ON THE EARTH, AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET." I deny that he will "ESTABLISH A KINGDOM WHEN HE COMES." I deny

that he will "REIGN" when he comes. I contend with all the power of my being that 1. Christ ESTABLISHED HIS KINGDOM at PENTECOST of Acts ch. 2. 2. Christ began his REIGN in HEAVEN, upon David's throne at PENTECOST of Acts ch. 2. 3. Christ will REIGN "until he has put all enemies under his feet" and this will be at his SECOND COMING, at which time he "delivers the kingdom" to the Father. That makes the issue CLEAR. IF DR. NORRIS CAN PROVE THAT CHRIST WILL ESTABLISH ANY KIND OF KINGDOM AT HIS SECOND COMING, I'LL ACCEPT THE WHOLE PRE-MILLENNIAL THEORY, AND NOT STOP TO ARGUE ABOUT DETAILS. Come on in Doctor Norris, the water is fine.

If my friend "gave the mountain peaks of the Old Testament prophecy showing that CHRIST WILL RETURN TO THE EARTH IN PERSON" as he declared he did last Sunday night, I am glad; but since he contends that "in the clouds" means the EARTH, there is no issue there, so he has spent his time in climbing the mountain peaks, to little profit, so far as this debate is concerned. The issue is WHAT CHRIST WILL DO WHEN HE COMES. 1. Dr. Norris says: "CHRIST WILL RETURN TO THE EARTH IN PERSON AND ESTABLISH A KINGDOM ON THE EARTH" and 2. AND REIGN ON THE EARTH UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET. I deny that CHRIST WILL RETURN TO THE EARTH IN PERSON AND ESTABLISH A KINGDOM AND REIGN. Why does my antagonist continue to darken council concerning: "CHRIST WILL RETURN TO THE EARTH IN PERSON? when he and I agreed as is set forth in 28 and 29 of our agreement? which reads thus: "(28) That Christ is coming— "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8). "(29) "But that the day of the Lord will come at a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that

are therein shall be burned up." (II Peter 3:10)"? I submit to you, ladies and gentlemen, that I answered every argument thus made by my friend; but many of the arguments I have made as rebuttals he has not even noticed.

1. What has he said about my arguments in my first address as to the definition of KINGDOM?

2. What has he said about "the hidden mystery" argument?

3. What has he said about his own definition of KINGDOM, as given in my first speech?

4. What has he said about God's eternal purpose, as submitted by me?

5. Has he given you even one Old Testament prophecy which speaks of the establishment of the CHURCH?

6. What has he said about my argument concerning the PRIESTHOOD?

7. What has he done with the argument I made concerning Jehovah's throne being in heaven?

8. What has he said about the argument I made concerning the PROMISE OF THE HOLY GHOST, through David to give Christ the throne of David, Acts 2:30-35?

The fact, is that Doctor Norris has not TOUCHED MY FIRST SPEECH at any time, and this people know it.

Now to a fuller discussion of my friends speech of last Lord's day.

1. The seed of the woman, which is Christ, of Gen. 3:15, had his "heel" bruised at the cross; but the Christ bruised the head of the serpent when He came forth from the dead (Heb. 2:14) and his complete victory will be had, the LAST DAY OF THE LAST DAYS as I have shown in my former addresses.

2. The record will show that I have answered Dr. Norris' arguments he made on the following scripture: Luke 1:32, Acts 15: 16, 17; Rev. 2:27, Rev. 5:10, Job 19:25-27, Isaiah 2:1-4, Isaiah 63:1-6, Ezekiel 38:18-25, Daniel, Joel, Zephaniah 3:15, 16, Zechariah 14:4; yet he declares emphatically, that I "FAJLED" to notice these scriptures.

You are wrong my friend, I noticed every one of them, and showed that they do not teach what you contend they teach. I am still asking for a prophecy of the Old Testament that refers to the CHURCH! NAME IT! If my friend had read closely my definition of the KINGDOM, he would not have said the following: "My good friend, * * "teaches that the kingdom and church are synonymous," when I said: "Be it remembered that I do not contend that the universal kingdom of God is synonymous with church."

He challenges me to show where Christ was ever called King in the New Testament from the time He was crucified until he returns to the earth in Person. He repeats this challenge a number of times, which is good debating, provided he had an unanswerable argument; but it is too bad for my friend that, I had already anticipated him and given at least two such passages. Here they are: 1. "who is the blessed and only Potentate, the King of Kings, and Lord of lords" 2. Timothy 6:15. Dr. Norris endeavored to prove that this would be at his "appearing," but that is not what the passage says: It says "keep the commandment until the appearing of our Lord" verse 14; but verse 15 declares very emphatically: "**WHO IS KING OF KINGS AND LORD OF LORDS**" WHO IS!

AN ALMOST LITERAL TRANSLATION OF 1 TIMOTHY 6:11-16 READS:

"But thou, O man of God, flee these things and pursue righteousness, piety, faith, love, patience, meekness. Fight the good fight of the faith; lay hold of the eternal life, unto which you were called and confessed the good confession before many witnesses. I charge you before the God, the God making alive the all things and Christ Jesus, the Jesus having witnessed before Pontius Pilate the good confession, you to keep the commandments spotless, blameless, until the appearing of the Lord of us Jesus Christ, which in its own seasons he shall show (who is) the blessed and only potentate, the king of those ruling as kings and lord of those ruling as lords, he only having immortality, dwelling in light unapproachable, whom no one of men has

seen or is able to see; to whom be the honor and power eternal."

THE FACTS ARE AS FOLLOWS:

In the 15th verse it seems absolutely necessary to add the words, "WHO IS," and make a clause, "WHO IS THE BLESSED AND ONLY POTENTATE," the object of the verb "SHOW" (*deixei*), for the reason that "POTENTATE" and its modifiers, "BLESSED" and "ONLY," are all nominative case and cannot be the object of "show," unless they are made a part of a clause. This is what the translators of the American Standard version knew when they put "WHO IS" in the text. Dr. Thayer was one of those translators. Even Dr. A. T. Robertson knew too much about the Greek tongue to have left "WHO IS" out of I Timothy 6:15.

In order to translate the Greek into English it is necessary to supply many verbs, especially the verb, "to be." As an illustration take I Cor. 12:3: "No one speaking in the Spirit of God says Jesus is anathema." The Greek has "Anathema Jesus." The translators supply the "is." In the same verse the expression "Jesus is Lord" has the "is" supplied; the Greek merely having, "Lord Jesus." In Ephesians 1:15 the expression "the love which ye show to all the saints" has "ye show" supplied by the translators. There are literally hundreds of such cases in the New Testament. I accept the testimony of scholars; and all of them, translate "WHO IS THE BLESSED AND ONLY POTENTATE? THE KING OF KINGS, AND LORD OF LORDS," in I Tim. 6:15 or its equivalent. CHRIST IS THEN THEREFORE NOW KING.

3. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings" Rev. 17:14. "He is Lord of lords, and King of kings." And my friend in one of his arguments on the NOBLEMAN even teaches himself that JESUS went into a far country, HEAVEN, received a KINGDOM and is to

return. Does Jesus have a KINGDOM NOW, Dr. Norris? If he has a KINGDOM NOW, has he a kingdom without being KING NOW? But lest you forget: Give a prophecy of the Old Testament that refers to the establishment of the CHURCH!

4. THE MYSTERIES OF THE KINGDOM of Matt. 13, my friend tells you, refers to the KINGDOM and not the CHURCH. In Matthew 13 we have the parable of the sower. Will Dr. Norris tell us that, the WORD OF GOD, THE GOSPEL, THE SEED of the kingdom will be sown into the hearts of men during the millennial reign of his contention? What about the "wicked one" of verse 19, the "tribulation or persecution, of verse 21, the "deceitfulness of riches" of verse 22 and the "thorns" of verse 6? Will these things be during your millennial period? What about all your contention about a "glorious" period, when there would be no such things as "thorns," "tribulation" or the "wicked one" for he should be bound during that time and the wicked in their graves.

5. Dr. Norris would have you believe that Pilate prophesied when he wrote: "THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS" on the cross; but that Jesus was not KING of the Jews, but will be when he comes the second time. Well, Jesus settles that argument. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" John 18:37. But remember that in verse 36 Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." I believe I will stay with Jesus.

6. Matthew 19:28 I have showed refers to the REIGN of Christ from Pentecost to the END,—the second coming.

7. Matthew 25:31, 34-40. Verses 34 and 40 show that Christ is KING NOW, and that he will be KING when he comes, and that as KING he will sit on the THRONE and

judge all the people, at which time he will say to the righteous: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world": * * And these shall go away into everlasting punishment: but the righteous into life eternal. I showed in my first address that this will be the LAST DAY OF THE LAST DAYS, and at that time Christ will deliver up the KINGDOM, I Cor. 15:25.

8. *BAPTISM INTRODUCED BY MY GOOD FRIEND.* He said: "I grew up with this fine body of people—I joined them when I was thirteen," but said he "when I became a man I put away childish things." I might remark: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He shows his lack of Bible knowledge when he talks about "joining" the church. My friend tells us that "Martin Luther, John Calvin, John Wesley, Charles E. Finney, D. L. Moody, the greatest evangelist of all times—they were not immersed but they are on the front seat in glory." I wish I could say the same and be true to my Lord. They are not in HEAVEN nor Hell yet. Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" John 3:13. Just a free lesson for my friend!

Dr. Norris said further: "The apostle Paul was saved after Pentecost, and was born again three days before he was baptized." 1 Cor. 15:8 was used to prove this, Hear it: "And the last of all he was seen of me also, as of one born out of due time." Dr. Norris, I must chide you here. Of course you know that your interpretation of this passage is faulty. You have taken the passage out of its setting. You have switched subjects with Paul. Paul's subject was his apostleship and that is what he was discussing when he said was as one born out of due time." But if I were to admit my friend's contention, it would only prove that Paul's conversion was an exception to the rule, and that those born in due time, at the proper time, *THAT TIME WOULD BE AT BAPTISM* which in Paul's case

came three days later. What do you mean: "born out of due time?" What would be the proper time, Dr. Norris? Don't you see what you have "done went gone and done?"

Dr. Norris would have us believe that the "new birth is an instantaneous act of God." But the new birth is no more an instantaneous act of God than the OLD BIRTH, the FLESHLY BIRTH is an instantaneous act of father and mother. Dr. Norris has been arguing that the Kingdom in germ, which was planted at the fall of our first parents, will not bring into existence the NEW BIRTH KINGDOM until at the second coming of Christ; yet he argues that the NEW BIRTH is instantaneous. That is his own epse dixit and there is not a line in the bible to support it. I am not comparing the New Birth with the fleshly, but only saying that neither is instantaneous, the New Birth is completed at baptism. John 3:5. I do not belong to any "denomination," "but I am a Christian, a member of the CHURCH. There is no church NAME in the New Testament, and this, I believe Dr. Norris and I agree upon. We signed to that effect. Denominationalism is sinful. Don't you think so, Dr. Norris?

LISTEN TO THIS ADMISSION. "I believe, as millions of other devout Christians, that a man is born into the kingdom of God before he is baptized into the church" —Dr. J. Frank Norris. If that is true, will you tell us when that KINGDOM OF GOD was established? Since you get into that KINGDOM OF GOD by the NEW BIRTH, will you tell this people how the KINGDOM which Christ is to establish when he comes, will be ENTERED? Is this a KINGDOM without a King? Does not the New Testament teach that Christ has all authority NOW? My enthusiastic friend tells us that "water" in John 3:5 means "word," yet he contends for a literal intrepretation. The Greek word for water in John 3:5 is "hudotos" while the Greek word for spirit is, "Pnumatos." The word for "WORD" is "logos" and never means "water" unless the context says so. The NEW BIRTH of John 3 carries the idea of father and mother and the two elements thereof, namely: the *water* and

the *Spirit*. Water means WATER, Baptism, and Spirit means SPIRIT. God is the Father and the new Testament is the mother Gal. 4:24-31. KINGDOM OF GOD of this passage (John 3) is the CHURCH. Paul got INTO THE CRURCH BY BAPTISM. He said: "By the grace of God I am what I am" 1 Cor. 15:10; but he was a "Christian" Acts 26:28, 29; but he became a Christain by believing, repenting, confessing and having his sins washed away in Baptism Acts 22:16—he was immersed "into Jesus Christ" * * "into his death" Romans 6:3 and into the CHURCH 1 Cor. 12:13, which was the KINGDOM OF GOD.

9. I understand that Dr. Norris means by THRONE, authority and power, and that Christ when he comes will REIGN in Jerusalem as did David, with the same authority and power. If I understand my friend he contends that the KINGDOM of GOD which he contends is to be established when Christ comes, is to be the same in "personality" same in make-up as the KINGDOM OF ISRAEL in David's day. Is that true, Dr. Norris? That is what I thought he believed. So he has a religio-political affair, with no new birth, no baptism, no New Testament; but animal sacrifices, keeping the feast of the tabernacles and the temple of Solomon re-built, the righteous resurrected, the wicked in the graves, the devil bound, no wickedness in the earth, with Christ as KING, the apostles as some of the rulers. But all this without the BLOOD OF CHRIST. No body can be saved during that time, for there will be nothing to be saved from,—no sin! This is a part of what my friend learned at the age of seventeen, while I learned the TRUTH at that age.

10. TABERNACLE OF DAVID RAISED UP:
Acts 15:14 Amos 9:11-15. I showed that James quoted a part of Amos 9 and said: "And to this agree the words of the prophets: as it is written" then quotes it. The building again of the tabernacle of David, which is fallen down; and the ruins thereof being set up, was so, "That the residue of men might seek after the Lord, and all the Gentiles."

I must insist: If the tabernacle of David has not been rebuilt, then there are no Gentiles in covenant relationship with God. I have never contended that all of Amos chapter 9 or any other full chapter of prophecy was fulfilled on Pentecost; but I do believe what inspired men have said about the fulfillment of prophecy. I submit to you this fact: No man can tell when an unfulfilled prophecy will be fulfilled, unless an inspired man says: "HERE IT IS." I challenge my opponent to show an exception to that RULE. Anything else is simply a guess. Peter said that Joel 2:28 was fulfilled on Pentecost; but do you think that all of Joel chapter 2 was fulfilled that day? Was all of Psalms 22 fulfilled at the crucifixion? Dr. Norris knows that such handling of the prophecies is not being fair to the WORD OF GOD. If I failed to distinguish between the first coming and the second coming of Christ, it is the duty of my host to point out this fault. I insist that I have not been guilty of confusion; but "THOU ART THE MAN."

11. Dr. Norris' exegesis of I Cor. 15:23-28 is very good, except the passage says: 1. "Every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

2. "Then cometh the end, when he shall have delivered up the kingdom to God."

3. "When he shall have put down all rule and all authority and power."

4. "For he must reign, till he hath put all enemies under his feet."

5. "The last enemy that shall be destroyed is death."

I must insist that the "THEN" of this passage: "Then cometh the end" can by no stretch of the imagination mean a thousand years. "Then cometh the end" of verse 24 most certainly means: "Then cometh the end" at the time of the "his coming" of verse 23, and that will be at the time of the "resurrection," "For he must reign" which reign is NOW, "till he hath put all enemies under his feet" and the last enemy is DEATH. I ask again: What power will

Christ have during the millennial reign, that you talk about, that he does not have NOW?

12. My friend lashes out at Zech. 6:13 thus: "I am surprised that my good friend so misinterpreted this wonderful promise of the return of Christ to the earth in person. Notice the following facts:

1. "He shall build the temple of the Lord."
2. "And he shall bear the glory."
3. "He shall sit and rule upon his throne."
4. "He shall be a priest upon his throne."

All of this takes place in the millennium."

What my friend says cannot be true for the following reasons:

1. Paul wrote: "For if he were on earth, he should not be a priest" Heb. 8:4

2. Since he could not be priest on EARTH, we conclude he could not be on the throne on EARTH.

3. Since he could not be on throne on the EARTH, we insist he could not be King on the earth.

4. Since Zech. 6:13 corresponds to the statement in Matthew 13:18 where Christ said: "I will build my church" we conclude that TEMPLE in Zech. 6:13 refers to the CHURCH.

5. "and we beheld his glory, the glory as of the only begotten of the Father, John 1:14. "Ought not Christ to have suffered these things, and to enter into his glory" Luke 24:26. So he bore the glory.

6. Since Christ is priest now, and since he is sitting now, we conclude that he is King now; this I have amply shown in another address.

13. My friend has given us a new interpretation of prophecy, and by this rule he can prove anything. He contends that: "All of Ezekiel, from 40-47 chapters is a most beautiful and marvelous picture and prophecy of Christ as the temple Himself on earth." Whose word have we for this? Dr. Norris! Does the Bible teach this? No! However if

that be the truth, and that corresponds to the TEMPLE Rev. 21:22 which is the "Lamb," I shall be satisfied; but that has nothing to do with Christ returning to ESTABLISH A KINGDOM and reigning. Certainly Temple in John 2:19-21 means the "temple of his body" because the scripture says so. The body of the Christian is also a "temple" 1 Cor. 6:19. I can know this; but no man living can know that the TEMPLE of Ezek. 40-47 chapters means CHRIST. Where has that man gone who was contending for a literal interpretation of the BIBLE? You talk about wild guesses! I am surprised.

14. Zech. 8:3-5 refers to the captivity of the Jews returned and has no reference to a "Millennial Reign of Christ on the earth" and it takes those with a wild imagination to get such a period from this passage.

15. No, the "Prince of Wales is not the crowned king of England" but he is king apparent, he is of the royal line. Jesus was born KING, that is, he was of the royal line; but crowned KING when he went to heaven. His first kingly act was to dispatch his agent the Holy Ghost to his ambassadors, the apostles, on Pentecost and inspire them to preach the New Testament, the FAITH.

16. Acts 2:34, 35 "Until I make thy foes thy footstool." Dr. Norris asks: "Where is His "footstool," is it in heaven or on earth?" Dr. Norris, His enemies are to be his "footstool." That is another figure of speech. But remember, my friends the passage says: "The Lord (God) said unto my Lord, (Christ) sit thou on my right hand, Until I make thy foes thy footstool." So Christ is to SIT at God's right hand UNTIL foes become his footstool. "Foes" are "enemies" so all "enemies" are to be destroyed when Death is ended; so He must sit in HEAVEN until His enemies are put under his feet. Dr. Norris has much to say about the meaning of "until" and gives what the dictionary says about the meaning thereof; well I am surprised that he would go to Webster for the definition of a BIBLE word. You might try his definition of "baptism." The Greek word for "until" is "heos" as used in Acts 2:35,

"unto, up to" Youngs Concordance page 987. Again: "with an indicative predicate where something is spoken of which continued up to a certain time" Thayer page 268. The idea in the passage in dispute is: *CHRIST WILL SIT UP TO A CERTAIN TIME. THAT TIME WILL BE WHEN HIS FOES ARE MADE HIS FOOTSTOOL.* In 1 Cor. 15:25 "For he must reign, till he hath put all enemies under his feet." When all enemies are put under his feet, the REIGNING OF CHRIST WILL COME TO AN END and the Father will take charge. The last ENEMY IS DEATH, then at the resurrection Christ will cease his REIGN. No, Christ's reign has not failed. The trouble with my friend is that he does not UNDERSTAND that the REIGN of Christ is SPIRITUAL and not POLITICAL and Carnal.

17. THE UNITED NATION ORGANIZATION is Godless, Chritless and there is no peace to be had by it. It is Paganistic. Christ is the only hope for the world. The KINGDOM OF GOD "is not of this world." It is composed of a separate people, a blood-washed people, a holy people; who have beat their swords into plowshares and their spears into pruning hooks, and learn war no more. Dr. Norris' idea of the KINGDOM OF GOD is materialistic. Isaiah 34th chapter is a prophecy concerning Idumea, yet my friend reaches right in and gets this chapter and slaps it into the millennial reign. His idea is get ever thing in the bible that would look good for this period and put it in.

18. Matt. 24:27 and Matt. 24:30; 24:42, 43, 44, 46, 48, 50, 51, and 25:6, 10, 13, 14-19, Matt. 25:21, 23, 31-34, Mark 13:34-37. These passages are all grouped together for the only argument my friend makes from them is that the Lord is coming. This I believe, so he could have saved a great deal of time and space. What he is to prove is that JESUS IS COMING TO EARTH IN PERSON AND ESTABLISH A KINGDOM AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET. He asked the question over and over again and again and again. "Where is he coming from and where is he coming to? That is EASY. He is coming from heaven "On a cloud,"

with the "clouds" and we shall meet the Lord "in the air." 1 Thes. 4:17. Now, if it will help you any, if you want to call that the EARTH, it is all right with me; but remember the thing you have to prove is that Christ is going to establish any kind of KINGDOM when he comes. I deny that there is anything that looks like that in the BOOK. Put your hand to that task. Now, Dr. Norris you can say till doom's day: "Till Christ comes to earth in person," and that will not extricate you from your predicament: You must get something done when HE COMES!

19. I deny that Luke 17:30, 34-37 has reference to the second coming of Christ. Luke 21 and Matt. 24 has reference to the same time and Luke tells us: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." 21:20. It has reference to the destruction of Jerusalem in the year 70 A. D., the destruction of the temple, the overthrow of the Jewish nation and the proclamation of the gospel of the Son of God which followed. This is the presence of the Lord as indicated in those passages, just as stated in Matt. 16:28.

20. THE NOBLEMAN of Luke 19:12. Here Dr. Norris tells us that this nobleman is Christ who went into heaven to receive a KINGDOM and to return. I think that is correct. I ask: Did he receive that KINGDOM in the far country, heaven? I thought that my friend was arguing all the time, that he was coming to the EARTH, to receive, establish a KINGDOM. Now, where are we, Dr. Norris?

21. Luke 19:13 teaches that Jesus is coming again; but not to establish a KINGDOM.

22. Luke 19:15, "And it came to pass, that when he was returned, having received the kingdom," etc., where did he go to get the Kingdom is the question?

"Having received the kingdom" "he returned," not "having returned," he established a kingdom and reigned a thousand years. Sure the "Son of man is coming in a cloud with power and great glory; but not to ESTABLISH A KINGDOM AND REIGN. John 14:3 certainly

teaches that Christ is coming again: Who denies that? But John 14 does not say that Christ is coming to establish a KINGDOM. Certainly Acts 1:9-11 shows that Christ went up into heaven on a cloud and that he is coming the same way. Who denies that? But that passage does not say one word about ESTABLISHING A KINGDOM ON THE EARTH.

23. My friend keeps bringing forth scriptures which prove that Christ is coming as though I deny HIS PERSONAL, LITERAL, BODILY COMING; but this people know I believe as strongly as does Dr. Norris that CHRIST IS COMING AGAIN. No one can believe the Bible and not believe that fundamental and basic TRUTH. The thing I am calling upon my friend to do, is produce one scripture which says CHRIST IS COMING TO EARTH TO ESTABLISH a KINGDOM and REIGN.

24. My dearly beloved opponent uses Revelation 10: 1-6 and would have you believe that the "angel" of this passage as well as Revelation 20, is CHRIST. It might be well for my friend to take a few lessons in angelology. Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" Heb. 1:14. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" 2 Peter 2:4. "And angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" Jude 6. My friend would have you take his interpretation, as a baby, castor oil—withcut a whimper. But to me, he is neither inspired nor divine, and I am not to be excommunicated by nailing his thesis to the wall.

I. THE FOUR WORLD KINGDOMS AND THE KINGDOM OF THE GOD OF HEAVEN Dan. 2 and 7.

a. Babylonian Kingdom, B. C. 625-538, began with Nebuchadnezzar "Head" of image Dan. 2:32, 38 "Like a Lion" Dan. 7:3, 4.

b. Medo-Persian Kingdom B. C. 538-330, began with

Darius, "Breast and arms of silver" Dan. 2:32, "Like a bear" Dan. 7:5.

e. Grecian Kingdom, B. C. 330-323, began with Alexander, "Belly and Thighs of Brass" Dan. 2:32, 39, "Like a Leopard" Dan. 7:6.

d. Roman Kingdom, B. C. 31-476 A. D. began with Augustus Caesar, "Legs and feet" Dan. 2:33 "A fourth beast, terrible and powerful." Dan. 7:7.

e. *THE KINGDOM OF GOD*, 30 A. D. Dan. 2:44 "And in the days of these kings (Caesars) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people." Compare Dan. 7:13 and Matthew 16:18.

THE TEN TOES OF THE IMAGE are ten kingdoms and ten horns are ten kingdoms. Here they are:

- a. The Franks A. D. 360-749.
- b. Ostro-Goths A. D. 385-523.
- c. Visi-Goths A. D. 398-419.
- d. Vandals A. D. 429-533.
- e. Burgundians A. D. 419-534.
- f. Saxons A. D. 449-457.
- g. Suevi A. D. 409-585.
- h. Gepidi A. D. 453-566.
- i. Lombards A. D. 568-775.
- j. Eastern Empire A. D. 595-1453.

THE WESTERN DIVISION OF THE ROMAN EMPIRE fell 476 A. D. The Kingdom which the God of heaven did set up during the days of the ROMAN EMPIRE, is a kingdom which is to stand forever and to be delivered by Christ, the King, to God at the END, 1 Cor. 15:20-28; Rev. 19:6-8; Eph. 5:25-27. My friend is put to the task of proving that the ROMAN EMPIRE is still in existence in the form of the Roman Catholic Church; but this church is an APOSTATE CHURCH which came into existence through departures from the New Testament teaching, until it was completely formed in the year 606

A. D. My friend can no more prove that the Roman Catholic Church is a part of the ROMAN EMPIRE than I can prove that the CHURCH OF CHRIST is a part of the ROMAN EMPIRE; for it did surely exist from the year 30 A. D. and was formed during the life of the ROMAN STATE, while the Roman Empire went out of business, as such, in the year 476 A. D. and the ROMAN CATHOLIC CHURCH did not evolve into a full-grown institution until 606 A. D.

NOW, since my friend in his dispensational arguments has the "Reign of Grace" ending at the second coming of Christ; I should like for him to tell us whether the KINGDOM, which he contends is to be ESTABLISHED at the second coming, will increase, grow by GRACE, or LAW?

My friend has labored as hard as any living man to prove his proposition, he has thrown into this debate all the resources at his command—his fertile mind, his store-house of knowledge, his powerful personality, his unique platform manner; but to now, the people are wondering and stunned; the angels are bending to hear, while the echo from the distant walls comes fluttering back to ask: Why, or why? does he not produce even one passage which says that Christ is to return to the earth in person and establish his kingdom and reign until he has put all enemies under his feet? The only answer is: The proposition fails for the lack of scriptural support, and not because of the weakness of the man at bat.

THE BIBLE TEACHES THE FOLLOWING:

That Christ is coming in person 1 Thes. 4:16.

He will descend from heaven with a shout 1 Thes. 4:16.

And that the dead in Christ shall rise first 1 Thes. 4:16.

That all the dead will hear his voice and come forth John 5:28.

That the raised and changed believers will be caught

up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thes. 4:17.

That Christ will receive the believers unto himself John 14:3.

He will minister unto his watching servants Luke 12:37.

That he will come in manner he went into heaven Acts 1:11.

He is coming with his mighty angels 2 Thes. 1:7.

He is coming in flaming fire 2 Thes. 1:8.

He is coming to recompense tribulation to the wicked 2 Thess. 1:6.

He is coming to recompense rest to the righteous "that day" 2 Thes. 1:7.

He is coming to take vengeance on them that know not God and that obey not the gospel of our Lord 2 Thes. 1:8.

He is coming to be glorified in the saints 2 Thes. 1:10.

At that time "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

The second coming is called "the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" 2 Peter 3:12.

When this is done, "we look for new heavens and a new earth" 2 Peter 3:13.

I repeat, the pathetic thing in this debate is: My most distinguished friend is so obsessed with the idea of a materialistic, religo-political KINGDOM; that, it seems to me that he can see it in every CHAPTER IN THE BIBLE. I have asked time and time again, if the church is referred to in the Old Testament prophecies. Up to now, I am frightened, because of the silence of the tomb. Dr. Norris, is the church an accident, an afterthought? Or is it an institution of prophecy? Where is the passage that says

anything about Christ coming to earth the second time to ESTABLISH a kingdom? If Dr. Norris can prove that Christ will ESTABLISH any kind of kingdom when he comes, I shall accept the whole premillennial theory.

REV. 1:7 and Zech. 12:10

It is contended that Zechariah 12:10 will be fulfilled at the SECOND COMING OF CHRIST as is indicated by Revelation 1:7. Zechariah 12:10 reads: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." AT THE CRUCIFIXION John wrote: "But one of the soldiers with a spear pierced his side, and forth-with came there out blood and water. And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled; A bone of him shall not be broken. And again another scripture saith, "They shall look on him whom they have pierced" John 19:35-37. THERE IS THE FULFILLMENT OF Zechariah 12:10, for the Holy Ghost said so.

REVELATION 1:7 reads: "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Yes, EVEN THE ONES WHO PIERCED HIM WILL SEE HIM AS HE COMETH ON THE CLOUDS; but according to my friend, those fellows will not be UP yet,—they will not see him for a thousand years.

CHAIN OF EVIDENCE

The entire Bible is a development of one theme: the Coming of the Son of God to the earth for the purpose of establishing HIS KINGDOM, the church.

The Old Testament starts with a hint of it. As the

pages pass, the explanations become more and more explicit.

The initial assertion of the Old Testament is that God is going to bring his creation of man to a success, through the "seed of the woman."

This will be accomplished through the ONE NATION, whom God calls Abraham to found, reiterating four times that through this nation all the nations of the earth shall be blessed. This was the Hebrew nation.

Possibly the offering up of Isaac by his father may have been intended to be a dim picture, in the birth of the nation, of the culminating event by which the nation would accomplish its mission.

Two hundred years later, Jacob appears to say that it will be through the tribe of JUDAH, by ONE whom he called "Shiloh." Thus early the coming of ONE PERSON is anticipated. Later he is named, "THE MESSIAH."

Four hundred years later, when the Abrahamic family had grown to be a nation, Moses, the nation's organizer and lawgiver, specifically stated that his laws and his national system were preparatory to the coming of "ANOTHER PROPHET," by whom he and his system should be superceded.

Here again, as in the birth of the nation, so now in its organization, there are pictures of the GREAT EVENTS toward which the nation headed: The blood on the doorpost, the Passover, the Levitical sacrifices, all were saying something about the sacrifice of the coming Messiah.

A thousand years after God had called Abraham to found the Messianic nation, four hundred years after Moses had organized the nation, God called David to become the founder of the Messianic Family, through whom the nation should do its grand work. From that time on to the close of the Old Testament, the central interest is in David's Family.

The first form that God's call to David took was the promise of an ETERNAL THRONE for David and his

family. Then there follows a long line of Prophets, explaining that the promises to the Davidic family of an everlasting dynasty would find their culmination in ONE GREAT KING, who will himself personally live forever, and establish a kingdom of endless duration.

The Psalms of David abound in hints and foregleams of the coming KING: his deity, his humiliation and suffering, his resurrection, his eternal priesthood, his conquering might, his endless universal righteous REIGN, and the immortal bliss of his redeemed people.

Amos, two hundred years later, when the THRONE OF DAVID was falling, and it looked as if God's promises were coming to naught, insists that it will be built again, and yet be supreme in the world.

Hosea, about the same time, in the days of Israel's apostasy, is undeterred in his faith, not only that Israel would return to their God, but that Jehovah would eventually be the acknowledged God of all nations.

Joel paints a beautiful picture of the coming Gospel Age, when Jehovah, by a mighty message, uttered at Jerusalem, and borne by the Spirit of God shall obtain for Himself a people from every nation.

Isaiah, three hundred years after the days of David, when David's kingdom had been reduced to insignificant proportions, predicts that it would soon cease, but that the Family of David would persist, and eventually produce a WONDERFUL CHILD, who would inherit the throne of David, and establish the kingdom forever. This child, says Isaiah, will be a Sufferer; and under HIS REIGN, idols would disappear, and the redeemed people would learn war no more.

Micah, contemporary with Isaiah, dreams similar dreams, and says definitely that the promise to Abraham would be fulfilled by ONE who would be born in Bethlehem, evidently referring to the "Shiloh" of Jacob, the "Prophet" of Moses, and the "wonderful Child" of Isaiah.

Jeremiah, a hundred years later, when the family of

David had fallen, the kingdom of David came to an end, God's nation scattered, and to all human appearances, God's cause hopelessly lost—in that dark hour Jeremiah made his famous pronouncement that the promises of God are irrevocable, that his covenant with David can no more be broken than his covenant of the day and night, that He would yet accomplish through the family of David what he said he would through ONE RIGHTEOUS MAN who would one day be born in the family.

Habakkuk, contemporary with Jeremiah, living in the darkest hour of his nation's history, was an optimist of the first magnitude, in that he felt absolutely certain that Jehovah's glory would cover the earth, and his knowledge cover the seas.

Ezekiel, in a foreign land, justifies, to the captive remnant of the ruined nation, the ways of God, in permitting its ruin, but is profuse in his visions of a reborn nation and an ideal KING, who will bring life to all the world.

Daniel, contemporary with Ezekiel, counsellor to the king of Babylon, predicts the course of empire from his days to the end of time, with amazing accuracy thus far, even setting the time when the "ANOINTED ONE, THE PRINCE," would appear.

Haggai and Zechariah, back again in the homeland, helping to rebuild the Temple, look forward to the far grander HOUSE OF GOD to be built by the coming Davidic KING, who was to be a PRIEST upon the throne.

Malachi closes the Old Testament by stating that the Messiah would be introduced to the world by a prophet like Elijah, who was John the Baptist.

QUESTIONS TO DR. HINES

1. What is your belief concerning the Millenium? When does it begin and when end?

ANSWER: The word Millennium comes from the Latin "mille" a thousand and "annus" a year: therefore "a thousand years." Since it is speculative in nature, I

try to keep my opinions to myself with reference to the Millennium. But I know it is somewhere between the day of Pentecost of Acts 2 and the second coming of Christ.

2. Will there be any war in the Millennium, or shall we have perfect peace on the earth?

ANSWER: There will be no perfect peace until this carnal nature ends and we are clothed in immortality. This will be after the end of time, the resurrection and we come into the NEW ORDER. There will never be perfect peace on THIS EARTH.

3. Do you believe that Christ reigns in Person as King during the Millennium?

ANSWER: Yes, but in HEAVEN.

4. What is your belief concerning the Anti-Christ, or that "Wicked One?"

ANSWER: I answered that in my second speech.

5. Will the Anti-Christ be on the earth and manifest, or made known, before the Millennium or during the Millennium?

ANSWER: The "Wicked One" whom you choose to call "Anti-Christ" will be subdued by the WORD OF GOD.

6. When will the Battle of Armageddon be fought?

ANSWER: It may be that we are in it NOW.

7. Where will the Battle of Armageddon be fought?

ANSWER: Revelation 16:16.

8. What is the Great Tribulation?

ANSWER: I do not know.

9. When will the Great Tribulation take place, before the Millennium or during the Millennium?

ANSWER: Some time between Pentecost and the second coming.

10. On the first resurrection, will you explain "they that are Christ's at his coming" and "the dead in Christ shall rise first," and "this is the first resurrection?"

ANSWER: There is no connection between "this is the first resurrection" and the others you mention. I explained this in a former speech.

11. On the second resurrection, will you explain "But the rest of the dead lived not again until the thousand years were finished"?

ANSWER: There is no such thing as a "second resurrection." But the rest of dead" is of course opposed to the OTHER dead of Revelation 20. I explained this in a former speech.

12. When will the chaining of the Devil take place?

ANSWER: I explained in a former speech this whole thing.

13. Since you believe the kingdom and the church were set up at Pentecost and are synonymous, do you believe that only those that are baptized into the "Church of Christ" are saved?

ANSWER: Only people baptized INTO CHRIST Gal. 3:27, are SAVED. There should be no such thing as a "Church of Christ," as you put it, Baptist Church or any other denomination; but simply "THE CHURCH" which includes all the redeemed.

14. Do you believe that when a man is born into the kingdom of God he is saved?

ANSWER: Yes.

Dr. Norris, since these questions are highly speculative and the answers to them might be; I refrained from going into them as thoroughly as you would desire.

QUESTIONS

Since Dr. Norris has asked me 14 written questions, which I have answered, I am now asking him the same number. Here they are:

1. Is there any prophecies in the Old Testament concerning the church? Where?

2. Is the KINGDOM of John 3 the same kingdom which you claim to be in the future?

3. Will the Lord's supper be in the Kingdom which you claim is future? Luke 22:29 you might explain.

4. Does Christ have a KINGDOM now? When he went into the far country, heaven, did he receive a kingdom and return, or return and receive a kingdom?

5. Will the "earth also and the works that are therein" be burned up while Christ and the saints are in the air or a 1,000 years from that time? 2 Peter 3:10.

6. Is "Satan" of Revelation 20 the same "Satan" of Revelation 12?

7. Will Christ lead an army into a carnal war at any time, in person?

8. Will there be any wickedness at all in your "MILLENNIUM"? Explain this in keeping with your explanation of Matthew chapter 13,—parable of sower.

9. Will all Jews be gathered to Jerusalem at the beginning of the Millennium? Will all the dead Jews be there too? If not why not?

10. Will the temple be rebuilt, the sacrifices restored and the Levites officiate?

11. If they have sacrifices, for whom shall they be offered?

12. By what process will the KINGDOM of the Millennium increase? The gospel? or by the LAW?

13. Will that kingdom increase by the "new birth"? Will baptism be preached?

14. Where does the Bible talk about a "second resurrection?"

APOSTOLIC FATHERS AND HISTORIANS

I am sorry that my friend has fled from the field of research, to try to find something that will substantiate his PROPOSITION. This indeed, is a confession that the SCRIPTURES do not support his premillennial contention. BIBLICAL exegesis and has hied to the forest of historical

A. *APOSTOLIC FATHERS*

Scholars are not in complete agreement as to who should be placed in this class. Bishop J. B. Lightfoot says: "In accordance with this usage, the term APOSTOLIC FATHERS is confined to those who are known, or may reasonably be presumed, to have associated with and derived their teaching directly from some apostle. In its widest range, it will include Barnabas, Hermas, Clement, Ignatius, Polycarp, Papias, and the writer of the epistle to Diognetus. Some of these fail to satisfy the conditions which alone entitle to a place among the works of the apostolic fathers. * * * Three names remain—Clement, Ignatius, and Polycarp—about which there is no reasonable ground for hesitation." (Dictionary of Christian Biography and Literature, "Wace and Piercy, article on "Apostolic Fathers.") Lightfoot is the standard authority on the apostolic fathers. Schaff is in agreement with Lightfoot as to the persons included among the apostolic fathers, except that he adds the author of DIDACHE. ("History of the Christian Church," Volume 2, page 633.)

Other things being equal, it is contended, these men who were contemporaries of the apostles should be reliable interpreters of what the apostles taught. It is beyond controversy that the men who were contemporaries of the apostles, as well as those who lived immediately after the apostles, enjoyed unusual opportunities. But the fact of one's being a contemporary of an apostle does not guarantee the moral and doctrinal integrity of that one. Hymenaeus and Alexander made shipwreck of the faith (1 Tim. 1:19, 20) and Philetus and Hymenaeus erred concerning the truth, "saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. 2:17, 18). These men were contemporaries of Paul. Even Peter, himself an apostle, acted in such a manner toward the Gentile Christians, when he came to Antioch, as to call down upon himself the reproof of Paul, "because he stood condemned." (Gal. 2:11.) If it were necessary, other examples could be cited to show that the mere fact that one lived at the same time

an apostle lived did not necessarily make him pure in life or sound in the faith.

If it could be shown that all the apostolic fathers believed and taught "modern" premillennialism, that would not within itself prove that premillennialism is scriptural. On the other hand, if none of the fathers taught premillennialism, that fact would not prove that it is unscriptural. The Bible, and the Bible alone, is the authority on the subject. But if the premillennialists claim that some or all the fathers taught their pet theory, and it turns out that they did not, this fact should leave them greatly embarrassed. I am satisfied, the public is not concerned about what the "apostolic fathers" taught; but would like to know what the INSPIRED WRITERS have to say. It is evident, that when a man leaves the BIBLE and searches elsewhere for evidence to support his contention, that he is conscious that his CAUSE is LOST as far as holy writ is concerned.

B. HISTORY

Dr. Norris quotes from the infidel Gibbon, to show that the "Fathers" taught what Gibbon says: "appears to have been the reigning sentiment of all orthodox believers." Even Gibbon says: "it appears." He is not sure. Is that the kind of testimony my friend will accept? MOSHEIM is next quoted by my opponent; but on the very page he quotes from, I read: "The most famous controversies that divided the Christians during this century (III) were those concerning the MILLENIUM, or REIGN of A THOUSAND YEARS; THE BAPTISM OF HERETICS; and the doctrine of Origen." "Dionysius opposed the Millennium doctrine" in the third century. Mosheim tells us that also, on the same page.

Beloved, The proposition does not read: "*MEN TEACH.*" but it reads: "*THE SCRIPTURES TEACH*" We are not concerned about what Spurgeon, Newcome, Alford, Matthew Henry, John Wesley or David Lipscomb taught. This is the ONE THING, *DOCTOR NORRIS*,

THAT YOU AND I AGREED UPON, namely: "We will use nothing in this debate, except the Bible" and further since you use the King James version and I the American Standard, I told you that I would use the King James version in this debate, so the reading public might not become confused. Another thing, you and I were to give page of every quotation from any Lexicon, Concordance or Dictionary. My friend has quoted from a number of books, and has failed to give even the page, only in the case of David Lipscomb. Brother Lipscomb's position concerning the Millennium, is so well known among the disciples of Christ, that it is a waste of time to endeavor to refute a false interpretation of what he wrote. He was among the FIRST to slash out against the premillennial theory as taught by Robert H. Boll of Louisville, Kentucky. But if my friend could prove that all the apostolic fathers, historians and scholars of research thought there would be a MILLENNIUM after the second coming of Christ; that would not prove the doctrine to be scriptural. The facts are, my friend has not brought forth even one scripture that even remotely teaches that Christ is to establish a kingdom on the EARTH at his second coming.

It has been the opinion, of practically all people, both in the so called Churches (denominations) and those of no religion, that the SABBATH of the Christian system is the FIRST DAY OF THE WEEK; while all Christians know that the FIRST DAY OF THE WEEK is not the SABBATH and that there is no SABBATH binding upon us. It would be just as reasonable to endeavor to prove that the FIRST DAY OF THE WEEK is the SABBATH, as to contend that the MILLENNIUM of my friends contention is "scriptural" because of the testimony of the apostolic fathers and historians.

In conclusion, ladies and gentlemen, let me say this: Since the proposition reads: THE SCRIPTURES TEACH, THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND ESTABLISH HIS KINGDOM ON THE EARTH, AND REIGN UNTIL HE HAS PUT ALL

ENEMIES UNDER HIS FEET; you would naturally expect the affirmative to prove his proposition by the SCRIPTURES. I would not deny that even many during the days of the apostles believed the PROPOSITION; but I deny that the SCRIPTURES, the INSPIRED SCRIPTURES teach it. Dr. Norris, has thrown up his hands in surrender, when he goes to HISTORY to prove, what he says, is taught by the scriptures. My friends, most anything under heaven can be proven by HISTORY, TRADITION, CREEDS etc. THEREFORE, since both Dr. Norris and I agreed to use not what man has said, in this debate, I am surprised that my friend has departed therefrom. But even then mote it be. Where is the passage that teaches that Christ is to establish any kind of KINGDOM when he comes? Also what Old Testament prophecy has reference to the CHURCH?

DEBATE NUMBER FOUR

DR. J. L. HINES

March 3, 1946

Doctor Norris, Ladies and Gentlemen:

I have now arrived at the terminus, so far as I am concerned, of this debate.

Doctor Norris asked me the following questions:

1. Do you believe that a man who believes, in Christ and is baptized, is saved?

ANSWER. I answer in the words of my Lord: "He that believeth and is baptized shall be saved" Mark 16:16. Yes, he is saved from all his past and alien sins and is in the CHURCH, the KINGDOM.

2. Do you believe the man who believes in Christ and is baptized, and is saved can be lost again?

ANSWER: Yes, Simon believed and was baptized, (Acts 8:12) but afterwards Peter said: "Thy money perish with thee, because thou has thought that the gift of God may be purchased with money" * * * "thy heart is not right in the sight of God" * * * "Repent therefore of this thy wickedness, and pray God, if perhaps the THOUGHT (not thoughts) of thine heart may be forgiven thee."

3. And since you believe that a saved man can be lost, then I wish you would answer this question, is he a saved lost man or a lost saved man?

ANSWER: A man once saved can be lost. Your question is tricky! There is no such thing as a LOST SAVED MAN nor a SAVED LOST MAN. Who ever heard of HOT COLD or COLD HOT? One is either SAVED or LOST.

4. Can a man who believes, is baptized and saven and then lost, can he be saved again?

ANSWER: Yes. You fail to recognize TWO LAWS OF PARDON, 1. To the alien sinner, which is faith, repentance, confession and baptism. 2. To the erring child,

which is repentance, confession and prayer. One does not need to be baptized but once and that is "for the remission of sins, which are alien; then if one sins, he can be forgiven if he will repent, confess his sin and pray to God Acts 8:22.

5. Do you baptize this lost man next time he is saved?

ANSWER: No, just ask him to repent, confess and pray.

WHY NOT BAPTIZE THE SECOND TIME WHEN SAVED THE SECOND TIME?

ANSWER:

1. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" John 3:5.

2. "For by one Spirit are we all baptized into one body" I Cor. 12:13.

3. "He that believeth and is baptized shall be saved" Mark 16:16.

4. "Even baptism doth also now save us" I Peter 3:21.

5. "Receiving the end of your faith, even the salvation of your souls" I Peter 1:9.

6. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" Acts 2:38.

CERTAINLY THE HOLY GHOST informs us that WE WERE SAVED FROM OUR PAST SINS AT BAPTISM, brought into the KINGDOM OF GOD, the CHURCH, redeemed and washed from our sins.

7. In Acts chapter 8:13 it is stated: "Simon himself believed also; and when he was baptized, he continued with Phillip." Christ said: "He that believeth and is baptized shall be saved." The Holy Spirit said: "Simon himself believed also; and when he was baptized, he continued with Phillip." I believe he was SAVED because Christ said so. But in verses 18 and 19 Simon SINNED by offering to buy the gift of God with money. In verse

21 we are informed by Peter that: "thy heart is not right in the sight of God;" then in verse 22 Peter instructed this BAPTIZED BACKSLIDER: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Oh, yes, here is a BAPTIZED man, in the KINGDOM, the CHURCH who drifted back into SIN (his old life of sorcery) and as a CHILD OF GOD is told to REPENT and PRAY in order to get back into GRACE of God.

We have proven to the public that two men may differ widely, contend earnestly for what they conceive to be the truth; but yet without rules, moderators or timekeepers conduct themselves as gentlemen. This debate will go down in history as one, where the disputants asked for no quarters, gave no quarters; yet there is not that sting of bitterness to be seen in it. My honorable opponent has done his best to prove to you that, "THE SCRIPTURES TEACH THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND ESTABLISH HIS KINGDOM ON THE EARTH, AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET." I have with fervor and with all the resources at my command, blocked him at every turn. Now, as the last speeches are being made tonight, the last chapter written, the last "I" dotted and the last "T" crossed; we leave the VERDICT with YOU, so far as time is concerned; and await the final VERDICT when we stand before the Lord in the last day.

There is one word I wish to discuss at this time,—a word which has not been defined. The word is "ESTABLISH" as used in the proposition. Mr. Webster defines the word thus: "4. To originate and secure the permanent existence of; to found; to institute;—said of a colony, a state, or other institutions" I judge that my friend would accept the definition as final. Certainly the KINGDOM could be classed as "a state."

NOTICE CLOSELY: Dr. Norris' proposition is that Christ will "ESTABLISH HIS KINGDOM ON THE EARTH," at his second coming; yet he told us in his

speech of last Lord's day that there are SEVEN STAGES OF THE KINGDOM and that what Christ will do at his second coming is ESTABLISH THE SEVENTH STAGE. I insist, that if Dr. Norris is correct in his contention, of SEVEN STAGES OF THE KINGDOM, that he is in error concerning the ESTABLISHMENT thereof. The best that Christ could do at the second coming, if my opponent is correct in his contention of SEVEN STAGES OF THE KINGDOM, is to ENLARGE THE KINGDOM not ESTABLISH A KINGDOM. We shall now, notice the SEVEN STAGES as presented by my friend:

I. Certainly there is a sense that the KINGDOM OF GOD is Universal. The Universality of God's Kingdom, I showed in my first speech of this debate.

II. Dr. Norris under number II says: "The Kingdom of Heaven as used by John the Baptist, the Forerunner, meaning the near approach of the ministry of Jesus." Now let us examine this: John said: "Repent ye: for the kingdom of heaven is at hand" Matthew 3:2. Now we have an admission by my friend that "at hand" means "the near approach." This is a declaration that those Baptists who teach that "at hand" means "present" is not so. But if "at hand" as used by John means: "the near approach of the ministry of Jesus," What did Jesus mean when he said: "Repent: for the kingdom of heaven is at hand" Matthew 4:17, and "The kingdom of heaven is at hand" Matthew 10:7? In the ministry of Jesus, he preached: "The kingdom of heaven is at hand." Certainly Dr. Norris is in error again, for "Kingdom of heaven is at hand" means that the KINGDOM to be established by the Christ is NEAR. John preached it, Jesus preached it, the apostles preached and were looking for it; though they did not understand its nature, for they had the same conception of it as do the premillennialists of today, and when the Messiah was crucified, they lost their hope; but were begotten again by His resurrection, yet they still held to the old idea of a materialistic Judaistic RESTORED KINGDOM as is set forth in Acts 1:6; but in the process of time,

ten days later, Peter with the other apostles preached: That he is "both Lord and Christ," is on the THRONE OF DAVID in HEAVEN and that He is to "Sit" until his foes are made the footstool of his feet Acts 2:33, 34. Paul also wrote: "For the kingdom of God is, (is, is, is, is) not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" Romans 14:17. And in another place Paul wrote: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" Col. 1:13. Paul here declared that he was in the KINGDOM, for he is included in the "US" of the passage. We conclude that the KINGDOM had been established IN PAUL'S DAY

III. The third stage of the Kingdom according to my host is John 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

When my friend says: "Every saved soul from the first Born-again soul, to the last soul that is to be saved, is born into the Kingdom of God." That is a truth which no one who believes the Bible will deny; but when he says: "Therefore, every born-again soul is the Kingdom of God in germ, in embryo," he states a wild theory. "Embryo" means: "The first rudiments of an organized being or thing, whether animal or plant, as, the young of an animal in the womb; or, more specifically, before its parts are developed and it becomes a fetus; or the rudiments of an undeveloped plant." Dr. Norris' KINGDOM OF GOD has, been in the embryogenic state since the FALL OF ADAM AND EVE and will not develope into a FETUS until at the second coming of Jesus. According to him we have a KINGDOM in embryo, and into THIS we get by NEW BIRTH. Our King, Ambassadors, Constitution, Territory and Subjects are embryogenic. Our "embryo" King has

"all authority in heaven and on earth, even before he reaches the fetus stage. Is that not silly?"

The NEW BIRTH of John 3 is a full and complete BIRTH which puts people INTO THE KINGDOM OF GOD, which is the CHURCH. The NEW BIRTH has as its elements,—"water," and the "Spirit." Nicodemus of John 3, was as is my friend,—he could see nothing except a FLESHLY, CARNAL INSTITUTION. He knew that he was, by virtue of the physical birth, in the KINGDOM OF ISRAEL, so he could not understand anything about a SPIRITUAL BIRTH. It seems to me that my opponent is as far from the TRUTH, with reference to the NEW BIRTH as he is with reference to the KINGDOM OF GOD. If we have any doubt as to what the NEW BIRTH is; let us examine the following passages:

"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" 1 Peter 1:22, 23.

Peter declared these to whom he wrote as having been "born again."

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" Acts 2:38.

Therefore, we insist that people who "Repent" and are "baptized" in the name of Jesus Christ for the remission of sins" have been "BORN AGAIN",—"Born of water and of the Spirit," and of course are in the KINGDOM OF GOD. When one contends that "The New Birth is separate and independent from church membership" he advertizes to the public his lack of biblical knowledge. For, we are taught, that since the church and the Kingdom of God is the same institution (Acts 20:28 and Rev. 1:5), of course the same act that puts one into the CHURCH puts him into the KINGDOM. Now if we will turn to 1 Cor. 12:-

13 we read: "For by one Spirit are we all baptized into one body," and in Ephesians 1:22, 23 and 4:4, "There is one body" and this body is the church, and in 1 Cor. 12:20 there is "but one body," we conclude that we are BAPTIZED INTO THE ONE CHURCH; but since the ONE BODY, THE CHURCH is the KINGDOM, we insist that we are BAPTIZED INTO THE KINGDOM. Of course we know that dipping of the body in water, would not put one into the ONE BODY THE CHURCH, which is the KINGDOM unless the one thus dipped, did it because he was so taught by the HOLY GHOST, whose words we find in the New Testament. You will notice that my very dear friend uses Acts 2:41 which reads: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Then he remarks:

(1) "They that gladly received the word"—the New Birth.

(2) "were baptized: and the same day there were added unto them (the 120, the Church that was established in Matt. 16:18 before the Pentecost) about three thousand souls."

Is it not strange that a man will contend that because it is stated: "They that gladly received the word,"—THAT THIS IS THE NEW BIRTH? Dr. Norris, surely knows that this expression: "They that gladly received the word" simply means that the ones who heard what Peter said and believed it to be the TRUTH, were "baptized," for that is the very thing Peter COMMANDED. By being baptized is the way they "saved themselves" from that "untoward generation" as is stated in verse 40. "And the same day there were added (unto them is not in the Greek text) about three thousand souls" verse 41. There is nothing said about three thousand being baptized that day; but there were added together that day about three thousand souls (many of them could have, and were no doubt, John's disciples, who had already been baptized and constituted the prepared people for the Lord.) Again: "The Lord added to the church daily such as should be saved" Acts 2:47. The

word "church" is not in the Greek, so it reads: "The Lord added to them day by day those that were saved." The same thing that SAVES people is the Lord's method of ADDING.

Dr. Norris informs us that the church was *established* in Matthew 16:18. How can a man, who knows the original, make a statement like that? The Greek word, oikodomaso, as used in Matt. 16:18, translated "will build" means: "FOUND"—Thayer page 440. Hence Jesus said: "I will found, build, establish by church," not I have BUILT MY CHURCH, nor "I AM BUILDING MY CHURCH." This language was used about six months after the death of John the Baptist and before Pentecost of Acts chapter 2. But lest you forget: Where is there a prophecy that refers to the New Testament church?

IV. "The kingdom of his dear Son"—Col. 1:13 and reads:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" This my friend says is the same as 2 Cor. 5:17 which reads: "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new." Then he adds: "The new Born-again soul is in Christ, as set forth in John 10:28 "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Here, Dr. Norris teaches that all who are IN THE KINGDOM OF HIS DEAR SON are NEW CREATURES FOR THEY ARE IN CHRIST and these have eternal life.

Now, if my friend would be good enough to tell this audience how ONE GETS INTO CHRIST, so that he might become a NEW CREATION, we would be grateful. In Romans 6:1-4 and Gal. 3:27 Paul tells us that we are "BAPTIZED INTO CHRIST" Then if being IN CHRIST is equivalent to being in the KINGDOM OF THE SON OF HIS LOVE; and since we are BAPTIZED INTO CHRIST, we are BAPTIZED INTO THE KINGDOM, my friend surrenders his contention at another point by arguing that

BAPTISM puts men into the KINGDOM, and since it is the BIRTH OF WATER and the SPIRIT that puts one into the KINGDOM (John 3), we insist, that it is by the direction of the SPIRIT that men are baptized in water into the KINGDOM, as per John 3:5. Thank you, Dr. Norris.

V. Now, my friend argues that the "First stage of the visible Kingdom of Christ was set up in the days of Ceaser Augustus when Christ was born; and was enlarged throughout His earthly ministry, increased at Pentecost, and has increased through the ages when great revivals came like the Reformation; and every Church is a part of the Kingdom, made up of Born-again souls who have accepted "this gospel of the kingdom preached in all the world for a witness unto all nations." Matt. 24:14. Note: He has the CHURCH "established in Matthew 16:18" but the visible Kingdom set up * * * at the birth of Christ" and increasing through the ages; being made up of the "Born-again souls." That the KINGDOM was "set up" at the birth of Christ" I deny, and my friend, in this very same speech has argued that this is NOT SO, by stating that John preached the near approach of the KINGDOM which came during the personal ministry of Christ. How could the KINGDOM be "set-up" at the birth of Jesus, and thirty years later be "approaching?" This is what a man gets into when he does not have the TRUTH. When my friend states that the KINGDOM was "set-up" in the days of Augustus Ceasar he states that which I deny, for Augustus Ceasar died in the year 14 A. D. But the KINGDOM OF GOD was set-up in the days of Tiberius Ceasar in the year 30 A. D. There were twelve Ceasars and these were called the "these kings" of Daniel 2:44, and it had been prophesied that during the days of "these kings," shall the God of heaven set up a kingdom." Certainly the prophecy does not even intimate that all the Ceasars would be alive at the time of the smiting of the image by the "stone cut out without hands," any more than it indicates that the WHOLE of the IMAGE would be in existence at the time of the "smiting." Is it not declared: "Thou sawest till that

a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay (Roman) the brass, (Grecian) the silver, (Medo-Persian) and the gold, (Babylon) broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" Dan. 2:34, 35. If as my opponent contends; the KINGDOM IS TO BE ESTABLISHED during the REIGN of the kings of the TEN KINGDOMS which are represented by the ten toes, I must insist that he must argue for a return of the WHOLE IMAGE, or a FEDERATED KINGDOM, before the little stone can smite. If he takes the ROMAN CATHOLIC route, he does not have his TEN KINGDOMS. If he takes the TEN KINGDOMS route he must have the ROMAN EMPIRE re-established in its divided state, and even because of his literality, he must have it connected to the Grecian, the Medo-Persian and the Babylonian; therefore a FEDERATED EMPIRE.

In the midst of the reign of Tiberius, and during the time of the Herodian kings, in a remote province of the Roman empire, the Savior was crucified. Animated by an unparalleled missionary spirit, His followers, after the bringing into existence of the KINGDOM of God, the CHURCH, traversed the length and breadth of the empire, preaching everywhere the gospel of the grace of God. Men's loss of faith in the gods of the old mythologies, the softening and liberalizing influence of Greek culture, the unification of the whole civilized world under a single government, the widespread suffering and the inexpressible weariness of the oppressed and servile classes,—all these things had prepared the soil for the seed of the new doctrine, the New Testament. In less than three centuries the Pagan empire had become Christian not only in name, but also very largely in fact. This conversion of Rome is one of the most important events in all history. If my good friend could only understand that the ROMAN EMPIRE

in its day was the WORLD POWER, the MOUNTAIN which had the material, gold, silver, brass and iron IN IT. The KINGDOM OF GOD was cut out of this MOUNTAIN without hands, without the use of polities, without the use of the carnal sword; but BY A MIRACLE, this NATION BORN IN A DAY Isa. 66:8. A "Kingdom not of this world" whose subjects do not FIGHT, made-up of people "prepared for the Lord," a body into which the Spirit came on Pentecost; came with "smiting" power,—hit the image on the feet, started on its smashing way, undermining, crushing, tearing into the lives and hearts of people,—began rolling forward, gathering material from the IMAGE MOUNTAIN, until it, the KINGDOM of God became a great MOUNTAIN and filled the whole earth, as its influence swept around the world, and today, this KINGDOM is the most powerful force in the world,—it is the light of the world, the salt of the earth, a city set on a hill, Christ is its KING, the apostles its ambassadors, the New Testament its guidebook,—its subjects are SOLDIERS of the CROSS, Eph. 6. It is the business of this institution to PREACH THE GOSPEL, stay out of politics and all foreign entanglements.

VI. Under VI we are told that the final stage, is "the complete Kingdom" A stone cut out of the mountain without hands, small to begin with, it becomes a great mountain, and smites swiftly and utterly the Gentile nations." We are told that "This is the Battle of Armageddon, the destruction of the Anti-Christ the chaining of the Devil, and the establishment of Christ's Millennial reign on the earth." I have already shown, time and time again that the "SMITING" began on Pentecost of Acts chapter 2.

PROPHECY CONCERNING THE ASCENSION OF CHRIST: Listen to the Prophets and Apostles of the Lord. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai in the holy place. Thou has ascended on high; thou has led captivity captive; thou has received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" Ps. 68:17, 18. The same Prophet, in speaking of

the solemn and joyful procession at the carrying up of the ark of the ancient constitution to Mount Zion, turns his eyes from the type to the antitype, and thus describes the entrance of the Messiah into Heaven:—"Who shall ascend into the hill of God? The attendant angels in the train of the Messiah, approaching the heaven of heavens, shout, "Lift up your heads, O you gates! be lifted up, you everlasting doors, and the King of glory shall come in." Those within, filled with astonishment that any one should so confidently demand admission into those gates so long barred against the sons of men, responsive shout, "Who is the King of Glory? The angels in attendance upon the Messiah reply, in strains as triumphant, "The Lord strong and mighty! the Lord, strong and mighty! the Lord, mighty in battle! and, still more exultingly triumphant, shout, "Lift up your heads, O you gates! even lift them up, you everlasting doors, and the King of glory shall come in. Who is the King of glory? He is the Lord of hosts! he is King of glory!" Ps. 24. You might link on to this John 3:13.

CORONATION OF THE ANOINTED

Bear in mind, he that ascended first descended. Our Lord died, was buried, resurrected from the dead, ascended, and was crowned Lord of all. In the presence of all the heavenly hierarchs, the four living creatures, the twenty-four elders, and ten thousand times ten thousand angels, he presents himself before the throne. So soon as the First-Born from the dead appears in the royal-palace of the universe, his Father and his God, in his inaugural address, when anointing him Lord of all, says, "Let all the angels of God worship him." "Sit thou at my right hand, till I make thy enemies thy footstool." "Jehovah shall send out of Zion, Jerusalem, the rod of thy strength rule thou in the midst of thine enemies, (the city of thy strongest foes). "Thy people, willing in the day of thy power, shall come to thee. In the beauty of holiness, more than the womb of the morning, shall thou have the dew of thy progeny. The Lord hath sworn, and will not repent. Thou art a priest forever, after the order of Melchisedec. The Lord at thy

right hand shall strike through kings (that oppose thee) in the day of his wrath." "Thy trone, O God, endures forever: the scepter of thy kingdom is a scepter of rectitude. Thou hast loved righteousness and hated iniquity; therefore God, thy God, has anointed thee with the oil of joy above thy fellows. Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the works of thy hand: they shall perish, but thou remainist; and they shall all grow old as does a garment, and as a vesture shalt thou fold them up and they shall be changed: but thou art the same, and thy years shall not fail" Ps. 102:25-27, Heb. 1. Thus God highly exalted him, and did set him over all the works of his hands, and gave him a name and an honor above every name in heaven and on earth, that at the name of Jesus glorified every knee shall bow, and every tongue confess, to the glory of God. "Now we see Jesus, who was made a little lower than the angels, that he might taste death for all on account of the sufferings of death, crowned with glory and honor." Now, "angels, authorities, principalities, and powers and subjected to him." "His enemies will I clothe with shame, but upon himself shall his crown flourish." Ps. 132:18.

The Holy Spirit sent down by Jesus from heaven, on the Pentecost after his resurrection, to the disciples in attendance in Jerusalem, informs the Apostles of all that had been transacted in heaven during the week after his ascension, and till that day. Peter now, filled with that promised Spirit, informs the immense concourse assembled on the great day of Pentecost, that God had made that Jesus whom they had crucified both Lord and Christ—exalted him Prince and a Savior to grant repentence to Israel and remission of sins.

The first act of his reign was the bestowment of the Holy Spirit, according to the prophecy of Joel and his own promise. So soon as he received the kingdom from God his Father, he poured out the blessing of his favor upon his friends: he fulfilled all his promises to the Apostles, and forgave three thousand of his fiercest enemies. He received

pardons and gifts for them that did rebel, and shed forth abundantly all spiritual gifts on the little flock to whom he pleased the Father to give the kingdom. Thus commenced the Reign of Heaven, on the day of Pentecost, in person of the Messiah, the Son of God, and the anointed Monarch of the universe. Under him his people, saved from their sins, have received a kingdom which cannot be shaken nor removed.

But, as the erection of the Jewish tabernacle, after the commencement of the first Kingdom of God, was the work of some time, and of united and combined effort on the part of those raised up and qualified for the work; so was the complete erection of the new temple of God. As "wise master builders," the apostles laid the foundation—promulgated the constitution, laws, and institutions of the King, and raised the standard of the kingdom in many cities, for the space of forty years. Some of them now only saw "the Son of Man enter upon his reign," and the Kingdom of God commence on Pentecost and carry his conquests over Judea, Samaria, and the uttermost parts of the earth; but they saw the Lord "come with power and awful glory," and accomplish all his predictions on the deserted and devoted temple. Thus they saw a bright display of the golden scepter of his grace in forgiving those who bowed to his authority and an appalling exhibition of the IRON ROD of his wrath in taking vengeance on his enemies who would not have him reign over them.—(Christian System)

It is rather amusing to notice my friends chart on the DISPENSATIONS, namely: "REIGN OF LAW" from Adam to Christ, "REIGN OF GRACE" from Christ to second coming, then "REIGN OF CHRIST" until (?) I have already showed that according to my friends contention, there will be no BLOOD of Christ in the Millennial period, no remission of sins, for there will be NO SINS: but he has sacrifices, yet no one for whom sacrifices should be made; for according to him that will be a PERFECT PERIOD. His theory is only a DREAM, and he will awaken someday to find that it is only that.

We are told that the devil's place is in HELL and the place for the Jew is in the promised land. The devil's place may not be in HELL, but one thing I know there is a place prepared for the devil and his angels, and that place is the "everlasting fire." It might be of some interest to my friend to know that he cannot find even one passage of scripture that informs us that God ever promised to give to the Jew the "PROMISED LAND" meaning Palestine. Certainly God promised to give to Abraham and his fleshly posterity the land "flowing with milk and honey," and he gave it to them. Listen to the following: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their father: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand" Joshua 21:43, 44. Abraham was not a Jew. Isaac was not a Jew. Jacob was not a Jew. When the Kingdom became divided the Israelites of Judah were nicknamed Jews and this passed to all Israelites. Just another FREE LESSON

If for the 1,000 years, all believers will be there in "new bodies," will you inform us as to the status of the GOSPEL. How will that KINGDOM increase and fill the whole earth, if all from the start are members,—citizens thereof? If at that time "Christ will sit in judgment," who will he judge, since there will be no SIN in the earth and the devil will be bound?

TESTIMONY OF HISTORIANS AND OTHERS

Last Lord's day, I called attention to the fact that my friend had fled the field of BATTLE,—THE SCRIPTURES and took to the tall timber of TESTIMONY of men. This is a confession of the weaknes of his proposition. If he could prove that many Christians of the first three centuries held to the premillennial theory, that would not prove his contention to be scriptural, for I have shown that many of the early Christians held to many erroneous ideas, and that the inspired writers corrected them. Dr. Norris is

under obligation to show by the scriptures that Christ is to establish a kingdom when he comes. THIS I DENY.

My friend contends that the KINGDOM of Daniel 2:44 could not have been set up at Pentecost because, says he, the Roman empire was not divided at that time. Well, does he mean to tell us that the Roman empire will be here in its divided state when Christ comes? If not, How can the KINGDOM you talk about be set up at that time? If so, will the WHOLE IMAGE of Daniel 2:44, be intact? If that be true, is it not a fact that you are expecting a FEDERATED EMPIRE to be formed before the second advent of Christ? Will not this FEDERATED STATE have a "STRONG" man, called the "Anti-Christ?" Will not that be the "Wicked one?" At one time you say that Christ will do the "smiting" and at another place you say: "the little stone" the KINGDOM will do the "smiting." Now, just which one? Is it not a fact that Christ, according to your theory, will make war in person with a carnal sword at what you call "the smiting" time? If as you contend, the toes of the image were not present in 30 A. D. and therefore the KINGDOM could not smite at that time; I ask: Will the toes be present and all the kings reigning at the second coming? In my second speech and third speech I have explained Daniel 2 and 7 fully. This seems to be the place of BATTLE. Daniel 2:44 refers to the establishment of the CHURCH. I have asked my friend time time and again, for a passage in the Old Testament that refers to the CHURCH and the establishment thereof. Up to now, and this is my last speech, he has not given a passage. Why? The answer is: Dr. Norris and all premillennialists believe the CHURCH to be a sort of "afterthought," an accident. The CHURCH was taken out from among the Gentiles to provoke the Jews to jealousy, because they rejected the Christ, who came to establish the KINGDOM, *THEY SAY*. Therefore I indict them upon the following counts:

1. There is no place in their program for the crucifixion of our Lord.
2. No crucifixion, no CHURCH.
3. No CHURCH, no blood atonement .

4. If no crucifixion, no CHURCH, no blood atonement, therefore no dependence to be put in the inspiration of the scriptures; for there are many Old Testament scriptures which speak of the birth, trial, death, burial, resurrection of Christ and the setting-up of the CHURCH (Isa. 7, 9, 53 chaps.: Ps. 22, Zech. 6, 12, 13, 14 chaps.)

5. The premillennial theories (for they are divided into many camps) mutilate, cut to pieces, twist and misplace the scriptures. They turn prophet and condemn, belittle and may times misrepresent those who differ from them.

6. They contend for a literal interpretation of the Bible, but when pushed into a corner,—spiritualize. My friend calls the angels of Rev. 20 and elsewhere Christ and certain chapters in Ez., which speak of a temple, as CHRIST. Such reckless handling of the word of God is nothing short of blasphemy.

7. I charge that the premillennialists are materialistic, Judaistic, carnal, scripturally blind and are therefore infidelic in their handling of the BIBLE.

Dr. Norris goes further and says: "The kingdom which the God of heaven shall set up did not take place in the Roman Empire, but does take place in the ten kingdoms—The feet and toes—"come out of the Roman Empire." Well, in Daniel 2:41 we have: "the kingdom shall be divided" referring to the "kingdom" of verse 40 which is the "fourth kingdom"—which is the ROMAN kingdom. Now if my friend will show how verse 44 of Daniel 2 and 2:35 can be fulfilled when Christ comes; by the same reasoning I can show the fulfillment of 2:44 of Pentecost of Acts chapter 2.

"The Ancient of days" of Daniel 7:13 does certainly refer to God, to whom Christ came on the cloud as recorded in Acts chapter 1. "And there was given him dominion, and glory and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed" Dan. 7:14. The four beasts

of Daniel 7 "are four kings" verse 17. During the reign of the FOURTH BEAST or KINGDOM, "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" verse 18. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" verse 27.

KINGDOM OF WAR

I am told by my good friend, that the "KINGDOMS of the prophecy succeed the one the other, through the violence and din of war, the shock of armies, and the roar of battle. Confused noise, and garments rolled in blood." This is the kind of KINGDOM my premillennialist friends are advocating,— a KINGDOM that will come through BLOODY WAR—the Christ of PEACE, with carnal sword, the saints following him with carnal swords,— destroying, making widows and orphans. Of course, to those who so contend, it is hard for them to think of a GREAT SPIRITUAL KINGDOM, whose citizens redeemed by the precious blood of the Lord, separated from the world, holy; beat their swords into plowshares and their spears into pruning hooks, and learn war no more. My Lord said concerning a certain group: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more in abundance: but wosoever hath not, from him shall be taken away even that he hath" Matt. 13:11, 12. In verses 14, 15 Jesus said: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears,

and should understand with their heart, and should be converted and I should heal them."

GOD'S KINGDOM, EMBRACING "THE THRONE OF GOD" IN HEAVEN AND "THE THRONE OF DAVID" ON EARTH, WAS TRANSFERRED TO CHRIST

1. "The throne of David" was subordinate to, and representative of "the throne of God" in heaven. This I showed in my former speeches.

a. When the Israelites were constituted "a kingdom of priests and a holy nation," God ruled over them from His throne in heaven Ex. 19:3-6.

b. When God permitted Israel to have an earthly king and a throne, He reserved the prerogative of selecting and commissioning each king, as a representative subordinate to "the throne of God" in heaven Deut. 17:14-18; 1 Sam. 8:7-22. NOTE: Saul 1. Sam. 9:15-17; 10:17-24 David, 2 Sam. 3:9, 10; 1 Solomon, 1 Kings 1:11-31; 9:1-5 compare.

c. God pledged the throne to the house of David for ever 2. Sam. 7:13, 16.

d. David's throne, as subordinate to "the throne of God" in heaven, is called "the throne of Jehovah" (Lord) 1. Chron. 29:23.

e. "The throne of God" in heaven was never moved or supplanted by the establishing of "the throne of David" in Jerusalem. While David's throne was occupied, Micaiah, the prophet said, "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left" 2. Chron. 18:18.

f. Amos the prophet predicted the restoration of the throne of David to its original place. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" Amos 9:11. "The throne of God" in heaven. Compare also Acts 15:14-18. This was done that the Gentiles might seek the Lord.

1. All this necessitated a representative of "the house of David" who was eligible to coronation as King in heaven.

2. This dimly reveals the end of Jewish national distinction, as God's elect people.

3. Daniel more fully revealed the fulfillment of Amos' prophecy: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven" Dan. 7:13.

NOTICE: When the kingdom was transferred to Christ. He fulfilled every requirement.

a. His kingship was of divine appointment, and His dominion and authority were universal Luke 22:29; Matt. 28:18.

b. He "was born of the seed of David according to the flesh," Rom. 1:3, and therefore eligible to David's throne. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" Luke 1:32, 33.

b. As a preliminary step in setting up His kingdom, He committed to the apostles the authority that God had given to him Matt. 16:16-20.

4. *Every requirement of the new kingdom was fully met.*

a. It was to begin in Jerusalem Isa. 2:2, 3. It began in Jerusalem Luke 24:45-49, Acts 1:12 and Acts 2.

b. It was to be righteous in character Isa. 9:7. It was righteous in character John 5:30.

c. It was to be universal in scope Dan. 7:9-14, Ps. 2:6. 7. It was universal in scope Matt. 28:18, 19.

d. It was to be eternal in duration Dan. 2:44. It was and is eternal in nature Luke 1:33 and Matt. 16:18.

e. Its subjects were to include all nations Isa. 62:2; Gen. 12:2, 3 Amos 9:11, 12.

f. The apostles were to wait in Jerusalem for His coronation in heaven Luke 24:49. When He arrived in

heaven, he was crowned as "King of Kings, and Lord of Lords 1. Tim. 6:14, 15; Acts 10:36. Peter affirms that the promise of David's throne, was fulfilled when he was crowned as King in heaven Acts 2:29-36; 10:36-43. His coronation in heaven therefore completes the restoration of David's throne to "the throne of God" in heaven, as foretold in Amos 9:11, 12.

A PLAN AND PURPOSE OF HIS REIGN IN HEAVEN Rev. 4:1-11; 5:1-14

a. He was to fulfill the promise made to David, of one of his lineage to sit upon the restored throne Ps. 110:1; compare 24:7, Peter announced this as complete in Christ Acts 2:30-36.

b. He will reign in heaven until the gospel triumphs over the enemies Ps. 110:1; Acts 2:34; Heb. 2:6-18.

c. He will remain in heaven "until the time of the restoration of all things" Acts 3:21.

d. He will remain on his throne until the kingdom of earth, the CHURCH, is made acceptable for him to come and receive it and present it to the Father Eph. 5:25-27.

His whole plan and purpose on the earth are to be accomplished by the WORD, the sword of the Spirit Eph. 6:17. The CHURCH is to be cleansed, make herself ready and then be DELIVERED to the Father Eph. 5:27, Rev. 19:7,8 and I Cor. 15:22-28. In these three scriptures a perfected state of righteousness and spirituality, precisely such as is to characterize the Millennium, all of which is attributed to the WORD—the gospel of Christ. If this is not the Millennium state described, is there anything additional to be accomplished in the Millennium perfection that the Word could not produce. The account in I Cor. 15:22-28 positively precludes any Millennium after Christ's return. At the end of this AGE Christ will return the KINGDOM to the Father.

DR. NORRIS' CHART ON PLAN OF CHRIST'S COMING

I. ISRAEL: He terminates Israel at the beginning

of what he pleases to call: "THE CHURCH AGE" paralleling it with "GENTILE AGE," bringing them to a terminus which he pleases to call the "FIRST RESURRECTION," "TRANSLATION OF LIVING SAINTS," "RAPTURE," and the beginning of the "TRIBULATION." I fail to see how a man can miss the TRUTH so far, but he misses it. The BIBLE teaches that the GENTILES were under PATRIARCHAL LAW Gen. 26:5 from Adam to the crucifixion of CHRIST, Heb. 9:26; that the Israelites were brought in as a separate people 1491 B. C., separated by the LAW OF COMMANDMENTS, Eph. 2:15, and that they continued parallel with the GENTILES to the crucifixion of Christ, and at that time the Christ nailed the LAW to the cross, Col. 2:14, and made it possible for BOTH ISRAELITES and GENTILES to associate together in ONE BODY, the CHURCH, Eph. 2:16. We should also understand that JOHN THE BAPTIST'S administration began three years, at least, before the crucifixion and ran through to Pentecost of Acts, chapter 2, at which time the PREPARED PEOPLE were delivered to Christ, Acts 10:37.

II. "CHURCH AGE," "GENTILE AGE:" The CHURCH is the "NEW MAN" which is composed of "twain"—Jew and Gentile. The Gentiles are "fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," Eph. 3:6, and in this BODY, THE CHURCH; "There is neither Jew nor Greek, there is neither bond nor free," . . . "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise," Gal. 3:28,29—the promise that God made to Abraham in Gen. 12:3, and this is the same promise referred to in Acts 2:39. "And so all Israel shall be saved," Romans 11:26, that is, Israel shall be saved, just as the Gentiles, for "so" is an adverb of manner. Paul wrote: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end," Eph. 3:21. Note that the GLORY is to be had "THROUGH THE CHURCH . . . THROUGHOUT ALL AGES," not through Israel. Now, you might turn to Romans, chapter 1, and get a picture of the GENTILE

WORLD, leaving God; then read chapter 2 and see that the Jews did the same, and because of this all are UNDER SIN and can only be SAVED by the BLOOD of Christ, Romans 3, and this BLOOD is reached in the act of BAPTISM as is clearly taught in Romans chapter 6. The idea that the CHURCH of our Lord is an "afterthought," and was not referred to in prophecy, and is only a Gentile affair, arranged by the Lord to provoke the Jew to jealousy, is of human invention. I showed in my FIRST speech that the CHURCH was in the mind of God from the beginning; but to this good hour my most worthy opponent has not touched it, top, side, or bottom.

III. FIRST RESURRECTION AT END OF THE CHURCH AGE is next brought forward by my friend on his chart. He contends that at that time there will be:

- a. First resurrection.
- b. Translation of living saints.
- c. Rapture.
- d. Christ meeting the saints in the air, in the cloud.

You will notice that Dr. Norris has all these things to take place at Christ's coming on a cloud; then he has a TRIBULATION period on earth, while the saints and the Lord are in the air. You will remember that he has argued throughout this debate that "IN THE AIR," "ON THE CLOUD" means "THE EARTH;" but now he argues that he will come to the EARTH after the tribulation period, after he has remained in the AIR with the saints for awhile; so he has TWO STAGES of the SECOND COMING OF CHRIST. He also has Christ and the saints married while in the air. He has not told us how long this period will be. He knows that premillennialists do not agree about this matter; but what does he say? I should like to raise the question: Will those on the earth during your tribulation period, hear the gospel? Who will preach it? Will there be any saints? Will they die? Will the dead saints of the tribulation period be raised? Will that be a part of the first resurrection you talk about? Since you have Christ and Church marrying in the AIR, I sup-

pose you deny that they are married NOW. What did Paul mean when he wrote the following: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 7:4. Has the CHURCH brought forth fruit unto God? Are any children being born into this union NOW?

IV. REVELATION: Under this heading, my friend has:

- a. Battle of Armageddon.
- b. Jews converted.
- c. Satan chained.
- d. Millennium begins.

NOW it is clear that my good friend is able to see nothing except a CARNAL KINGDOM. He has my Lord and his saints REVEALED from heaven to engage in a CARNAL WAR, in what he calls the battle of Armageddon and he uses 2 Thes. 1:7-10 as one of his texts to prove that this will take place when Christ is revealed from heaven. But I called your attention to this very passage to prove that when CHRIST COMES, that he is to "recompense tribulation to them that trouble you" (the saints) and that is to be done "IN THAT DAY," the day that he is "revealed from heaven with his mighty angels." I showed also that he is to "recompense" . . . "REST" to those who have tribulation, and that that is to be "THAT DAY," the day that he is "revealed from heaven." Why does not my friend pay some attention to my arguments?

Dr. Norris tells us that at the REVELATION of Christ from heaven, the Jews will be converted. There is not a word in the BOOK to substantiate such a contention. Paul said: "And Isaiah crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved," Rom. 9:27. They are to "bow down their back alway," Rom. 11:10. The only HOPE of Israel is the gospel of Christ. Dr. Norris, will the Jew go back to Palestine as a NATION? Will they ge

as believers or unbelievers? What power will convert them? Will it be the Law, the gospel or a miracle? How will the KINGDOM you talk about being established at second coming, increase? Will you tell us whether or not "Satan" of Revelation chapter 20 is the same as "Satan" of Revelation 12? I gave an exegesis of Rev. 20 in a former speech; but my friend did not notice it.

V. MILLENNIUM. This has been discussed extensively; but I would like for my friend to answer the following: Will there be any preaching, singing, baptizing, Lord's supper in the Millennium you are talking about? I am sorry that Dr. Norris has FAILED to notice many of my NEGATIVE ARGUMENTS and although I took the AFFIRMATIVE often, he still FAILED.

Remember the subject discussed in this debate is: THE SCRIPTURES TEACH THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND ESTABLISH HIS KINGDOM ON THE EARTH, AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET. NOTICE: We agree that CHRIST IS TO RETURN; but I have denied that Christ will establish a kingdom of any kind when he comes; I further deny and have denied that when he comes, he will REIGN. So, in conclusion allow me to bring you a quotation from the Bible:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' II Peter 3:13.

Yes, Christ is coming again. He established his KINGDOM at Pentecost, was crowned KING in heaven, is REIGNING upon David's throne; has ALL AUTHORITY, and will REIGN until the RESURRECTION of all the dead, then at that time will his last enemy be conquered, at which time he will abdicate in favor of the father.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 11:10.

FOOLISHNESS OF PREMILLENNIALISM

What is the meaning of the word, Premillennium? The word millennium comes from the Latin "mille" a thousand and "annus" a year; therefore "a thousand years" and the prefix "pre" before. Therefore the full meaning is: BEFORE A THOUSAND YEARS. So when one speaks or writes that he believes in PREMILLENNIALISM, he means that he believes that Christ is coming to earth before

the THOUSAND years mentioned in Revelation 20th chapter, that the resurrection he calls the "first" will be then, that Christ will take David's throne in the city of Jerusalem, and with the saints reign on the earth ONE THOUSAND YEARS, and that during that time there will be peace, because they tell us that the personal Satan will be bound during that period, and they further tell us that at the beginning of the Millennium the kingdom will be set-up, and will be a "glorious kingdom."

The premillennialist teach a literal fulfillment of the following:

"That he shall come himself, I Thess. 4:16." That is true.

"That he shall shout, I Thess. 4:16." That is true.

"That the dead will hear his voice, John 5:28." But that scripture says: "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." How can there be a thousand years between the resurrection of the righteous and the resurrection of the wicked if as the "premillennialist" say; that scripture is fulfilled at the second coming of Christ? My friend teaches along with others of that school: "That the raised and changed believers will be caught up to meet Him in the air. I Thess. 4:17." That is true..

"That he will minister unto His watching servants, Luke 12:37." That is true.

"That he will come to the earth again, Acts 1:11." *That is not so* and I challenge any man to so prove.

"To the same Mount Olivet from which He ascended" Zach. 14:4. There is not one word in the Bible that says he even went to heaven from the Mount of Olivet; and Zach 14:4 speaks of "Jehovah's" feet standing upon the Mount of Olivet, not Christ's.

"In flaming fire. II Thess. 1:8." True. "In the clouds of heaven power and great glory. Mat. 24:30; I Pet. 1:7; 4:13." That is true. And stand upon the earth.

Job 19:25. That it not so; for that scripture says not one thing about Christ; but Job's Vindicator; but that is as close to the truth as some people come. "That his saints (the church) shall come with him." Deut. 33:2; I Thess. 3:13; Jude 14. Deut. 33:2 refers to the giving of the Mosaic law and Jude 14 refers to the same thing. I Thess. 3:13 says: "coming of our Lord Jesus with the saints," but not even a hint that they are coming to THIS earth.

"That every eye shall see him." Rev. 1:7. That is true. But how can that be unless the wicked are raised from the dead at the same time the righteous are raised. The Premillennialists teach that there will be a thousand years intervening. How can these things be?

"That he shall destroy the Antichrist." II Thess. 2:8.

"That Jesus shall slay with the breath of his mouth the 'man of sin' no one denies; but the Premillennialist teach that there is to be born a sort of Federated government ruled by a world DICTATOR and that this DICTATOR is ANTICHRIST. Now that is only imagination, speculation and foolishness of the first order.

They teach further that he shall sit in His throne. Mat. 25:31; Rev. 5:13. The throne of Mat. 25:31 is the judgment throne for so teaches verses 32-46. But our premillennialists teach that the judgment is to be after the thousand years instead of at the second coming of Christ which is before; but this cult says that this verse (Mat. 25:31) is to be fulfilled at the second coming of Christ. The truth is: Christ is on the throne NOW, Acts 2:35 and is reigning NOW, I Cor. 15:25. They teach further: "That all nations will be gathered before Him and He will judge them. Mat. 25:32." That is true; but our Premillennial friends teach that the judgment is at the end of the thousand years and not at the beginning of it. They further say: "That he will have the throne of David at his second coming. Isa. 9:6, 7; Luke 1:32; Ez. 21:25-27. But these scriptures all teach that Christ should come to the Throne of David, and Peter on Pentecost declared "God hath made him both Lord (ruler) and Christ (the Anointed one) this Jesus

whom ye crucified" Acts 2:36. And Paul declared: "He (Christ) must reign, till he hath put all his enemies under his feet. The last enemy to be abolished is DEATH" I Cor. 15:25, 26. But they take it and wrest it out of its connection. But they teach that He, Christ at his second coming shall build up Zion. Ps. 102:16. Ps. 102:16 declares that "Jehovah hath built up Zion" but the premillennialists take this passage and declare that it teaches that Christ will at his second coming "Re-build Jerusalem," that is, go back into the carpenter business, supervise, oversee the work of reconstruction. Then they tell us, that "His throne shall be in Jerusalem. Jer. 3:17; Isa. 33:20, 21. Both of these passages teach with reference to the first coming of Christ and the establishment of the church; but our friends of the Judaistic theory declare that it has reference to the literal land of Palestine and the uniting of fleshly Judah and Israel. They declare further that at that time the Apostles shall sit upon twelve thrones judging the twelve tribes of Israel. Mat. 19:28. That Christ upon David's throne in literal Jerusalem shall rule all nations Ps. 2:8,9. And they further declare: That the temple in Jerusalem will be rebuilt (Ez. 40-48), and the glory of the Lord will come into it Ez. 43:2-5; 44:4. That the glory of the Lord shall be revealed, that the wilderness shall be a fruitful field, that the desert will blossom as the rose and his rest shall be glorious and that all flesh shall come to Jerusalem to worship and that worship be the old Jewish system. Beloved, the premillennial theory is nothing more nor less than materialistic Judaism. There is today a cross-section of Judaizing teaching in a number of the denominations and it has overflowed into the churches of Christ. The premillennialists are loud in their claim for a literal interpretation of the Bible, yet they do not all teach the same things themselves. They build their theory around Rev. 20th chapter. Beloved, I want to tell you with all the earnestness of my soul, that there is not one thing in Rev. 20th chapter about the second coming of Christ, a reign of peace upon the earth, a bodily resurrection nor any thing about a reign with Christ upon the earth.

THE LAST DAY, THE RESURRECTION AND THE JUDGMENT: In the New Testament the word "day", both singular and plural, is used several hundred times. The wording of the context will show how the word is applied. "In those days" applies to a remote period; "these days" to the present. "The last days" may be used in the same way as "those days" or "these days." "That day" would mean some time described. I Thess. 5:4 "that day" means the coming of Christ. "The last day" means about the "day of Judgment" Mat. 12:36, and Paul said God had "appointed a day" to judge the world Acts 17:31. Peter says that the Lord knows how "to keep the unrighteous under punishment unto the day of judgment" II Pet. 2:9. This shows that the day of judgment is the day when the unrighteous will be punished. Do not forget this FACT. Peter further says that the heaven and earth "have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" II Pet. 3:7. Those who can understand the force of language, know that the judgment day is the time when the material world will be destroyed and ungodly men will be punished. Please remember this. According to II Thess. 1:7-10, the time Jesus will be revealed from heaven in flaming fire to punish the wicked is the time "when he shall come to be glorified in his saints." The day of God's wrath is also the day of his "righteous judgment," when he will reward the righteous with eternal life" Rom. 2:5-7. This is also the last day. The expression, "the last day" is used six times by John the apostle in the following: John 6:39, 40, 44, 54; 11:24; 12:48. Every one of them shows that it means the RESURRECTION DAY. Therefore, "the last day" is the time when Christ will come, raise the dead, judge and reward both wicked and righteous. These scriptures on "the last day" are final proof that the saved are to be raised at that time. John 6:39 shows they are the ones God gave to Christ and those are to be "raised up at the last day," and they are the same ones of verses 44, 45, THOSE who hear, learn and come to Christ. John 6:40 declares that "every one that believeth on him should have eternal life; and I will

raise him up at the last day. John 6:54 says: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." Then, there can be no doubt that those to be raised at the last day are the righteous, according to these texts. To deny it is nothing short of denying what the Holy Spirit has revealed in unmistakable words. Those who teach a thousand years between the resurrection of the wicked and the righteous, just simply deny what God, Christ, the Holy Spirit and the holy apostles said about the matter. Did you know that Martha said that Lazarus would be raised at the last day? John 11:24. Jesus assented. We are sure that Lazarus would be counted among the righteous. Jesus himself said that the judgment would be at the last day, John 12:48. We have proven that the judgment day for the saved is the day of resurrection, and this is the LAST DAY. But, as I have already shown this is also the time when the wicked will be judged. Now we pass to Rev. 20th chapter. The record shows that Satan must be loosed "for a little time" between the end of the "thousand years" and the judgment Rev. 20:7-10. The resurrection and judgment occur after the "little time" Rev. 20:13. The premillennial teaching is that the righteous are to be raised at the BEGINNING of the "THOUSAND YEARS," and the wicked at the end of it. Now get it and note the falacy of their teaching. But the judgment comes after the "thousand years," and it also comes at the "last day," and that is the time the saved will be raised. Hence, the doctrine that there will be two bodily resurrections a thousand years apart, both preceding the "little time" that Satan is to be loosed, is out of the question. The doctrine of the premillennialists concerning the "thousand years" is false for the righteous will not be raised till the "last day," which is the judgment

for both saved and lost. This point cannot be overlooked, for it is vital to the issue and in reality settles it with all right thinking people. Why premillennialists do not come up face to face and pay attention to such arguments as presented in this speech, is one of the strange things in religious reasoning. I believe they feel the force of such arguments and feel that it is the better plan to let them alone.

DEBATE NUMBER FOUR

DR. J. FRANK NORRIS

March 3, 1946

DR. HINES, LADIES AND GENTLEMEN,

We have come to the last address of this very interesting and profitable discussion. Before I proceed I want to pay a sincere tribute to the very frank, and, what I believe is, the sincere manner in which Dr. Hines has presented his side of this discussion. Neither of us pulled any punches. We were good friends and had been for years, and this discussion has only served to deepen our friendship. It may seem strange to some people how men differ so widely and yet differ in love and in the Spirit of Christ.

Whatever this debate may have accomplished, it certainly has given to the world a needed example of how men can disagree and yet not be disagreeable.

Some ten years ago I had a debate with another gentleman of the "Church of Christ" and that debate was characterized with much unfortunate bitterness, and suffice it to say that my opponent in that debate refused to permit his side of the debate to be published. Nothing else need be said. He and his friends have published many things about that debate, things that were untrue, and here and now an invitation is given to him to come to this platform and discuss the identical four questions.

This entire discussion, the four sessions with Dr. Hines, will be published in a book and will be given to the printer tomorrow, and Dr. Hines and I will sit down together and correct the proof—that's sufficient that you may know the spirit that has characterized this discussion.

Dr. Hines wrote me a letter setting forth the subject, which I accepted,

THE SCRIPTURES TEACH (1) THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND (2) ESTABLISH HIS KINGDOM ON THE EARTH, AND (3) REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET.

Dr. Hines has stated essentially my views of the stages of the Kingdom except the important issue, namely, THAT CHRIST WILL ESTABLISH HIS KINGDOM IN ALL ITS FULLNESS IN COMPLETION WHEN HE RETURNS TO THE EARTH.

Dr. Hines' entire debate hangs on two propositions:

- (1) The Church and Kingdom are the same.
- (2) The Church or Kingdom was set up at Pentecost--all prophecy concerning the Kingdom, as Daniel 2:44, was fulfilled at Pentecost.

THE "FOOLISHNESS OF PREMILLENNIALISM"

Dr. Hines has much to say about the "Foolishness of Premillennialism." That's exactly what the Apostle Paul said against the foolishness of the world.

I COR. 1:19-25

"For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom;

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Dr. Hines in his definition of Premillennialism meets himself going and coming, in the statement on "Foolishness of Premillennialism."

The scriptures are very clear on the following order:

1. Law before Christ—"the law came by Moses."

2. "But grace and truth came by Jesus Christ."

3. We are now in the Church Age, or Gentile Age—
Eph. 3:5-6, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

4. This age will end with the First Resurrection—

I THESS. 4:15

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

5. Then will take place the glorious event of the translation of the living saints,,

I THESS. 4:16

"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."

6. The translation of the living saints,

I THESS. 4:17

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."

7. The marriage of the Lamb,

REV. 19:7-8

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

8. The great tribulation on the earth,

MATT. 24:21

"For then shall be great tribulation, such as was not

since the beginning of the world to this time, no, nor ever shall be."

9. The revelation of Christ with His saints,

II THESS. 1:7-8, 10

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

10. The Battle of Armageddon,

REV. 16:16

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

11. The conversion of the Jews,

ZECH. 12:10

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

This promise was only partially fulfilled in John 19:37.

12. The chaining of the devil,

REV. 20:1-3

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

13. The Millennium,

REV. 20:4

"And they lived and reigned with Christ a thousand years."

14. The Second Resurrection,

REV. 20:12

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works."

15. The Great White Throne of Judgment,

REV. 20:11

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them."

16. New Heaven and New Earth,

REV. 21:1

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

He chided me for using Webster, and going to History.

I am glad tonight he is following my example of using Webster on definitions. And I am glad that he has followed another example of using history.

He named the "ten kingdoms" that came out of the Roman Empire, the Franks, Goths, et cetera. In one breath he says the Kingdom was set up during the days of Caesar and now he speaks of the ten kingdoms that came out of the Roman Empire. I believe that's the ten toes or ten horns that came out of the Roman Empire. He is indeed a very highly educated man, and named these ten kingdoms.

I had a dear friend that wrote a book on the "Ten Kingdoms", and he asked me to name three and said he had found seven. I wrote him back and said he was certainly ahead of me for I hadn't found any of them. (laughter).

A few minutes ago Dr. Hines said there was no scrip-

ture that shows the Jews would be converted. Paul used the Jews and Israel synonymously.

I have three scriptures I would like for him to explain:

ZECHARIAH 12:10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

This was partially fulfilled at the crucifixion in

JOHN 19:37:

"And another scripture saith, They shall look on him whom they pierced."

But they did not repent, and it will have it's larger fulfillment in

REV. 1:7:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Third scripture showing that the Jew will be converted—Paul says

ROMANS 11:26:

"And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

There is an abundance of other scriptures I could give.

WHY NOT BAPTIZE SECOND TIME WHEN SAVED SECOND TIME?

On the questions that Dr. Hines answered which I asked him, whether a saved man can be lost, and whether this lost man, after he is saved, has to be baptized again, to the "thus saith the Lord", now read the Word itself, from the very scripture which he referred to about Simon—Acts 8:18-24.

Dr. Hines referred to verse 12, but let's read all of it.

ACTS 8:18-24:

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

"Then answered Simon, and said, Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Was Simon a saved man?

"Not all that call me Lord, Lord, shall enter into the kingdom"—"the devils believe and tremble."

To say that Simon was a christian, that is, he was born again, let's see.

(1) Peter said, "*Thou hast neither part nor lot in this matter.*"

(2) "*For thy heart is not right in the sight of God.*"

(3) "*For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*"

I'd certainly hate to have a fellow like that on the Board of Deacons.

Now, let's see where we are.

But assuming that Simon was saved and then was lost, Dr. Hines says he could be saved again.

Now mark Dr. Hines' expression, a man who believes, is baptized and lost is "an erring child." A child of whom? A child of God or of the devil?

IF A MAN WHO IS SAVED, BELIEVES AND IS BAPTIZED, LOST AND CAN BE SAVED AGAIN, AND SINCE BAPTISM IS ESSENTIAL ACCORDING TO HIS THEORY, WHY DON'T YOU BAPTIZE HIM AGAIN WHEN HE IS SAVED THE SECOND TIME?

To say God has "Two laws of pardon"—that means God has two plans of salvation.

Let's see, if a man has been saved and is in the Kingdom and then lost, he is a lost man in the Kingdom? That is, he is a lost saved man? Or, if he is lost and saved, and then lost, then he is a saved lost man.

In fact, if he is lost, he is lost whether lost the first time, the second time, or hundredth time, or ten thousandth time.

And when he is lost, according to Dr. Hines there is only one way to be saved, that is, by believing and being baptized.

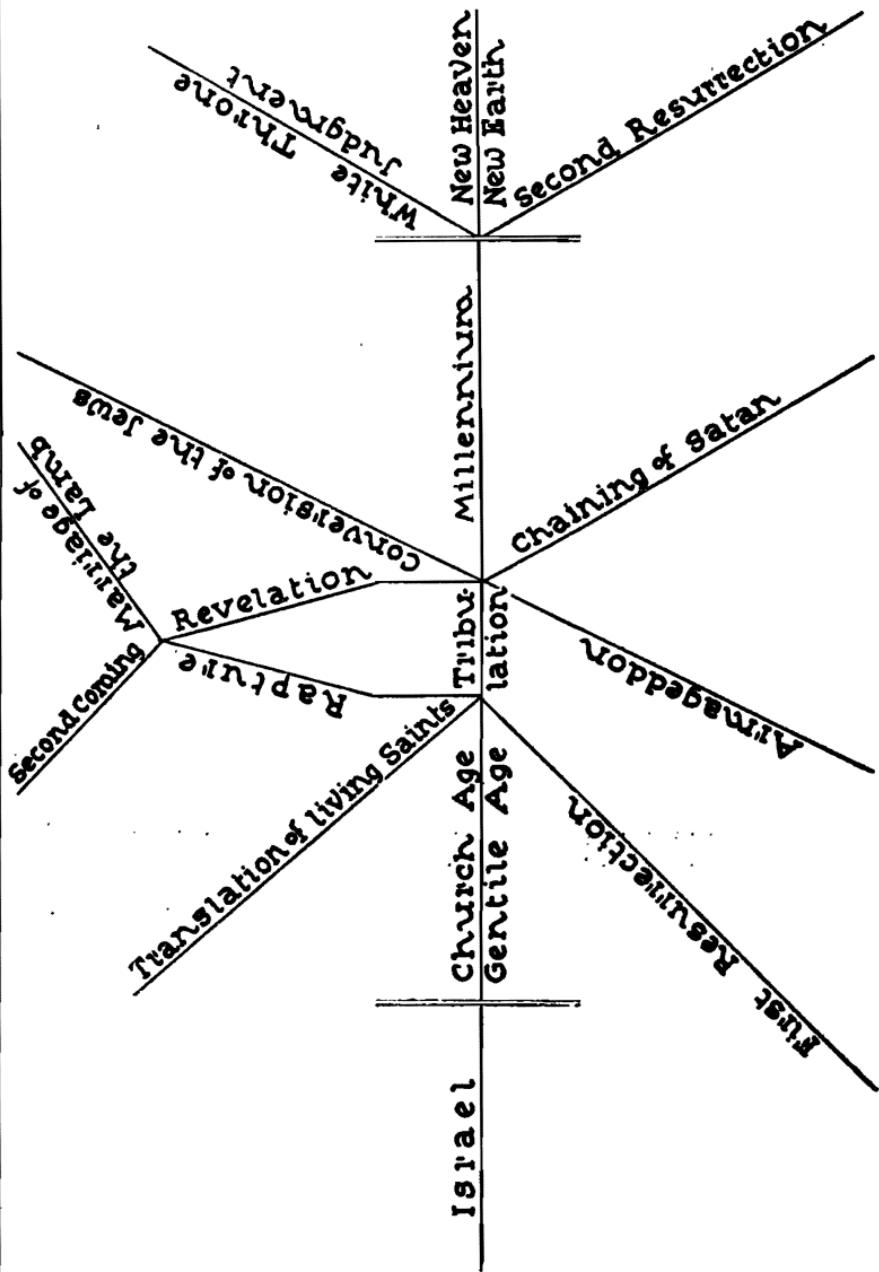
The question is, every time a man is lost and saved again, should he be baptized?

How fantastic to say that God has "two laws of Pardon," or two plans of salvation!

To summarize the affirmative side I call your attention to the following chart which you will see on the wall in front of you. I gave Dr. Hines a copy of this chart and the scriptures supporting it last week in order that he might have ample time to answer it. Thus we have dealt with each other—we have given each other our addresses ahead of time, and at no time has either sought to take advantage of the other—we have had nothing to conceal from each other. Our earnest desire is, and has been, that we present two sides of what we believe is the most important scriptural truth, namely, the Second Coming of Christ.

(See chart on next page)

PLAN of CHRIST'S COMING



ISRAEL

Gen. 12:1-3—Now the Lord hath said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Isa. 7:14, Isa. 9:6-7.

John 1:17—For the law was given by Moses, but grace and truth came by Jesus Christ.

CHURCH AGE—GENTILE AGE

Eph. 5:5-6—Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. Col. 1:25-27, Luke 21:24, Eph. 2:11-18.

Matt. 16:18—And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

FIRST RESURRECTION

Rev. 20:6—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Luke 14:14, Acts 24:15, I Cor. 15:23.

I Thess. 4:15-16.—For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

TRANSLATION OF THE LIVING SAINTS

I Cor. 15:51-52—Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I Thess. 4:17—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.

RAPTURE

John 14:3—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Matthew 25:6—And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.

Matthew 24:42-44—Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

MARRIAGE OF THE LAMB

Rev. 19:7-8—Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Matt. 22:2, Matt. 25:1-6, 2 Cor. 11:2.

Eph. 5:27—That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish.

TRIBULATION

Matt. 24:21—For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 2 Thess. 2:8.

Dan. 12:1—And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Thus the Church escapes the Tribulation.

Luke 21:36—Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

2 Peter 2:9—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

REVELATION

The revelation of Christ and His saints.

Col. 3:4—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

I Thess. 3:13—To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

2 Thess. 1:7,8,10—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Jude 14-15, Zech. 14:4, Matt. 16:27, Matt. 24:29-30, Matt. 25:31-46, 2 Thess. 2:8; Ezek. 38 and 39.

This is Christ's second stage coming to the earth.

Acts 1:11—Which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ARMAGEDDON

Rev. 16:16—And he gathered them together into a place called in the Hebrew tongue Armageddon. Zech 14:1-3, Rev. 19:17, Ezek. 38:8, Rev. 16:13-15, Psalms 2:5,9.

CONVERSION OF THE JEWS

Zech. 12:10—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Isa. 66:8, Rev. 1:7.

CHAINING OF SATAN

Rev. 20:1-3—And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan; and bound him for a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Rom. 16:20.

THE MILLENNIUM

Rev. 20:4—And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God and which had not worshipped the beast, neither his image, neither had received his mark upon

their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 2 Tim. 2:12, Rev. 5:10, Isa. 2:2-5, Micah 4:1-4, Ezek. 37:13-14, Isa. 65:18-25, Zeph. 3:14-15, Zech. 8:3-8.

THE SECOND RESURRECTION

Rev. 20:12—And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. Rev. 20:13-15, John 5:29, Daniel 12:2.

WHITE THRONE JUDGMENT

Rev. 20:11—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. Rev. 20:13-15.

NEW HEAVEN AND NEW EARTH

Rev. 21:1—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Rev. 21:2-8; 2 Peter 3:4-14, Rev. 22:20.

My first two addresses were on the first, and what I consider the most important part of the subject, namely, THAT CHRIST WILL RETURN TO THE EARTH IN PERSON. Last Sunday night I discussed the second part, or, AND ESTABLISH HIS KINGDOM ON THE EARTH and tonight, after I notice some things that my opponent has said, I will give you the scriptural proof that CHRIST WILL REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET.

I hardly think it necessary, and you do not have the time and patience to listen, for me to answer what I consider, and I say this with deepest kindness, the thousand and one irrelevant, extraneous, immaterial, and inconse-

quential matters that my good friend has introduced and brought into this debate, so, let's stick to the subject.

First, I want to notice just a few of the errors of my friend, and that will suffice for it will not be necessary to answer all of them.

I challenged him to show one single solitary scripture where Christ was ever called King from His crucifixion to His return to sit on His throne and reign on the earth.

Christ was never called King from the time of His crucifixion until He comes to reign on the earth. Between His crucifixion and His return, He is our Great High Priest, and never King.

HEB. 7:25-26:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

While on earth the first time He was born a king, and that's what John the Baptist meant when he said, "The kingdom of heaven is at hand."

That's what Jesus meant when He said, "The Kingdom of God is with you, that is, among you." (Luke 17:21).

I challenged Dr. Hines to name one scripture which shows that Jesus is called King from His crucifixion to His return to the earth, and he named only three and we will notice those three scriptures.

The first scripture he named was

I TIM. 6:14-15:

"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

"Which in his times he shall shew, who is the blessed and holy Potentate, the King of kings, and Lord of lords."

And he emphasizes the verb "IS, IS, IS, IS, the blessed and only Potentate, the King of kings, and Lord of lords."

I really am sorry that he made this error, because only

a casual glance will show that the verb "is," or "who is," is not in the original, or in the King James edition. It is italicized showing that it does not belong in the original.

I do not want to burden you with what the original Greek says, but this is one time the origional Greek throws much light on I Timothy 6:15, which reads "Which in his times shall shew, the blessed and only Potentate, the King of kings, and Lord of lords."

And I want to emphasize that "who is" is not in the original Greek.

Now, read it just like it is given to us.

(1) "The appearing of our Lord Jesus Christ." And the "appearing" here, as used everywhere else in the New Testament, means His personal appearing, His presence.

(2) "Which in his own times"—What time? The answer is, "at the appearing of our Lord Jesus Christ,"—future.

(3) "He shall show"—not past or present but future.

(4) "The blessed and only Potentate, King of kings, and Lord of lords"—not present but future.

Therefore, this is one of the many plain, unmistakable scriptures that proves beyond all question that Christ is not a King at present, but will be at His appearing.

I confess my deepest sympathy for my good friend that he "stuck his neck out" on this scripture, I Timothy 6:15, and in the interest of the truth I want to thank him for calling attention to it as one of the strongest proofs of the affirmative position, namely, that Christ is not now a King but will return to the earth and reign as King of kings and Lord of lords.

DR. HINES CONCEDES "WHO IS" IS NOT IN THE ORIGINAL SCRIPTURES

I repeat, he is the quickest convert I ever had. He conceded the first part of this proposition, namely, THAT CHRIST WILL RETURN IN PERSON TO THE EARTH.

And that's all there is to it, because HE IS coming for one definite purpose as the Scriptures show.

Now he says on the Scripture I Timothy 6:1-16,

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords."

He has the honesty and frankness to say that "who is" is not in the original Greek.

Keep in mind the statement that my good friend made in his first speech, as follows, quoting his exact language:

"I BELIEVE THE BIBLE, the sixty-six books as we have them in our English translations; as originally written in the Hebrew, Aramiac and the Greek to be the WORD OF GOD, and upon it and it alone I rely for the support of my contention in this debate. My worthy opponent and I have agreed to use the Bible and only the Bible for evidence and testimony in these discussions and, of course, reference books, such as dictionaries, lexicons and concordances."

So I am sticking to the Bible while he has gone off on every "other authority."

I love to commend a man for being frank and honest, and here he admits that "who is" is not in the Scripture but has been added to it.

I am sorry that he departed from the original Scripture and took the risk of incurring the curse of God on the man that adds to the word of God.

REV. 22:18

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in the book."

The second scripture he gave is also futile to prove that Christ is King now.

REV. 17:14:

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and

King of kings: and they that are with him are called, and chosen, and faithful."

Dr. Hines should read where Peter said, "no scripture is of private interpretation," that is, it should not be taken out of its context.

Instead of using this scripture as a context, he has used it as a pretext, and he has done that throughout his argument.

(1) In this 17th chapter of Revelation, it is plainly the judgment of God on the scarlet, purple-robed ecclesiastical harlot, and that will take place in the last day, certainly it has not taken place. Read the context for the meaning.

REV. 17:8

(2) "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Certainly the Beast has not taken posession of the earth—that is yet in the future.

Again read the context in the very same chapter of Revelation 17

(3) REV. 17:12

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast."

Certainly the ten kings have not reigned with the Beast on the earth, but will in the future. This is the final federation of the world.

Again we read the context of Revelation 17

(4) REV. 17:16

"And the ten horns which thou sawest upon the beast,

these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Certainly this ecclesiastical, scarlet woman has not yet been made desolate and naked, and the beast has not yet eaten her flesh and burned her with fire, but that is yet in the future.

(5)

REV. 17:17

"For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Certainly the World's Final Federation with and under the Beast has not yet come to pass.

Now, read the scripture which Dr. Hines perverted and misapplied, namely, Verse 14:

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings."

When that comes to pass, and He will be Lord of lords, and King of kings, when the ecclesiastical, scarlet, purple-robed harlot is overthrown; when "the mystery, Babylon the great, mother of harlots and abomination of the earth" has been destroyed; when the Beast, the Anti-Christ, has been destroyed; when the final federation of the Beast has come to judgment, and the words of God shall be fulfilled. Then and then only shall He be King of kings, and Lord of lords!

Therefore, I want to thank my good friend, Dr. Hines, for calling attention to these two scriptures, the only two that he named, attempting a futile effort to prove that Christ is now king.

The third instance of Dr. Hines' error, and I repeat I haven't time to answer the many irrelevant and immaterial issues he brought into this debate, and I only call your attention to the fallacy of his position because the old Latin

phrase applies to this discussion: falsus in uno, falsus in omnibus — false in one thing, false in everything.

Dr. Hines has just called your attention to

PSALMS 132:18

“His enemies will I clothe with shame: but upon himself shall his crown flourish.”

He should read it again. He makes the error of not reading the context, and he does that, follows this method of not reading the context throughout this debate.

PSALMS 132:13-18:

“For the Lord hath chosen Zion; he hath desired it for his habitation.

“This is my rest for ever: here will I dwell; for I have desired it.

“I will abundantly bless her provision: I will satisfy her poor with bread.

“I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

“There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

“His enemies will I clothe with shame: but upon himself shall his crown flourish.”

This very clearly refers to the Lord's return in PERSON to the earth.

(1) “*For the Lord hath chosen Zion; he hath desired it for his habitation.*”

(2) “*I will satisfy her poor with bread*”—That did not take place at Pentecost.

(3) “*Her saints shall shout aloud for joy*”—there was no shouting at Jerusalem for there was and is a wailing place.

(4) “*There will I make the horn of David to bud,*”—a horn means power and it means rule.

(5) “*His enemies will I clothe with shame*”—That

will take place when He puts all enemies under His feet.

So I am glad Dr. Hines brought this scripture to your attention.

Now, I want to notice the chart that Dr. Hines has on the wall in front of you, and I am under obligation to him for putting up this chart.

No Blood of Christ	REINING Acts 11:15	END ICor. 15:24
No Remission of Sins	Reign of Christ	According to Pentecost
Not Allowed to preach Christ	Regeneration	No Blood
LAW	Kingdom of Christ	No New Birth
John The Baptist	Remission of Sins	No Remission
No New Testament	Royal Priesthood	No Baptism
Animal Sacrifice	Reign with Christ	No Lord's Supper
Levitical Priesthood		But
50		Animal Sacrifices
		Levitical Priesthood
		Re-Built Temple

Notice he has two divisions:

The first division of time ends with the Cross.

The second division of time begins at Pentecost, and runs to the Second Coming of Christ.

Notice the chart, and you will see that before the Cross there is:

- (1) "No blood of Christ."
- (2) "No remission of sins."
- (3) "Not allowed to preach Christ."

I am amazed beyond all words to express that he would say there was "no blood of Christ before the cross."

How was Abel justified except by faith in the blood of Jesus Christ?

HEB. 11:4

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

How was Abraham justified except by faith in the blood of Jesus Christ?

GEN. 15:6

"And he believed in the Lord; and he counted it to him for righteousness."

Dr. Hines says "No blood before the cross."

What is the meaning of the Passover night in Egypt?

EX. 12:13

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Yet Dr. Hines says "No blood before the cross."

What is the meaning of the day of atonement?

LEV. 16:5, 14

"And he shall take two kids of the goats for a sin-offering, and one ram for a burnt-offering. . . . And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times."

Yet Dr. Hines says "no blood before the cross."

I am amazed beyond words that my good friend would say "No blood of Christ" before the cross.

Notice the chart—he says before the cross there was "No remission of sins."

What means ISAIAH 1:18? "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Yet Dr. Hines says "No remission of sin" before the cross.

What means ISAIAH 55:6-7? "Seek ye the Lord while he may be found, call ye upon him while he is near." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Yet Dr. Hines says there was "no remission of sin before the cross."

What means EZEKIEL 18:30-31?

"... Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

Yet Dr. Hines says "no remission of sin before the cross."

I want to be fair to Dr. Hines. He says, "Not allowed to preach Christ before the cross."

I am amazed beyond all words—let Jesus Himself answer Dr. Hines:

LUKE 24:44

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Yet Dr. Hines says "not allowed to preach Christ" before the cross.

"Concerning me," "Concerning me," "Concerning me," says Jesus in the whole Old Testament from Genesis to Malachi.

There is no necessity to go any further in answering this chart when it is so absurd and unscriptural on the three all-important truths:

- (1) The blood of Christ.
- (2) Remission of sins.
- (3) The Person of Christ.

That's why it is unnecessary for me to answer a great many of the immaterial, irrelevant questions and issues that Dr. Hines has brought into this debate, questions that have no part or place in this discussion. Let us stick to the question, namely:

THE SCRIPTURES TEACH (1) THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND (2) ESTABLISH HIS KINGDOM ON THE EARTH, AND (3) REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET."

Another example of the errors of my good friend.

Dr. Hines attempted to make much out of the fact that I referred to the contemporaries of the apostles and great and holy men who were their contemporaries and successors. Of course, he feels the force of this testimony.

He never disputed the historical fact that for three hundred years the Premillennial coming of Christ was the view of the early church.

Now, another important question that matters vitally in this debate, namely:

If all the witnesses of the first three hundred years following Christ had shown the reverse, namely, that Christ was not coming to establish His kingdom on the earth, don't you know that my good friend, as wise and as educated as he is, that he would have used it and rung the changes on it? It's a matter of history, as I showed you, that the Roman Catholic Church is opposed to the Premillennial coming of Christ, and so are all ecclesiastical systems. The reason is evident, because when Christ comes to establish His reign all popes and bishops will be put out of business.

DR. HINES QUICK CONVERT

I want to welcome Dr. Hines as the quickest convert that I ever made.

In his address two weeks ago, and in his address last Sunday night, he agreed and confessed that CHRIST WILL COME TO THE EARTH IN PERSON.

Now, to be fair to Dr. Hines, I want to use his exact language on his confession. He says:

"We agree on the fact that Christ will come again. Dr. Norris is in error when he argues that I do not believe in the PERSONAL, LITERAL RETURN OF CHRIST, for I do so BELIEVE: and since he contends that 'IN THE CLOUDS' means the EARTH, I accept that also; but the CLOUDS do not mean 'terra firma,' solid ground."

Quoting again from Dr. Hines' message of last Sunday night, he said, his exact words:

"He (Dr. Norris) asked the question over and over again, and again and again, "Where is He coming from, and where is He coming to? That is EASY. He is coming from heaven 'on a cloud,' with the 'clouds' and we shall meet the Lord 'in the air.' I Thess. 4:17. Now, if it will help you any, if you want to call that the EARTH, it is all right with me."

Therefore, three times Dr. Hines has had the courage to confess that he believes that CHRIST WILL COME TO THE EARTH IN PERSON. That's the main issue.

He came to the earth IN PERSON the first time to be born, to give His life a ransom for many, and to rise from the dead.

He came the first time for a definite purpose.

Now, what will He come to the earth the second time for? Is Christ just coming to the earth for no purpose?

He will come for a definite purpose, namely, to ESTABLISH HIS KINGDOM.

DANIEL 2:44

Dr. Hines is the quickest convert I ever had, and he said if I could prove to him "that Christ will establish any kind of kingdom at His second coming, I'll accept the whole premillennial theory, and not stop to argue about details."

Therefore, I am ready to receive Dr. Hines into full fellowship and I am sure everybody will be happy to receive him.

And we should have a river baptizing, and I suggest that we set a time when the water is warm out here in the Clear Fork of the Trinity, and fifty thousand people will come to see me baptize Dr. Hines.

He has already repudiated the "Church of Christ." Here is his exact language:

"Dr. Norris: Since you believe the kingdom and the church were set up at Pentecost and are synonymous, do you believe that only those that are baptized into the 'Church of Christ' are saved?"

Quoting the exact language of his address, he says:

"Only people baptized INTO CHRIST, Gal. 3:27, are SAVED. There should be no such thing as a 'Church of Christ,' as you put it, Baptist Church, or any other denomination; but simply 'THE CHURCH' which includes all the redeemed."

Therefore, I am glad that Dr. Hines comes out and repudiates the so-called "Church of Christ."

So, therefore, we welcome Dr. Hines as he, like David, leaves the Camp of the Philistines and comes into the true fold.

Another example of Dr. Hines' errors, and if he will permit me to say, a most inconsistent position a man can take, especially a scholar like himself.

My good friend is so obsessed with making baptism essential to salvation that he gets in serious trouble when he discusses the conversion of the Apostle Paul. He says the Apostle Paul was not born again when the Lord revealed Himself to him but that it was a call to apostleship—here are his exact words:

"Dr. Norris said further: 'The Apostle Paul was saved after Pentecost, and was born again three days before he was baptized.' I Corinthians 15:8 was used to prove this. Hear it: 'And last of all he was seen of me also, as one born out of due time.' Dr. Norris, I must chide you here. Of course, you know that your interpretation of this passage is faulty. You have taken the passage out of its setting. You have switched subjects with Paul. Paul's subject was his apostleship and that is what he was discussing when he said: 'as of one born out of due time.' But if I were to admit my friend's contention, it would only prove that Paul's conversion was an exception to the rule, and that those born in due time, at the proper time, THAT TIME WOULD BE AT BAPTISM, which, in Paul's case, came three days later. What do you mean: 'Born out of due time'? What would be the proper time, Dr. Norris? Don't you see what you have done went, gone and done'?"

"Dr. Norris would have us believe that the 'new birth is an instantaneous act of God.' But the new birth is no more an instantaneous act of God than the OLD BIRTH. THE FLESHLY BIRTH is an instantaneous act of father and mother. Dr. Norris has been arguing that the Kingdom is a germ, which was planted at the fall of our first parents, will not bring into existence the NEW BIRTH KINGDOM until at the second coming of Christ; yet he argues that the New Birth is instantaneous. That is his own ipse dixit and there is not a line in the Bible to support it."

I reply that if this was a call to apostleship to Paul and not his conversion, then God calls a man to be an apostle before he is saved.

The real truth is that Paul was saved and called in the same instant.

I wrote Dr. Hines the following letter:

“February 28, 1946

“Dr. J. L. Hines,
611 So. Montclair,
Dallas 11, Texas.
My dear Dr. Hines:

“Inasmuch as baptism has been brought into this discussion, and inasmuch as next Sunday night we deliver our last addresses and you will have the first address, I wish you would answer the following either by letter or in your address:

“(1) Do you believe that a man who believes in Christ and is baptized is saved?

“(2) Do you believe the man who believes in Christ, is baptized and saved, can be lost again?

“(3) And since you believe that a saved man can be lost, then I wish you would answer this question: Is he a saved lost man or a lost saved man?

“(4) Can a man who believes, is baptized and saved and then lost, can he be saved again?

“(5) Do you baptize this lost man the next time he is saved?

“Yours very cordially,

“J. FRANK NORRIS.”

If Dr. Hines says that a man does not have to be baptized the second time he is saved, then that would mean God has two plans of salvation, but the Scriptures say, “one faith, one Lord, one baptism.”

Baptism is either a work of man or an act of Divine Grace—which is it?

If it is the work of man, a commandment, and if he makes baptism essential to salvation, then we are saved by works and not of grace, but Titus says:

TITUS 3:5

"Not by works of righteousness which we have done, but according to his mercy he saved us . . . "

As an example of my friend's reasoning, and this is why I do not lose any time in answering a whole lot of his irrelevant, immaterial side issues or questions.

He does not believe that the New Birth is instantaneous, but that it is a process, like the natural birth—that it's a matter of duration, a process of time.

Now notice the absurdity of this proposition.

It is true that which is born of the flesh is flesh, and that which is born of the spirit is spirit, but it certainly does not mean that it takes nine months for a soul to be born into the Kingdom of God.

But that's what my friend says.

I most emphatically affirm that the New Birth is instantaneous.

My friend needs to know that it takes God only a second's time to create and to recreate and to raise the dead—"In a moment, in the twinkling of an eye" is God's measure, or the time it takes Him to perform a miracle, save a soul, or raise the dead.

According to Dr. Hines' time it takes to save a soul, when Jesus healed and saved the man born blind, He should have said, "Go to the pool of Siloam and wash and in nine months thou shalt receive thy sight."

And to the paralytic borne of four, instead of saying, "Son, thy sins be forgiven thee," he should have said to the four, "Take this paralytic back home and in nine months he will be able to walk."

And to the penitent thief on the cross He should not have said, "This day shalt thou be with me in Paradise," but should have said, "Hang on the cross for nine months and then come on to Paradise."

When He stood at the grave of Lazarus, who had been

dead for four days, He should have left a note that said, "Lazarus, in nine months come out of the tomb."

And Peter and John should have said to the lame man at the beautiful gate, that never walked a step in his life, "Look on us and lay here for nine months and then rise up and walk."

And the Apostle Paul should have changed Ephesians 2:1 to read, "And you hath he quickened who were dead in trespasses and sins at the end of nine months."

Of course, Dr. Hines failed to say what would happen to the soul that was half born, that is four and a half months—that would be a spiritual abortion. Of course, there might be some seven-month whelps, which quite often happens to the first baby.

I regret that it is necessary to show the ridiculous, absurd position that my friend got himself into by denying that the new birth is instantaneous and saying that it is a process or duration of time like the natural birth.

The next example of error that I call attention to is his misuse of the parable of the nobleman as set forth in Luke 19:12-15.

Dr. Hines says this means Christ received His Kingdom in heaven.

Therefore, "we conclude thereby," the way he uses the word "conclude"—man's conclusion is not the Word of God.

Get the point that Dr. Hines attempted to make, namely, that Christ went to heaven and became king and came back from His kingdom, when he comes the second time.

But let the Word of God speak as recorded in

LUKE 19:12-15

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

"But his citizens hated him, and sent a message after

him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

Now, the issue simply and briefly stated is this: Did the nobleman become a king in a far country or did he become a king after he returned?

This parable comes from the custom in Rome where a governor or ruler would go to Rome and receive authority to rule.

Herod and his sons and Pontius Pilate received their authority to rule from Rome.

But did Herod reign as king in Rome, or did he reign as king in Jerusalem?

Was Pilate governor in Rome, or was he governor in Jerusalem?

The authority was given these rulers by Caesar in Rome, and their rule was in Jerusalem or the country which they left:

This is exactly what Jesus meant in Matthew 11:27: "All things are delivered unto me of my Father . . ."

If Dr. Hines had read Luke 22:29 he would not have fallen into the error that Jesus was or is King in heaven. Let scripture define the parable of the nobleman, or what it means when the nobleman went into the far country to receive a kingdom, here it is:

LUKE 22:29-30

"And I appoint unto you a kingdom, as my Father hath appointed unto me;

"That we may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Notice the facts in this marvelous prophecy of things future:

1. "My Father hath appointed me a kingdom" and for this earth.

2. Christ appoints His disciples to reign with Him on the earth.

3. The twelve tribes of Israel are not and will not be judged in heaven but on the earth, on the earth!

When Napoleon conquered Europe he had his marshalls sit with him in glory and honor in his capitol, Paris; so, when Christ returns to earth we will sit and reign with Him in Jerusalem.

Another unfortunate error made by my good friend, he takes the position that the CHURCH was in the Old Testament, and challenges me again to deny that the Church was in the Old Testament.

He didn't say it once but he said it again and again, and repeated his challenge.

I could hardly believe his statements in his addresses, thinking, perhaps, it was an inadvertent statement, his saying that the Church is in the Old Testament, therefore, I asked him to write me a letter stating his belief that the Church is in the Old Testament, and he wrote me the following:

"Dallas, Texas, Feb. 26, 1946.

Dr. J. Frank Norris

Fort Worth, Texas.

Dear Dr. Norris:

As per our telephone conversation, I am mailing to you this statement with reference to the CHURCH in prophecy. I asked you a number of times to give me an Old Testament prophecy that refers to the NEW TESTAMENT CHURCH, its establishment.

I believe there are a number, such as Daniel 2:44, Isaiah 2:2-4, but I do not understand that you believe there are any Old Testament scriptures which refer to the establishment of the CHURCH OF GOD.

Sincerely,

J. L. HINES."

Of all the fantastic interpretations that I ever heard of, to make Isaiah 2:2-4 apply to the church and say it was fulfilled at Pentecost, is the most absurd.

Read it carefully—

ISA. 2:2-4

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

Where is there even a remote hint of the Church in Isa. 2:1-4?

That all can see the absurdity of this great prophecy being applied to Pentecost of the Church, note the following:

1. “All nations shall flow unto it.”

2. “He shall judge among the nations.”

He was not Judge at Pentecost but Saviour.

3. “And they shall beat their swords into plowshares and their spears into pruninghooks.”

Did that take place at Pentecost ?

4. “Nation shall not lift up sword against nation, neither shall they learn war any more.”

Did that take place at Pentecost ? It doesn’t look like it for the last nineteen hundred years. But thanks be unto God when He returns in glory and power this marvelous

prophecy of the reign of Christ will be fulfilled, and then all kings shall fall down before Him and all nations shall serve Him.

It is well to keep in mind the definition of a New Testament Church :

It is a body of baptized believers characterized by four things :

1. Christ is the only Head.
2. The Holy Spirit is the only Administrator.
3. The Word of God the only Message.
4. Salvation of souls the only Mission.

I will challenge anybody, my good friend included, to find one book, chapter, verse, word, or syllable that remotely names the church, prophecies that have any reference to the church.

Where do we find the church in Genesis ?

Where do we find the church in Exodus ?

Where do we find the church in Leviticus ?

Where do we find the church in Numbers ?

Where do we find the church in Deuteronomy ?

Where do we find the church in Joshua ?

Where do we find the church in Judges ?

Where do we find the church in Ruth ?

Where do we find the church in 1st or 2nd Samuel ?

Where do we find the church in I or II Kings ?

Where do we find the church in 1st or 2nd Chronicles ?

Where do we find the church in Ezra ?

Where do we find the church in Nehemiah ?

Where do we find the church in Esther ?

Where do we find the church in Job ?

Where do we find the church in Psalms ?

Where do we find the church in Proverbs ?

Where do we find the church in Ecclesiastes ?

Where do we find the church in the Song of Solomon ?

Where do we find the church in Isaiah ?
Where do we find the church in Jeremiah ?
Where do we find the church in Lamentations ?
Where do we find the church in Ezekiel ?
Where do we find the church in Daniel ?
Where do we find the church in Hosea ?
Where do we find the church in Joel ?
Where do we find the church in Amos ?
Where do we find the church in Obadiah ?
Where do we find the church in Jonah ?
Where do we find the church in Micah ?
Where do we find the church in Nahum ?
Where do we find the church in Habakkuk ?
Where do we find the church in Zephaniah ?
Where do we find the church in Haggai ?
Where do we find the church in Zechariah ?
Where do we find the church in Malachi ?

His error lies in his identifying the Church and the Kingdom as one and the same, and he sets up the Kingdom at Pentecost.

With the definition of the kingdom, the kingdom was a germ when the first soul was born into the kingdom of God and in a larger sense the kingdom of God means His rule over all the Universe and all intelligent beings, and on that position Dr. Hines agrees, but that does not mean the Church.

But what we are discussing is the Kingdom prophesied in

DANIEL 2:44

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

And that's why Jesus taught His disciples to pray. "Thy kingdom come." He did not teach his disciples to pray, "Thy church come."

Another one of the errors of my friend:

Of the "22" replies of Dr. Hines here is a typical one:

"I deny that Luke 17:30, 34-37 has reference to the Second Coming of Christ. Luke 21 and Matthew 24 refer to the same time, and Luke tells us: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." 21:20. It has reference to the destruction of Jerusalem in the year 70 A. D., the destruction of the temple, the overthrow of the Jewish nation, and the proclamation of the Gospel of the Son of God which followed."

This is the heart of the whole discussion. Therefore, let's give attention to the three scriptures, Matthew 24, Luke 17 and Luke 21.

The error that my friend makes, and all Post Millennialists make, is that they apply these great prophecies of the Second Coming wholly to the destruction of Jerusalem.

Three things are prophesied in

MATTHEW 24:1-3

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not come down.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Three things are prophesied:

- (1) The destruction of Jerusalem
- (2) "The sign of thy coming"—the Second Coming
- (3) "And of the end of the world."

The Second Coming and the end of the world are entirely two separate events.

Let the Scriptures answer, and see if the following prophecies applied to the destruction of Jerusalem.

1. MATTHEW 24:27

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

Did that take place at the destruction of Jerusalem?

2. MATTHEW 24:29

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”

Did that take place at the destruction of Jerusalem?

3. MATTHEW 24:30

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

(1) Did they see “the sign of the Son of man in heaven” at the destruction of Jerusalem?

(2) Did all “the tribes of the earth mourn” at the destruction of Jerusalem?

On the contrary, didn’t the power that ruled the earth, the Roman Empire, rejoice at the destruction of Jerusalem?

(3) Did they “see the Son of man coming in the clouds of heaven with power and great glory” at the destruction of Jerusalem?

4. MATTHEW 24:31

“And he shall send his angels with a great sound of a

trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

(1) Did He send forth “his angels with a great sound of a trumpet” at the destruction of Jerusalem?

(2) Did He “gather together his elect from the four winds, from one end of heaven to the other” at the destruction of Jerusalem?

5. MATTHEW 24:35

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

Did that apply to the destruction of Jerusalem?

6. MATTHEW 24:37-39

“But as the days of Noe were, so shall also the coming of the Son of man be.

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

“And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Did that take place at the destruction of Jerusalem?
“So shall also the coming of the Son of man be.”

7. MATTHEW 24:42

“Watch therefore: for ye know not what hour your Lord doth come.”

Did the Lord come at the destruction of Jerusalem?

8. MATTHEW 24:44

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

Did the Son of man come at the destruction of Jerusalem?

9. MATTHEW 24:46

“Blessed is that servant whom his lord when he cometh shall find so doing.”

Did that take place at the destruction of Jerusalem?

10. MATTHEW 24:48,50

"But if that evil servant shall say in his heart, My lord delayeth his coming;"

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

Did that take place at the destruction of Jerusalem?

Note further, particularly Luke, the 17th chapter, and remember that Dr. Hines says that "This does not refer to the second coming of Christ."

Let scripture answer.

He was very insistent last Sunday night on following scripture, and not in the word of historians or man, so we will follow the scriptures.

11. LUKE 17:24

"For as the lightning, that lighteneth out of the one part under heaven; so shall also the Son of man be in his day."

Did that take place at the destruction of Jerusalem?

12. LUKE 17:30

"Even thus shall it be in the day when the Son of man is revealed."

Was the Son of man revealed in glory and power at the destruction of Jerusalem?

13. LUKE 17:34

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."

At the destruction of Jerusalem, instead of one man being left in the bed, both man and the bed were destroyed and burned.

Luke 21—Dr. Hines says "has no reference to the second coming of Christ."

I am very sorry that my good friend got himself "out

on a limb," but it's his limb and he sawed the limb off between him and the tree.

Luke 21 does prophesy the destruction of Jerusalem; verse 24.

14.

LUKE 21:24

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Now, after that, in the future, the following language;

15.

LUKE 21:25-27

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory."

Did this take place at the destruction of Jerusalem?

The destruction of Jerusalem has passed as recorded in Verse 24:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

16.

LUKE 21:35

"For as a snare shall it come on all them that dwell on the face of the whole earth."

Did this occur at the destruction of Jerusalem, namely, that judgement came "on the face of the whole earth?" Was it not limited, the destruction, to just the one city when Titus destroyed the city, burned it and murdered thirteen

hundred thousand Jews? Did that take place "on the face of the whole earth?"

Only a very small part of the earth was affected by the destruction of Jerusalem.

17. LUKE 21:36

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Did that take place at the destruction of Jerusalem?

Did the "whole world stand before the Son of man" at the destruction of Jerusalem?

That's what Paul meant in

18. II COR. 5:10

"For we must all appear before the judgment seat of Christ."

Another sad error that my good friend Dr. Hines made, like all Post-millennialists, or Anti-millennialists, he regards the Book of Revelation as highly figurative. To quote his exact language:

"Premillennialists blunder greatly in classing the 'first resurrection' as literal. This must be determined by its harmony with other passages upon resurrection. The Millennium of our friend begins with a figurative resurrection (souls of the beheaded) and ends with a figurative resurrection (the spirit of Satan). The book being symbolic, and highly figurative, would suggest this, unless known facts determine otherwise. The meaning of any passage in question must be in harmony with the Bible as a whole. This figure is paralleled in other events."

He, perhaps, knows that the Roman Catholics once eliminated the Book of Revelation from their canon of Scripture. Jerome, the author of the Latin version, who is regarded as the highest authority on the Scriptures by the Roman Catholics, said that the Book of Revelation should not be in the canon of Scriptures.

The reason the Roman Catholics, modernists, and Post-millennialists all agree in their spiritualizing, or eliminating the Book of Revelation, is because if they accept it as a true, the inspired record, a prophecy of the coming kingdom of Christ on the earth, then they haven't a leg to stand on.

My good friend, and all who deny the reign of Christ on the earth, will tell you that the Millennium occurs only one place in the Bible and that in only six verses in the 20th chapter of Revelation.

There position is untenable for the following reasons:

First, it is certainly in the Bible, which he has accepted as authoritative from Genesis to Revelation.

The second reason why he cannot escape the truth of Christ's reign on the earth, is because not only is it in the Book of Revelation, but it is the warp and woof of the whole Bible.

Dr. Hines says, "The Book of Revelation is symbolic and highly figurative." Yes, there are some figures and symbols in the Book of Revelation, so in Genesis, and every other book of the Bible, but the figures and symbols signify great truths.

Proof that Millennium is in Whole Bible

(1) God gave the first Adam, "dominion over all the earth." The first Adam lost this "dominion over all the earth," but it is regained in the second Adam, for

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psa. 72:8)

(2) The second example is Genesis 3:15 where the whole plan of redemption from the Virgin Birth of Christ to the return of Christ to the earth is prophesied.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

(3) The third example is the gospel preached by Enoch:

"And Enoch also, the seventh from Adam prophesied

of these, saying, Behold, the Lord cometh with ten thousand of his saints,

"To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15)

(4) The fourth example of Christ's coming and judgement of the wicked, and to separate the righteous to himself, is Noah—Jesus said,

"But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37)

(5) A fifth example is the Abrahamic Covenant,—

"And in thee shall all the families of the earth be blessed."

That has not yet come to pass but will when Christ returns to the earth in Person.

Thus we could go on through the entire Book of Genesis showing that the reign of Christ on the earth is plainly foretold.

MILLENNIUM IN EXODUS

In Exodus we read—"The Lord shall reign for ever and ever." (Ex. 15:18)

I am showing how the seed of the woman planted in Genesis, will become a tree that will cover the whole earth, but, unlike the tree in the vision of Nebuchadnezzar, it will not be cut down.

Here prophecy is partially fulfilled in the return from Babylonian captivity, but its larger fulfilment is at the return of Christ:

DEUT. 30:3

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee up from all the nations, whither the Lord thy God hath scattered thee."

The Jews were not scattered among "all the nations" of the earth at the Babylonian captivity, but they are scattered among all the nations today.

Samuel prophesied the Millennial reign of Christ on the earth.

II SAM. 7:16

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

Job saw the first resurrection and Christ's reign on the earth.

JOB 19:25-26

"For I know that my redeemer liveth and that he shall stand at the latter day upon the earth.

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

It is most fantastic to say, as Dr. Hines did, that this marvelous prophecy means the restoration of Job's health.

David foresaw the Millennium.

PSA. 2:6-9

"Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

PSA. 22:28

"For the kingdom is the Lord's; and he is the governor among the nations."

PSA. 24:9, 10

‘Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

“Who is this King of glory? The Lord of hosts, he is the King of glory, Selah.”

PSA. 72:9, 11

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

“Yea, all kings shall fall down before him: all nations shall serve him.”

The whole of Isaiah is a prophecy of the Millennial glory.

ISA. 14:7

“The whole earth is at rest, and is quiet: they break forth into singing.”

The plan of the return of Christ to the earth is set forth in Isaiah as follows:

(1) The first resurrection—“Thy dead men shall live, together with my dead body shall they arise.” (Isa. 26:19)

(2) The rapture of the saints—“Come, my people, enter thou into thy chambers, and shut thy doors about thee:” (Isa. 26:20)

(3) The tribulation prophesied—“Hide thyself as it were for a little moment, until the indignation be overpast.”. (Isa. 26:20)

(4) The revelation of the Lord to punish His enemies—“For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.” (Isa. 26:21)

(5) The Battle of Armageddon—“The earth shall also disclose her blood, and shall no more cover her slain.” (Isa. 26:21)

(6) The chaining of the devil—“In that day the

Lord with his sore and great and strong sword shall punish leviathan the piercing serpent. (Isa. 27:1)

(7) The Millennial glory is prophesied in:

ISA. 27:2-3

"In that day sing ye unto her, a vineyard of red wine,

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

The reign of Christ on the earth is prophesied in:

ISA. 32:1

"Behold, a king shall reign in righteousness.

ISA. 35:8

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

ISA. 42:4

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

ISA. 60:3

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

ISA. 65:25

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

JER. 23:6

"In his days Judah shall be saved, and Israel shall

dwell safely; and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS.”

EZEK. 1:28

“As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.”

EZEK. 38:23

“Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.”

The whole book of Daniel.

DAN. 7:26-27

“But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him.”

JOEL 3:17

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.”

AMOS 9:11

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.”

OBADIAH 21

“And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.”

MICAH 4:2-3

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their sword into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore."

HAB. 2:14

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

ZEPH. 3:15

"The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

HAG. 2:22

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots.

The whole Book of Zechariah.

ZECH. 14:9

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name is one."

MAL. 4:2

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Another of the many errors of my friend:

Dr. Hines says the Book of Revelation "is symbolic

and highly figurative" and implies by this that the truths of this great book should not be accepted literally.

Just a casual glance at the book will be sufficient answer.

1. The first statement of the book, "the revelation of Jesus Christ,"—is this literal or figurative?

2. "Washed us from our sins in his own blood."—Are sins literal or figurative? Is the blood literal or figurative?

3. "Behold he cometh in the clouds and every eye shall see him."—Is it a literal coming or a figurative coming?

4. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." Was it a figurative or a literal resurrection?

5. "The seven churches of Asia"—were they figurative or literal churches?

6. "For the great day of his wrath is come, and who shall be able to stand?"—Is this a figurative or a literal day of wrath?

7. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Are the kingdoms of this world figurative or literal?

Is "our Lord and his Christ" figurative or literal? "And he shall reign for ever and ever"—is it a figurative or literal reign?

8. Four names used concerning Satan:

REV. 12:9

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Is the devil figurative or literal?

Multitudes have wished the devil was figurative, and so have I, but, sad to say, I have found him all too real.

9. Is the bottomless abyss of hell in the 14th chapter figurative or literal?

A lot of preachers have gone to preaching a figurative hell and they and all the wicked nations will be figuring in hell.

10. Is the Battle of Armageddon figurative or literal?—"Gathers all the kings of the earth and the whole world to the battle of that great day of God Almighty."

11. Is the scarlet-clad woman, representing the ecclesiastical tyranny of the ages, the false prophet, the triple-crowned monster—is that figurative or literal?

12. Is the beast literal or figurative?

What are the facts in that Scripture? There are twelve literal facts, which my friend says are symbolic. Of course, my friends, there are symbols in the Bible, but it is like eating hickory nuts, we have sense enough to know the kernel from the shell, and we should be able to get the simple kernel in the symbols; we ought to know when it is a picture—you go down to the photographer and have a photograph made—a woman goes down and has her photograph made and it shows her wrinkles and everything but the picture represents a real person. Here God gives us a picture, a prophecy in a picture:

(1) A literal hell, "The bottomless pit."

(2) Here is a literal devil. I believe in a literal devil.

I have had too many experiences with him to deny it.

(3) Here are literal "nations" on earth. It says so.

(4) Here are literal human beings—"souls."

To say they were souls and not bodies—I call your attention to .

ACTS 2:41

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

It doesn't say three thousand bodies, but "souls", and it was human beings baptized, "Souls"—means just like

it means in the description of the shipwreck in Paul—there were 276 souls. So John sees “Souls”—that is what it means. They are literal human beings.

- (5) Literal Jesus Christ.
- (6) Literal Word of God.
- (7) Literal anti-Christ—the Beast.

(8) Literal resurrection—“They lived” means once they were dead and are now alive, as Jesus told John, “I was dead but now I am alive forever more”—so are the saints of God on the morning of the resurrection; they were dead and now are alive forever more.

(9) Literal thousand years—repeated six times, because the Lord knew that a whole lot of folks on down to Dr. Hines, would try to explain it away; and therefore the wayfaring man would not err in understanding what it means. Now, do not misunderstand me, there are many good, honest, sincere people who do not believe it—but when they get in the Millennium they will come up and tell me, “You were right, and we were mistaken.”

(10) Now, here are literal priests of God and of Christ.

(11) A literal happiness and holiness. “Blessed and holy is he that hath part in the first resurrection.” My friends, I do not think that is a dream, I think it will literally come to pass.

(12) A literal reign with Christ on earth—“And reigned with Christ a thousand years.”

Let's summarize the 19th and 20th chapters—what do we find?

- (1) Here is the King of Kings and Lord of Lords coming.
- (2) He is coming out of heaven to this earth.
- (3) He is coming to smite the nations of the earth.
- (4) He is coming to chain the devil. I wish he could come today.
- (5) He is coming to reign a thousand years on the

earth. Dr. Hines will tell you it doesn't mean on the earth, but here it speaks of "the nations of the earth"—and where are there any nations except on the earth?

(6) The saints of God shall reign with Him; and

(7) We shall be a royal priesthood, no longer under the curse, on a cursed earth.

The glorious promise of the Millennium:

REV. 20:1-6

"And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Christ will be revealed from heaven with his mighty angels, and will make use of them, both to gather together his elect, and to cast out the wicked into the lake of fire, yet not to bind Satan; but the Lord Jesus Christ himself is this angel, for who is so fit to do it, or so capable of it, as the seed of the woman that has bruised the serpent's head,

or as the Son of God, who was manifested to destroy the works of the devil, yea to destroy himself; "Having the key to the bottomless pit," the abyss or deep, the same out of which the beast ascended.

REV. 11:7 & 17:8

And the key of this becomes no hand so well as His who has the keys of hell and death, ch. 1:18, who has all power in heaven and in earth, and has the power of hell, of opening and shutting it at His pleasure, which is signified by this phrase; see ch. 9:1.

"And a great chain in his hand;" the key in one hand, and the chain in another; by which last is meant, not any material chain, with which spirits can't be bound, nor indeed sometimes bodies possessed by evil spirits, Mark v. 3,4, but the almighty power of Christ, which He will now display in binding Satan faster and closer than ever.

REV. 20:2

"And he laid hold on the dragon". "That old serpent; so called with respect to his cunning and subtlety, as well as his antiquity, being from the beginning of creation, and having as early beguiled our first parents; "which is the devil and Satan"; the accuser of God and men, and the adversary of them both.

Him Christ "laid hold on." Christ will now take him, apprehend him, and detain him as His prisoner.

"And bound him a thousand years," with the great chain he had in his hand; the devil is in chains now, is under the power of divine Providence, and can do nothing without divine permission; but this chain is long, and he appears often times to have great liberty, and ranges about the air and earth, and does much mischief; but now he'll be so bound by the power of Christ over him, that he'll not be able to stir hand or foot, to disturb the saints, or deceive the nations, whether with false worship, and false doctrine, or by stirring them up to persecute the saints.

REV. 20:3

"And cast him into the bottomless pit" Or deep, into which the devils desired they might not be sent, and which they dreaded as a torment, it may be, because a place of confinement, Luke 8:31. Matt. 8:29 for this is called a prison, verse 7 and is distinguished from the lake of fire, into which the devil is afterwards cast, verse 10.

"And shut him up" so he might not rove about in the air, nor go to and fro in the earth, nor walk about like a roaring lion, seeking to affright, disturb, or devour; "and set a seal upon him": or upon the door of the pit, for further security, as was upon the stone at the mouth of the lion's den, Daniel 6:17 and of Christ's sepulchre, Matt. 27:66.

REV. 20:4

"And I saw thrones, and they sat upon them". Besides the throne of God the Father, the throne of glory, and the twelve thrones for the twelve apostles of the Lamb; there will be thrones set, or pitched, for all the saints, Daniel 7:9 who will sit on them, in the character of kings, and as conquerors, and shall sit quiet.

"And judgment was given unto them" that is, power, dominion, regal authority, possession of a kingdom, answerable to their character as kings, and to their position, sitting on thrones, Dan. 7:22.

Now righteous judgment will be given for them, and against their enemies; their persons will be openly declared righteous; their characters will be cleared of all false imputations fastened on them; and their works and sufferings for Christ will be taken notice of in a way of grace, and rewarded in a very glorious manner.

"And they lived." God is not the God of the dead, but of the living; but the sense is, that they lived again as in verse 5. They lived corporeally; their souls lived in their bodies, their bodies being raised again, and reunited with their souls, their whole persons lived.

REV. 20:5

"But the rest of the dead" Meaning not the dead saints, for they'll be all raised together, but the wicked dead; and not them as morally or spiritually, but as corporeally dead: these "lived not again until the thousand years were finished" so that there will be such an exact term of years between the resurrection of the saints and the resurrection of the wicked; nor will there be any wicked living upon earth, or in bodies, during that time for the wicked dead will not be raised with the saints at Christ's coming, and the wicked living will be destroyed in the conflagration of the world.

"This is the first resurrection" which is not to be connected with the living again of the rest of the dead at the end of the thousand years, for that will be the second and last resurrection; but with the witnesses of Jesus, and the true worshippers of God living again, in order to reign with Christ a thousand years.

The nation of the Jews will be born again, and the fulness of the Gentiles brought in.

But these will be all the wicked dead, the rest of the dead, who lived not again until the thousand years are ended, and these, with the posse of devils under Satan, will make up the Gog and Magog army; these may be said to be in "the four quarters" of the world, since where they die and are buried, there they'll rise and stand upon their feet, and they'll die enemies to Christ and his people.

Oh how infidels, bishops, popes, powers, principalities and Post-millennialists have tried to explain away this blessed scripture, but it stands today! The word of the Lord shall endure forever!

From the days of Enoch to John on the Isle of Patmos, holy men of old spoke and prophesied of that glorious, victorious event of all time and eternity, when the earth shall be glad and the heavens rejoice, when He who suffered and bled and died, "shall see of the travail of his soul, and shall be satisfied."

If the world is to be gradually permeated by teaching, preaching, organization, as the Postmillennialists say, the following scriptures demand an explanation:

1. MATT. 24:7-8

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famine, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

2. MATT. 24:12-13

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

That last verse we may use when we talk on apostasy, but I'll attend to that when we come to it. Folks, we are going to have a good time; everybody is in a fine humor and we are going to stay that way.

3. MATT. 24:21:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

4. MATT. 25:6.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

That doesn't look much like the world being permeated with the Gospel.

5. LUKE 17:26-27

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

6. LUKE 17:28-30

"Likewise also as it was in the days of Lot; they did

eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day the Son of man is revealed."

That hasn't taken place yet, at Pentecost or anywhere else.

7. LUKE 17:34-36

"I tell you that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

What means

8. LUKE 18:8

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

That does not look like a gradual permeation of this old world with the Gospel. You might as well try to dip the Gulf of Mexico dry by dipping out a cup full at a time as to expect this old world to be gradually saved.

What means

9. LUKE 21:27

"And then"—when this old earth has been permeated with the Gospel? No, when these terrible conditions arise—"Then shall they see the Son of man coming in a cloud with power and great glory."

Where is He coming to? The place where He left this old earth.

What means

10. II THESS. 2:3-8

"Let no man deceive you by any means: for the day

shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

What means

11. II TIM. 3:1

"This know also, that in the last days perilous times shall come.

A brief word in conclusion:

First: We have shown from church history and secular history that the historians are all unanimous in showing that for the first three hundred years that the view held by the early church, was but one; namely, that Christ would come and establish a literal reign on this earth, and reign for a period of a thousand years.

Second: We have shown you why the change—because of the union of church and state, and how that Romanists and denominationalists deny the Premillennial coming of Christ

Third: We have shown you that the Kingdom of God has always existed in that God has reigned in the hearts of men, and we enter the Kingdom of God now by the New Birth, and THE KINGDOM IS NOW ON EARTH AMONG MEN, in one sense, but not all things are sub-

dued, and the King will come in Person and sit upon the throne of His father David, and reign on the earth.

And this is certainly not to be a "religio, political, Judaistic, material kingdom," which Dr. Hines in error charges. It is a spiritual kingdom made up of spiritual, redeemed saints:

REV. 5:9-10

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation.

"And hast made us unto our God kings and priests: and we shall reign on the earth."

Fourth: We have shown you that there will be a literal kingdom, a literal reign on the earth, which will come with sudden, swift judgment, overthrowing all the kingdoms of this world.

Fifth: We have shown you that the first promise to a lost world will be fulfilled in the sudden overthrow of Satan's power and the establishment of Christ's reign on earth.

Sixth: We have shown you that the Old Testament prophecies plainly declare this age will not end with gradual permeation of the Gospel, but in sudden judgment, at the return of Christ.

Seventh: We have shown you that the New Testament begins with the prophecy of the Kingdom of God, and every line of the 27 books breathes the prayer, "Thy Kingdom Come," and closes, "Even so, come, Lord Jesus."

I have called to the witness stand 66 inspired, infallible witnesses. Their testimony remains unchallenged. For the language of Isaiah in contrast with the words that the wisdom of man teaches, "But the word of our God shall stand forever."

Therefore we have the unanimous testimony of the 39 books of the old Testament, and the 27 books of the

New Testament, the word of patriarchs, prophets, priests, kings, apostles, and our Lord, that Christ will return in person in glory, in power, visibly, to put down all rule and dominion and will establish His personal reign, His kingdom, when He will execute judgment and righteousness for all them that are oppressed.

And it all may be summed up in the closing words of Malachi when he says:

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

It has been a joy unspeakable to prove, no, not to prove, but to declare what the Scriptures teach on:

THAT CHRIST WILL RETURN TO THE EARTH IN PERSON, AND ESTABLISH HIS KINGDOM ON ON THE EARTH AND REIGN UNTIL HE HAS PUT ALL ENEMIES UNDER HIS FEET.

And now we have shown that Christ will put all enemies under His feet—"Sit down on my right hand until I have made thy enemies thy footstool," or "He must reign until he has put all enemies under his feet."

The first enemy is sin that entered the world, that has fought every war and dug every grave, but

REV. 21:4

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

The second enemy is the works of the devil—his works shall be annihilated,—"And Satan shall be destroyed."

The cruel monster, the Commander-in-Chief of the Japanese army on Malay, who murdered sixty thousand

women and children, boasted that he would take Douglas MacArthur prisoner, but Douglas MacArthur met him on the field of battle, conquered, defeated, and hanged his arch enemy from the end of a rope.

A greater than Douglas MacArthur will meet a greater and more cruel monster than Yamashito, and as the Japanese monster was stripped of his insignia and hanged, so will our Commander-in-Chief strip Satan of all his insignia, bind him, and cast him into the bottomless abyss of hell.

The most absurd and untenable position is that Dr. Hines says that the "Millennium is somewhere between the day of Pentecost of Acts 2 and the Second Coming of Christ."

You can see how absurd this position is.

If the thousand years begins at Pentecost, that would mean that the Millennium came to an end in the eleventh century.

The Millennium means a thousand years of perfect peace when the devil has been chained and cast into the bottomless abyss.

And if we have had a thousand years of Millennium since Pentecost and the devil has been going up and down the earth like a roaring lion, we have had a devil of a Millennium. (Laughter)

The third enemy, the Anti-Christ and his armies.

EZEK. 38:22

"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

And with Satan and the Anti-Christ and the false prophet, will be subdued and overthrown for ever, the wicked nations.

REV. 19:11-16

"And I saw heaven opened, and behold a white horse;

and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

I'm not giving you the word of man but the "Thus saith the Lord."

The world trembles on the brink of its third World War.

Last week Senator Arthur Vandenburg practically delivered an ultimatum to Russia, and it was endorsed by the United States Senate, all parties.

The next night Secretary of State, Jim Byrnes, delivered an unofficial ultimatum. Russia is moving on. What does it all mean?

We have put our faith in Congresses and Parliments, and they have failed us; we have put our faith in Peace Conferences and they have deceived us; we have put our faith in science, and it has destroyed us; we have put our faith in wealth, "but neither their silver, nor their gold shall be able to deliver them in the day of the Lord's wrath."

Surely the coming of the Lord draweth nigh.

LUKE 21:28

"And when these things begin to come to pass, then

look up, and lift up your heads; for your redemption draweth nigh.

PRESENT DAY CONDITIONS

*"Great God, what do I see and hear!
The end of things created:
The Judge of man I see appear,
On clouds of glory seated;
The trumpet sounds; the graves restore
The dead which they contained before
Prepare, my soul, to meet him."*

*"The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding:
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepared to meet him."*

*"But sinners, filled with guilty fears,
Behold his wrath prevailing;
For they shall rise, and find their tears
And sighs are unavailing
The day of grace is past and gone;
Trembling they stand before the throne
All unprepared to meet him."*

*"Great God, what do I see and hear
The end of things created
The Judge of man I see appear,
On clouds of glory seated
Before his cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet him."*

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