

The Doctrine of

ESCHATOLOGY

or Last Things

A Compilation by
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A. The Second Coming of Christ.

This doctrine of the second coming of Christ suffered a long eclipse in church history. To the informed individual of an unprejudiced mind, it is evident beyond question that the apostles believed and taught the return of Christ. A few generations beyond the apostolic times kept alive the "Blessed Hope", but in the third century from the time of Constantine onward, this truth was either rejected or neglected until it was finally set aside entirely. It has only been during the last three-fourths of a century that this truth has been restored in the teachings of the Christian church and that not without much opposition and indifference. Some of the main hindrances to acceptance of this doctrine are:

(a) Date setting

For example, the Miller Movement of Massachusetts in 1788-1849 set the date for Christ's return in 1843 and the Millennial Dawnists set the date for 1914, while numbers of others have set still other dates. This practice has brought the whole doctrine into disrepute in many circles.

(b) The fanatical and unscriptural doctrines which have been taught by those believing in Christ's return.

It is often most difficult to convince those who do not carefully read the New Testament themselves and the public in general that the accompanying heresies are no integral and necessary part of the Doctrine of Christ's second coming. It must be remembered right here that the extremists and fanatics have associated their views with practically every doctrine of this Christian faith.

(c) Prejudices and preconceived notions

We cannot take space here to deal with all the causes back of the prejudices against this truth which still exists. A spiritual rather than a literal interpretation of prophecy has obliterated Christ's second advent for centuries and now the main cause for its not being readily accepted is the difficulty confronting Christian people to break away from traditionalism and to interpret the Bible according to the grammatico-historical principles.

(d) The unregenerate heart.

Only those born again and illuminated by the Holy Spirit welcome the promises of the Scripture regarding His coming. The unbelievers and the scoffers still continue to say, "Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation?" II Pet. 3:4

A study of the following pages will help anyone who might be inclined to relegate the teaching regarding Christ's return to the realm of speculation and the impractical. As to the latter, we may well regard the word of Henry C. Thiessen, "Those who have entertained this hope most heartily and intelligently have never denied the diety of Christ, nor disputed the infallibility of the Bible, nor declined from the faith that was once delivered to the saints." Such certainly cannot always be said of those who have opposed this doctrine of the Scriptures. (17-441)

I. Its prominence in the Scriptures.

It is claimed that one out of every thirty verses in the N. T. mentions Christ's Second Coming and that to every one reference to His first coming, His Second Coming is mentioned eight times. Again it is claimed that there are 518 references to the second coming in the N.T. while baptism is mentioned 13 or 14 times, the Lord's Supper is mentioned 4 times, and the resurrection over 100 times. Whole chapters are given over to the subject such as Matt. 24 and 25, Luke 21, Mark 13. Some N.T. books are practically devoted to His return such as I and II Thess. and Revelation. (2-236)

"As the events for the first coming were marvelously and minutely fulfilled - some twenty-four distinct predictions being accomplished during the twenty-four hours on the day Jesus died - so all that is clearly recorded in connection with his Second Coming will receive a like fulfillment." Herbert Lockyer

It is the theme of the O.T. prophets. Although there is in the O.T. generally a merging of His first and second advents, as represented in I Pet. 1:11, yet it is possible to find a few O.T. references which deal with the second coming only. Such passages are represented by Job 19:25-26, Dan.7:13-14, Zech.14:4, and Mal.3:1-2. (2-236)

"It is the key to the Scriptures. We speak of prayer and a teachable spirit as keys to the understanding of the Word of God; but in addition, the recognition of the fundamental character of the doctrine of the Lord's return is the key to the Scriptures. Many Bible doctrines, ordinances, promises and types cannot be fully understood except in the light of the doctrine of the Lord's return. For example: Christ is Prophet, Priest, and King, but how can one properly understand His kingly office apart from the recognition of the truth of His second coming. And again, salvation is represented as past, present, and future; but no adequate view of the future aspect can be held apart from a belief in the Lord's return. Also the Davidic covenant remains inexplicable to one who rejects the truth of Christ's return."-- (17-443)
Henry C. Thiessen

II. Testimonies to the fact of His Second Coming. (1-276)

1. By the O.T. Prophets. Zech.14:1-4, Dan.7:13-14, Mal.3:1-2 as seen above. Dan.2:34-35 is a prophecy setting forth the fact that Christ in His Second Coming is the smiting stone who will demolish every vestige of Gentilism and set up His own kingdom of world-wide proportions.
2. By our Lord Jesus Christ Himself. Matt. Ch.24 and 25, Mark 13:5-37, Luke 21:5-36, Matt.16:28 to 17:8 with II Pet.1:16-18. (4-141)
3. By Angels. Acts 1:11, Luke 1:31-33
If it be objected that the two men in white apparel in Acts 1 may not have been angels, it may be asserted that the entire book of the Revelation which is concerned most largely with the Second Coming of Christ is angelic testimony. Rev.1:1-2.

4. By James. James 5:7, Acts 15:13-17
5. By John Rev.19:11-16
6. By Jude. Jude 14-15
7. By Paul. II Thess.1:7-8, Rom.11:26-27, I Thess.3:13, etc.

III. The Nature of His Second Coming.

1. It is not the rapture of the Church.

Therefore, special care needs to be exercised that it should never be confused with the rapture. Therefore, a clear Scriptural distinction needs to be made between Christ's coming for His saints, known as "The Rapture", and Christ's coming with His saints, known as "The Revelation".

"A clear distinction should be observed between the Scriptures which announce the coming of Christ into the air to receive His Bride, and those Scriptures which announce the coming of Christ to the earth in power and great glory, to judge Israel and the nations and to reign on David's throne from Jerusalem. The first event is in no way whatsoever a part of the second event; it is Christ's way of delivering His people from the cosmos world before the divine judgments fall upon it. It is true that in this connection He said, "I will come again," but that coming He declared was only to receive His own unto Himself John 14:1-3. Terms often employed, such as "two phases," "two aspects," or "two parts of His coming," are misleading....In the first event the movement is upward from earth to heaven, as in I Thessalonians 4:16-17, ...In the second advent the movement is downward from heaven to earth, as in Revelation 19:11-16." L.S.Chafer, vol.V p. 288.

When Christ Jesus shall come for His saints in "The Rapture" He is seen descending into the air and there receiving to Himself the saints who are caught up from the earth to meet him--some of these to be raised from the dead and some to be translated from the living state. I Cor. 15:22-23, and 50-52. When Christ has come with His saints in "The Revelation," He is seen descending to the earth with His saints as His Bride attending, (Rev.19:7-8-14, Jude 14) to sit upon the Throne of David (Luke 1:32) which is also the Throne of His Glory. Matt.25:31.

First--"The order of these two events is obvious: Christ cannot come to the earth with His saints until He shall have come for them. They must be gathered together "unto Him" II Thess.2:1 before they can "appear with Him in glory." Col.3:4

Second--The long predicted second coming of Christ to this earth will be completely fulfilled when He comes with His saints and therefore, the coming of Christ for His own sustains no relation to it whatsoever. The two events are not two phases or aspects of one divine undertaking. The Scriptures present the coming of Christ for His own sustains no relation to it whatsoever. The two events are not two phases or aspects of one divine undertaking. The Scriptures present the coming of Christ for His own as a mystery or sacred secret I Cor.15:51--meaning something hitherto unrevealed, but to be understood after it is divinely disclosed. The New Testament revelation concerning Christ's coming for His own is therefore not a subject of O.T. revelation. In contrast to this, the second coming of Christ is in no sense a mystery or a sacred secret, since it is one of the most important themes of the O.T.

Third--His coming for His saints is the next event in the order of the fulfillment of prophecy, and is, therefore, that for which the child of God should be waiting--I Thess.1:9,10 and looking--Phil.3:20; Titus 2:11-14; Heb.9:28, and which he should be loving--II Tim.4:8.

We have a complete account of the second coming of Christ in Matt.24and 25. While we may read of the second coming in many other places in the Word of God, yet we will never read any additional truth not already given us, in the main, in Matt. 24and25. Such is likewise true of the Rapture. We have its complete account in I Thess.4:13-18, and while we read concerning it in other passages of Scripture, yet we will find no additional truth not already outlined for us in this central passage.

2. It is a personal, visible and bodily coming. Acts.1:11 with Luke 24:36-43; Rev.1:7; Matt.24:24-27; II Thess.1:7-10.

The Jews were slow of heart to believe all that the prophets have spoken concerning the sufferings of Messiah; today Christians are slow of heart to believe all Scriptural teachings concerning His glory. Since it is easier to believe that the Son of God will come in the clouds of heaven with power and great glory than that He should come as a Babe to Bethlehem and be the Carpenter of Nazareth, the greater reproach is ours. We believe the latter because it has happened, but we must believe the former by taking God at His Word. The Jews were blinded to the evident prophecies of His earthly glory that is by the process of spiritualizing Scripture. Some men who always spiritualize tell spiritual lies because they have no spiritual eyes. The ancient scribes and Pharisees told the people that the prophecies of Messiah's sufferings were not to be interpreted literally, while the modern Sadducees are telling the people that the prophecies of Messiah's earthly glory are not to be interpreted literally.

It will be necessary to understand that the Scriptures which speak of His visible and bodily appearing at the close of this age must be clearly distinguished from those passages referring to his attributes of omniscience and omnipresence; eg. Matt.18:20; 28:20. It is blessedly true that in this sense He is always with us, but the man Christ Jesus is now personally and corporeally at the right hand of God. Acts. 7:55, 56; Heb.1:3; Col3:1; Notice that the God who is omnipresent promised that He would meet with Israel at a particularly limited place. Ex.25:22, 29:42-43; 30:6,36.

3. Erroneous views concerning the second coming of Jesus Christ. (6-23 to 25)
no (2-237 to 238)

- a. That it means Christ coming to the soul at death.

Some teachers interpret Christ's words in Matt.24:42 as meaning death and inferring that we are commanded to watch for death.

The death of the Christian means departure from this world to be with the Lord.

(1) Instead of its being the coming of the Lord, death is the going of the believer to be with the Lord.

(2) Dying Steven saw the Heavens opened and the Son of man (not coming) but standing on the right hand of God. Acts 7:55,56.

- (3) None of the events predicted to occur at the second coming accompany the death of a Christian. Death is the king of terrors. Job 18:14. But Christ will come as the King of Glory. Psa. 24:7.

LIKEWISE THE RAPTURE CANNOT BE CONFUSED WITH THE DEATH OF THE BELIEVER.

- (1) "John 21:22 shows how utterly impossible it is to make Christ's coming refer to death. ('Jesus said unto him, if I will that he tarry till I come what is that to thee? Follow thou me.') 'If I will that he tarry' evidently means 'if I will that he remain alive'. Now put Christ's coming at the believer's death into these words and you get this nonsense: 'If I will that he remain alive until he dies what is that to thee?'--Torrey
- (2) When death occurs there is no shout of the archangel or trump of God, resurrection, or rapture of living believers in the clouds as I Thess. 4:16,17 indicates. Indeed the Rapture is thus set forth as the opposite of death because "the dead in Christ shall rise first."
- b. That it is the descent of the Holy Spirit at Pentecost. There is no doubt but that the coming of the Holy Spirit was the coming of Deity, but it was by no means the second coming of Christ because of the following reasons:
- (1) The events of Matt.24 and 25 did not occur at Pentecost.
- (2) It was the work of the Holy Spirit when He came to convict men of sin because they believed not on Christ, but when Christ comes He will destroy or banish sin. When the Spirit came He was to convict men of their need of righteousness, but when Christ comes He will make righteousness universal. The Spirit came to convict men of judgment but at His second coming Christ will execute judgment.
- (3) When the Holy Spirit came He did not destroy death but Christ will abolish death at His coming. The Holy Spirit works unseen, but the second coming of Christ will be an event visible to all. There will be a mourning of all the tribes of the earth at the visible coming of the Son of man in power and great glory. Matt.24:29,30; Rev.1:7--which certainly did not occur at Pentecost.
- (4) In John 14:16 and 16:7, Christ promised the descent of the Spirit and calls Him "another Comforter." Such terminology could not honestly be used if the second coming of Christ were one and the same thing as the coming of the Spirit at Pentecost.
- (5) The inspired writers of the Acts and Epistles and the Revelation mention the second coming of Christ many times after Pentecost and spoke of it as being yet future. Ex. Acts 3:19-21.

LIKEWISE THE RAPTURE CANNOT BE CONFUSED WITH THE DESCENT OF THE HOLY SPIRIT.

- (1) None of the events predicted to accompany the Rapture according to I Thess. 4:16,17 and I Cor. 15:22,23 occurred at Pentecost.
- (2) Many of the testimonies and promises concerning the Rapture were given after Pentecost. They are Phil. 3:20; II Tim.4:8; I Thess. 4:16,17; I Cor. 15:51,52.
- (3) Our Lord Jesus did not receive the believer unto Himself to be with Him at the coming of the Holy Spirit. At the Rapture He has promised to take the believer to be with Him. John 14:3; I Thess. 4:16,17.
- (4) There was no fashioning anew of the bodies of the believers' humiliation as promised in Phil. 3:20,21.
- (5) There was no shout of the archangel or trump of God or resurrection or rapture into the clouds at Pentecost.

c. That it is the conversion of a sinner.

- (1) Christ's invitation to the sinner is "Come unto Me." Matt. 11:28. Therefore, the sinner's conversion is the sinner's coming to Christ and not the coming of Christ to the sinner. John 6:37; 7:37.
- (2) None of the events predicted to occur at the second coming as shown in Matt. 24 and 25 accompany the conversion of a sinner.

LIKEWISE THE RAPTURE CANNOT BE CONFUSED WITH THE CONVERSION OF A SINNER.

- (1) None of the accompanying events of I Thess. 4:16,17 are fulfilled when the sinner is converted.
- (2) As opposed to John 14:3, Christ does not take the converted sinner to be with Himself at the time of conversion but rather comes to abide in and with the sinner.

d. That it was the destruction of Jerusalem in 70 A.D.
This is an error because:

- (1) The destruction of Jerusalem took place in 70 A.D. and the book of Revelation whose central theme is the coming of the Lord was written a score or more years after the destruction of Jerusalem. Rev. 1:4,7; 2:25; 3:11; 22:7,20. The last promise of the Bible is "Surely I come quickly," and the last prayer "Even so, come, Lord Jesus."
- (2) John 21:21-23 was also written after the destruction of Jerusalem.

THE RAPTURE CANNOT BE CONFUSED WITH THE DESTRUCTION OF JERUSALEM.

There was no shout of the archangel or trump of God or resurrection

or rapture of the believers in the clouds as indicated in I Thess. 4:16,17.

- e. That it is the spread of the Gospel with the resultant Christianity.

New theology teaches that Christ Jesus will never come back to this earth in visible bodily form. The teaching is that the second coming is unseen, spiritual and continuous and that Christ is coming as fast as He can get into this world. Dr. Clark, on page 399 of "Christian Theology", referring to the words our Lord Jesus used in setting forth His coming again, states that He used pictorial language to reveal a spiritual fact and that the apostles consequently believed Him to teach that He would literally and personally return to earth.

(1) The diffusion of Christianity throughout the world is gradual; whereas the Scriptures refer to the second coming as sudden and unexpected. Matt. 24:27, 36,42,44,50; II Pet.3:10; Rev.3:3.

(2) The diffusion of Christianity constitutes a process while the Scriptures teach the second coming of the Lord as a definite event.

(3) The diffusion of Christianity brings salvation to the wicked; whereas the second coming of Christ will not bring salvation but sudden destruction. II Thess. 1:7-10; Matt. 25:31-46.

(4) There is no intimation in Scripture of a time of peace or a converted world before the second coming of Christ. Matt. 24:37; II Thess. 2:3.

- f. That the second coming of Christ will not occur until after the world has been converted by the Gospel.

(1) Scripture clearly describes the condition of the earth at the second coming of Christ to be one, not of millennial blessedness, but of awful wickedness. Luke 17:26-32 with Gen.6:5-7; Gen.13:13; Luke 18:8; Matt.24:37-39.

(3) The purpose of God in this dispensation is declared to be, not the conversion of the world, but to "gather out of the Gentiles a people for His name." After this, He "will return", and then, and not before, will the world be converted. Acts. 15:14-17; Matt. 24:14 ("for a witness"); Rom. 1:5 ("among" not "of" all nations); Rom.11:14 ("some" not "all"); I Cor. 9:22; Rev. 5:9 ("out of" not "all" of).

IV. The time of Christ's Second Coming

1. No one knows the day nor the hour. Matt. 24:36; Mark 13:32; Acts 1:6,7
The Scriptures tell us enough regarding the time of Christ's coming to satisfy our faith, but not our curiosity. These statements of the Master should be sufficient to silence that fanaticism which is so anxious to tell us the exact year, month and even the day when Christ will come. This day is hidden in the counsels of God. Jesus Himself, by a voluntary unwillingness to know, while in His state of humiliation, showed no curiosity to peer into the chronology of this event. We should not nor ought we to want to know more than

Christ did on this point. We know not certainly. The Revelation which Jesus gave to John would seem to teach that "that day", which was at one time hidden from Christ, is now, in His state of Exaltation, known to Him.' (2-241)

To the indifferent and careless His coming will be totally unexpected. Mark 13:35. Notice that this statement of our Lord Jesus is in perfect accord with the fact of his instantaneous coming according to the variations of time on the global earth.

2. According to Scriptural revelation we may know when it is near at hand. Matt. 16:3; 24:3 with 24:33 and Luke 21:28.
It seems most probable that anyone living in the Tribulation period and familiar with Dan. 9:20-27 could well know the nearness of the second coming of Christ, even almost to the year. The reference merely to "that day and hour" of Mark 13:32, seems evidently a careful expression on the part of the Holy Spirit not to contradict the possibility of the possession of such knowledge for needed comfort in the days of the Antichrist. (JLP)
3. The Scriptural signs indicating the nearness of His coming.
The signs are numerous and most striking.
 - a. General apostasy and departure from the faith is to characterize the end of the age. I Tim. 4:1; II Tim.3:1-5; Luke 18:8; II Thess. 2:1-3. (2-242)
It should be noted in this connection that many of these signs characterizing the closing days of the age precede the event of the Rapture as well as to the second coming. If, therefore, many of these signs show the nearness of His second coming, then surely the Rapture which precedes it is shown to be all the more near. II Tim.4:3-4, ASV. 3:3-4, 3:13, II Pet.2:1-2.
 - b. The time of great heaping up of wealth. James 5:1-9 (2-242)
 - c. The Jewish sign. Matt.24:32-34 (7-13-16)
No one can expect to understand God's Book who is not prepared to give Israel the important place assigned to her of God,-- past, present and future. It is most misleading to suppose that because this earthly people is now scattered, peeled and afflicted, she has been abandoned of God, or that her earthly covenants have been transferred to the Church. This nation is to abide for all time and she is to possess her own land for ever. Gen. 13:15; 17:6-8. It was also predicted that this nation should three times be dispossessed of her land and three times be restored to the land. Gen. 15:13,14,16; Jer.25:11,12; Deut. 28:62-65; 30:1-10. Bible History tells us that Israel is now in the third dispossession of her land.

Every prophecy that has been fulfilled up to this hour has been fulfilled literally. They are yet to be restored, and for the last time, as predicted in many important prophecies. To this end they are being miraculously preserved as a separate people. As God has

literally taken them off the land, so will He literally place them back in the land which He has given them for an everlasting possession. In Matt. 24:31-34 Israel is the "elect" to be gathered. She is typified by the fig tree. As a fig tree was cursed, she has for many centuries been dry, withered and fruitless. Here it is prophesied of her that she will yet put forth the tender shoots of her national life.

Israel has never yet possessed the whole land as promised to them. Gen.15:18; Num.34:1-12.

In Ezek. 37:1-14 we are told that the dry bones are "the whole house of Israel" and the vision is said to be concerning their restoration to national life and to their own land. vs.13,14. Note present-day indications that we are nearing the fulfillment. The fig tree is budding and the dry bones of the valley are arising.

d. The Gentile Sign

Daniel, the prophet was given two great revelations which allowed him to see through all time from his own day down to the day when the Messiah shall set up His kingdom on the earth. One revelation was Nebuchadnezzar's image interpreted in Dan.2:36-45 and the other is Daniel's dream of four beasts in Dan. Ch.7. The four sections of the image and the four beasts exactly correspond to represent the four successive world empires which will occupy this expanse of time, known as "The Times of the Gentiles." Luke 21:24 The Times of the Gentiles is that period of time which began with the Babylonian captivity of Judah under Nebuchadnezzar and is to be brought to an end by the destruction of Gentile world power by the coming of the Lord Jesus Christ in glory. At the extremity of Nebuchadnezzar's image were feet and toes of iron mingled with brittle clay, which represent the last manifestations of the form of Gentile government. (7-19)

By intelligent comparison of Daniel's prophecy with present day political happenings indicates that the shattering blow to the whole fabric of Gentile government by the return of Christ is not far distant. I Thess. 5:3

e. The Jerusalem Sign.

In the light of the Scriptures, we discover that Jerusalem is the abiding city. She is to be the center of governmental authority when Jehovah established His everlasting kingdom on the earth. Jerusalem was the city of David. It is the seat of his throne, which, by the covenant of Jehovah, is to continue for ever. II Sam. 7:16; Psa. 89:34-37. As Messiah-King, Jesus, the Son of David, came to Jerusalem and was rejected. Weeping over that city He told her that she knew not the time of her visitation and prophesied that Jerusalem would be destroyed as did happen in the year 70 by Titus. Christ also prophesied Luke 21:24. Note the word "until" for Jerusalem will not always be trodden down. It is only until the times of the Gentiles be fulfilled. Jerusalem in the hands of Gentiles is God's sign concerning the fact and continuance of Gentile rule. Note present-day happenings concerning Jerusalem. (7-19)

f. The sign of unveiled prophecy.

At the close of Daniel's prophecy we read in 12:9 this phrase, "The time of the end" as used in the O.T. refers to "The Day of the Lord" and the days of Tribulation. (7-21)

The great prophetic hope of the O.T. looks forward "The Day of the Lord," also called, "That Day" or "That Day of Vengeance." It is also a great theme of the New Testament as explained in I Thess. 5:1-4. (7-6)

"The Day of the Lord" begins with the translation of the church and will terminate with the cleansing of the heavens and the earth preparatory for the new heavens and the earth. The student is directed to Dr. Scofield's note on Rev. 19:19 in the new edition which is especially helpful in giving the order of events within the Day of the Lord. (7-7)

"The Day of Christ" is that period of rewards and blessing for the church beginning with the rapture.

In Acts 1:7 Christ said, "It is not for you to know the times or the seasons, which the Father has put in His own power." The prophetic term "times and seasons" indicates the time when Israel's kingdom will be established in the earth. When the Apostle Paul wrote in I Thess. 5:1, "Of the times and seasons, brethren, ye have no need that I write unto you," he referred to the day of Israel's blessing which is also a day of blessing for the whole earth. See Psa. 72. OF THAT GREAT THEME THERE WAS NO NEED THAT HE SHOULD WRITE, FOR IT IS USED EXTENSIVELY IN THE OLD TESTAMENT SCRIPTURES. We are certain that prophecy is now being unveiled as it has never been before. The study of prophecy and the flood of expositional literature unfolding prophetic themes is certainly noteworthy. It is ridiculous to suppose that these authors are fanatics and that they do not know the meaning of the truth they utter. Our great missionary and evangelistic passions are born of an intelligent understanding of the plan and program of God. It is time all believers were challenged to awake to the unveiling of prophecy. It is a sign of our times. (7-8 & 22)

- g. The moral sign.
Matt. 24:37-39; cf. Gen. 6:5-7, 11. This will give some conception of the moral degeneracy and lawlessness that will characterize the last days. The increase of moral degradation and crime sweeps on at an ever-increasing rate. Violence, divorce and delinquency threaten the very existence of society and has the intelligently informed governmental authorities much concerned. (See latest FBI statistics.) Other nations are as bad and even worse until the world literally reeks with unblushing wickedness.
- h. The sign of the Antichrist
Matt. 24:15. Our Lord cites this abomination of desolation as if it were a familiar fact. By turning to Dan. 12:11 we will see that Daniel gave this same answer which our Lord gave to the question of His disciples. This mark suddenly revealed in the temple constitutes the crucial mark of the age so near at hand or even then beginning. Paul declares explicitly that before that great event there must be revealed another personage even as Daniel and Christ have already stated. II Thess. 2:3
- i. The sign of the great tribulation.
Matt. 24:15-28. Under the Antichrist shall come the world's great

crisis time; a time of tribulation such as she has never seen since her creation. It is world-wide, as Rev. 13:7,8 plainly shows.

The appearance of the abomination of desolation in the temple becomes to the inhabitants of Judea the signal for instant, undelayed flight. Notice also that Christ indicates in verse 22 that the time of the tribulation shall be curtailed because so fierce will be the time of affliction that all flesh would perish if it ran on indefinitely. As these dark days drag along, men will begin to long, as never before, for the coming of the true Christ, whom they hope shall terminate the power of the false one. Therefore, Satan, according to verses 23-26 shall be ever ready to deceive by the appearance of counterfeit christs. Thus the Lord's warning against these is especially pertinent.

V. The Purpose of His Second Coming. (17-460 to 464)

1. To Reveal Himself and His own.
He will come again--Heb.9:24-28, attended by a heavenly retinue of angels and by the hosts of redeemed men. "Every eye shall see Him"--Rev.1:7, and not only Israel--Zech.12:10, but His own will also be made manifest at that time--Col.3:4. The Church (the redeemed ones of this age) is seen coming with Him to reign with Him. I Thess.3:13; Jude 14; II Tim.2:12; Rev.120:6; 22:5.
2. To Judge the Beast, the False Prophet, and their armies.
The beast, and the false prophet, go forth and gather together to battle, the kings of the earth--Rev.16:12-16. They gather to capture Jerusalem and the Jews in Palestine--Zech.12:1-9; 13:8-14:2; but just at the moment when victory seems assured, Christ descends from heaven with His armies--Rev.19:11-16. Then these hordes turn to fight the Son of God; but the conflict is short and the outcome certain. The beast and the false prophet are taken and cast into the lake of fire--Psa. 2:3-9; II Thess.2:8; Rev.19:19-20, and their armies are slain with the sword that proceeds out of Christ's mouth--Rev.19:21; II Thess.1:7-10. Thus the political opposition to Christ and His kingdom will be broken and the way prepared for the inauguration of a new regime.
3. To Bind Satan
Rev.20:1-2; Rom.16:20. But we must remember, that the binding of Satan does not also include the removal of the carnal nature from those who will still be in their mortal bodies. Inherited depravity will follow man into the Millennium, and be a source of sin during that period, as we shall see later. Note that the binding is for the definite period of a thousand years.
4. To Deliver and Judge Israel.
As the Tribulation period draws to a close the bulk of the Israelites who have survived that period will be gathered in Jerusalem where they will be holding out against the forces of Antichrist. Antichrist will have gathered his vast armies in the valley of Meggido where they will be poised to launch the final attack. There will seem to be no possible deliverance for Israel. But at that time Christ will descend to the Mount of Olives, move triumphantly into Jerusalem and out from there to the valley of Meggido where He will destroy the armies of Antichrist. Thus all Israel (all Israel there gathered) will be saved (delivered from the seemingly sure destruction by Antichrist's forces).

Zech. 14:1-5; Jer.30:7; Rom.11:25-26.

After this physical deliverance, all living Israelites will be called before Christ to determine who among them has accepted Him as Messiah.

All who are true believers are granted entrance into the Millennial Kingdom and a new covenant is made with them. The unbelievers or rebels are purged out--put to physical death to await the second resurrection and judgment before the Great White Throne-- Isa.11:11-12; Ezek. 20:37,28; 37:18-28; Jer.31:31-34; Heb.8:8-12. Dr. Harry B. Gray, Th.D.

5. To Judge the Gentiles--Matt.25:31-46

The Greek word ta ethnē, here translated "the nations," would better be translated as elsewhere "the Gentiles." After the destruction of Antichrist's armies at Meggido and after the judgment of the living Israelites, Christ will turn His attention to an examination of the living Gentiles (non-Israelites) to determine who among them will enter into the Millennial Kingdom. Though externally the judgment will be based on the treatment accorded the Israelites during the closing days of the Tribulation, this is a reflection of the heart condition of these individual Gentiles. All who have been born again are separated to the right and ushered into the Millennial Kingdom: unbelievers are separated to the left and put to physical death to await the final resurrection and the Great White Throne Judgment. (I Thess. 1:7-10; Joel 3:11-17)-- Dr. Harry B. Gray, Th.D.

This judgment as well as the judgment of living Israel has nothing to do with the Church. It occurs after the Church has gone into Heaven and after the great tribulation. Three classes are seen here; namely, sheep, goats and "my brethren." The sheep enter the kingdom on the basis of their treatment of the brethren and the goats receive judgment on this same basis. Note the sheep and brethren enter into the kingdom.

Those who believe in a general judgment identify this with that in Rev.20:11-15. But that the two are not one and the same seems evident from the following reasons:

"A distinction must be recognized between the judgment of the living Gentiles and that of the great white throne. These are not the same, for no resurrection accompanies the judgment of the living nations, as in the case of the throne judgment. Further, one thousand years elapses between these two judgments. Again, one is at the beginning of the millennium and the other at its close." Evans

6. To Deliver and Bless Creation--Matt.19:28; Isa.11:1-9 and 35:1-10; Rom.8:19-22 ASV.
More of this under the "Millennium"

7. To Set up His Kingdom

This subject will be taken up more fully later on. God promised David that He would establish His kingdom forever (II Sam.7:8-17) and later confirmed His promise with an oath (Psa.89:3,4; 20-37).

Luke 1:31-33, Dan.2:44; 45; Dan.7:13,14; Rev.11:15. The city of Jerusalem will become the capital of the renewed earth. Isa. 2:2-4; Micah 4:1-30. All the nations will be obliged to come up to worship at Jerusalem at the feast of tabernacles. (Zech.14:16-19).

VI. The Practical Effect of the Doctrine of the Second Coming

Though directly addressed to the tribulation saints, these exhortations may be applied to believers today as they recognize the nearness of the rapture.--Dr. Harry B. Gray, Th.D.

1. Watchfulness and constant readiness. Matt.24:42-44
2. Faithfulness in service. Juke 19:11-27
3. Consistent righteous and holy living. Matt.24:45-51
4. Patient endurance of injustice. James 5:1-9
5. A warning to the ungodly. II Thess.1:7-10

B. The Rapture of the Church

I. The Scriptural revelation of the Rapture. I Thess.4:13-18

To reveal that when Christ comes for His own the dead in Christ shall rise first and that the living saints together with them shall be caught up in the air to meet the Lord forever to be with Him.

I Cor.15:51-58 reveals also the resurrection of the dead and the transformation of the living. We are assured that the transformation of the living saints will be as instantaneous as the twinkling of an eye.

Phil.3:20,21 reveals that this transformation will make the bodies of our humiliation like the body of His glory.

John 14:1-3 assures us that we will be taken to be with Him and not just to some places that He has prepared for us.

A shout out of the skies, the voice of the archangel and the trump of God will suddenly pierce the air! The heart in love with the Lord will know that the long awaited hour of supreme joy has come and will see the Lord Jesus Himself descending in the air. What a rapturous vision.

The Bible seems to indicate in a number of places that the Rapture will be secret as well as unexpected. Yet someone may ask, "How can anything be secret if announced by the voice of the archangel and the trump of God?" We suggest in reply that only the godly shepherds in the field heard the angelic choir announce Christ's first coming. Christ spoke to Paul on the Damascus Road, but those with him heard nothing understandable. Elijah was taken up in a chariot of fire but the nation neither saw nor heard anything of it. If the rest of the world sees or hears anything of the Rapture, it will doubtless appear only as a strange physical phenomena. Certainly the world shall no more see Christ at that time than it did the several times He appeared unto His own between the resurrection and ascension.

II. The Rapture is Imminent

This is a signless and timeless coming. The Apostles express themselves in the N.T. as seeing the possibility of Christ's coming for His own in their day. Christ might have come for His saints during any moment of the past Christian era and He may come for them at any time in the future. There is nothing to hinder the Rapture, while on the other hand, the Revelation is something for a later day. (1-282)

The main objections to this view are as follows: (2-243)

1. That the Gospel has not been preached in all the world according to Matt. 24:14. Therefore, the coming of Christ is not imminent. We answer this as follows: By the word "end" is meant the end of the age because the Rapture or Christ's coming for His saints, which we believe to be imminent, is not the end of the age. Even if the events of Matt.24:14 are to precede the Rapture, then have they not been fulfilled?--See Acts 2:5 and Col.1:6,23 which certainly force an affirmative answer. Further, it may be asked, "Is the church the only witness?" Rev.14:6. If the Rapture is not the end of the age and if an angel can proclaim the Gospel, why cannot part of the work of witnessing be carried on after the Rapture?
2. Peter, James and John were told that they should not taste of death until they had seen the coming of Christ's kingdom. Matt.16:28; Mark 9:1; Luke 9:27.

In reply we say this is true but ask, "Was not this fulfilled when they saw Christ on the Transfiguration Mount?" Peter, who was there distinctly states in his second epistly--II Pet. 1:16-18, that it was fulfilled.

3. Christ said that this generation shall not pass until all these things be fulfilled. Matt.24:34; Luke 21:32.

We reply by asking what is meant by a generation? If we mean simply a forty year period, then Christ must have referred to the destruction of Jerusalem as the second coming of Christ, but this is not necessarily the case. The word "generation" may refer to the Jewish race.--Matt. 11:16, 16:4; Mark 8:38; Phil.2:15. In this connection note carefully the wonderful preservatinn of the Jewish race. Other nations and nationalities pass away or lose identities but the Jews remain. Those insisting on the term generation meaning a short period of years will do well to notice again II Pet.1:16-18.

Since it is possible for Him to come in the Rapture at any moment, the child of God is instructed to:

- a. Wait for His Son from Heaven. I Thess.1:9,10
- b. To look for that Blessed Hope. Titus 2:13, Heb.9:28
The one great event which supercedes all others toward which the Church is to look, for which she is to ardently wait, is the coming of Christ in the Rapture. II Pet.3:3-5

III. The Practical Value of Looking for the Rapture.

1. It is a comforting hope. I Thess.4:18
The comforting value of this truth lies chiefly in its three-fold reunion.
 - a. The reunion of the body with the soul and spirit, thus making man again complete.
 - b. Living believers will be reunited with those who have departed this life.
 - c. All believers will be reunited in visible manifestation with the risen Lord.
2. It is a purifying hope. I John 3:1-3; 2:28 (see A.S.Margin); Titus 2:12-14.
3. It is a blessed hope. Titus 2:13; John 14:3; I Thess.4:17 (13- Dec. 41-44)

What is it to possess Christian hope? We may desire a thing and not expect it; this is not hope. Or on the other hand, we may expect a thing and not desire it; this is also not hope. We have hope only when we both desire and expect a certain thing. Two elements combine to constitute hope. First, hope differs from faith in that hope looks only forward to future objects. Faith looks back and hope does not look on all the future but only on future good. It desires and expects good and nothing else. There is not one dark cloud or shadow in all the horizon of Christian hope. All that comes within its vision and scope in the horizon of the future is bright, cheering, animating and transporting. It is all desirable and desired as well as expected.

The supreme hope of the Christian is the coming of the Lord for His saints, to see our Lord Jesus and be like Him. Many shattered hopes are a part of like's experience but in this hope we shall not be disappointed. Our Lord will make good His word; we shall one glad day realize the blessed hope.

4. It makes for intelligent participation of the Lord's Supper. I Cor. 11:26
 5. It brings us into a new appreciation of Baptism. Col.3:1-4
Baptism implies resurrection with Christ to newness of life, and this life in Christ will be manifest when He who is our life shall appear in glory.
- IV. The events following the Rapture.
1. The determination of rewards at the judgment seat of Christ. Since Christ bore the substitutionary penalty for all sins, past present and future, the believer is not only placed beyond condemnation but is accepted in the perfections of Christ Himself. I Cor. 1:30; Eph.1:6; Heb.10:14. Yet with reference to his daily life and service for God every Christian must give an account before the judgment seat of Christ. Rom.14:10; I Cor.3:8; II Cor.5:10.

This judgment occurs at the coming of Christ for His own. I Cor.4:5; II Tim.4:8; Rev.22:12.

Those who stand before the judgment seat of Christ will not only be saved and safe but will already have been taken into Heaven. Therefore, this judgment does not determine whether they are saved or lost. It rather determines their reward or loss of reward for service which will be due each individual believer.

2. The Nature of the Rewards (23-25)

a. The incorruptible or victor's crown (I Cor.9:25-27)

After the Grecian games were all over, the runners, wrestlers, and successful contestants assembled before the "bena" or judges' stand and the winners were given a crown of laurel leaves. This incorruptible crown is for those who "keep under their body;" that is, who do not yield to fleshly desires. Those victors do not permit themselves to be weakened for service by selfish indulgences, or to be diverted from the Master's work.

b. The crown of life (sometimes called the martyr's crown) (James 1:12 Rev.2:10.)

This is a special reward awaiting those who suffer for Christ. God has a crown of life for all those who, though called to endure all manner of persecution, will not recant but remain faithful. The Christian martyrs and those of the tribulation period especially, are to receive this crown.

c. The crown of glory (I Pet.5:2-4)

This is the elder's or pastor's crown given by the Chief Shepherd. It is for faithful ministry. Much is said in God's Word about true and false shepherds of the flock. Many preaching the infallible Word of God and the message of the shed blood of the Son of God are being bitterly persecuted even by their fellow ministers, but for them the crown of glory awaits over yonder.

d. The crown of rejoicing (I Thess.2:19,20; Phil.4:1)

This is the soul-winner's crown.

e. The crown of righteousness (II Tim. 4:7,8)

This is the crown for those who love His appearing.

2. No one who appears at the Judgment Seat of Christ will be cast into "Outer Darkness". (J. I. P.)

a. Advocates of the "outer darkness" theory misinterpret Scripture passages.

There is a teaching abroad that insists that unfaithful Christians will not be permitted to reign with Christ but will be consigned to darkness outside of the Kingdom of Heaven during the millennium or some portion thereof and thereafter will be allowed to join the others who are happily serving the Lord. This theory is based on three passages of Scripture as given in Matthew 8:11-12, 22:13 and 25:30. In each of these passages the words, "outer darkness" are followed by the words, "there shall be weeping and gnashing of teeth". It is clear that whatever is involved in the "Outer Darkness" is accompanied by the experience of "Weeping and gnashing of teeth". The great error is made by interpreting these passages as future judgments upon the regenerated believers instead of recognizing that they describe the future punishment of the lost.

In Matt. 24:1-13 the King finally sent out men not only with an indiscriminate invitation but also sent the garment that was to be worn at the festive occasion. This ancient custom furnishes a clear type of imputed righteousness as is seen in Job 29:14, Isaiah 61:10, and Zeph.1:7-8. The man at the feast without the uniform type of garment, as provided by the King, was at once most conspicuous. It was evident that he had rejected the King's garment for one of his own making, which Isaiah 64:6 vividly describes. Therefore, verse 13 states the fate of one who trusted in his own righteousness and rejected God's righteousness. Here is a most clear statement of the final judgment of an unsaved man.

The fact that the one talent man of Matt.25:14-30 is designated as a "servant" does not prove that he is a child of God. There is' unmistakable evidence which proves the opposite to be true. In Matt.24:48-51 we read of another one called a servant, whose judgment assigned him a portion with the hypocrites where there was "Weeping and gnashing of teeth". Here is the term "Hypocrites" removes all doubt as to the spiritual condition of this servant. Since our Lord Jesus Christ presents both servants within the Olivet discourse in Matt. 25:30, what the servant is in Matt.24: 51 he is also in Matt.25:30, clearly an unsaved, unregenerate sinner sharing the identical fate.

No proper exegesis of the Scriptures can establish the "Outer Darkness Theory" that children of God will ever experience darkness outside of the Kingdom of Heaven where there is weeping and gnashing of teeth.

- b. The fact that the church, which is His Body, does not appear in the Gospel of Matthew (except in prophetic terms of 16:18) makes it impossible that these passages found in Matthew's gospel can apply to the future rewards of the church or to the lack of rewards to any part of the church.
- c. The passage in I Cor. 3:10-15 demonstrates a severity that should dissipate any further demand for such. The fact that the "Outer Darkness Theory" esteems the unfaithful Christians to be deserving of fellowship with God and His service after they have been disciplined for a period of time implies the same principle as a purgatory. Some have called this teaching a Protestant Purgatory. At best it should be asked, what is there in "Outer Darkness" that makes one fit for eternal fellowship with God and Heaven that the blood of Christ could not do previously.
- d. Some have interpreted Col.3:22-25 as substantiating that future punishments will be exacted from God's children. To interpret this passage to mean Christian servants are those who will receive for wrong done, does not tally with the concluding phrase, "and there is no respect of persons". Is the fact that the judge has no respect of persons an argument that an unjust slave shall not escape punishment? The phrase, "respect of persons" usually implies that an offender escapes the penalty simply because of his rank or position. Obviously, it is the unregenerate, unsaved Master who does the wrong and will ultimately receive the just retribution before the judge who will judge righteously and where his position or distinction will not protect him.

- e. The promise in I Peter 1:13 that Christ will deal with His own in great grace at His Appearing fills our hearts with a better hope than does the "Outer Darkness Theory".

3. The marriage of the Lamb

Like an interlude, between the record of the judgments and the description of the glorious coming of Christ set forth in Rev. 19:11-21, is the statement that the marriage of the Lamb has come, which event is accompanied by the marriage supper. This account is found in Rev.19:7-9.

- a. Who is the Bride, or the wife of the Lamb? Is this Israel or is it the church of the present dispensation?
- (1) In the Old Testament, Israel is the earthly wife of Jehovah, but this is not the same thing as "the Bride, the Lamb's wife." Israel is spoken of both as divorced in Jer.3:8 and as a widow in Lam.1:1 and Isa.54:4. When Jehovah returns to Israel in the Millennial blessings, Isa.54:4,5 and 62:4,5 will be fulfilled. These Scriptures present earthly scenes which are in marked contrast with the marriage of the heavenly Bride, the wife of the Lamb.
 - (2) The Church definitely is "the Bride, the Lamb's wife."
 - (a) Eph. 5:23-32 compels us to believe this. This is also substantiated by II Cor.11:2.
 - (b) This scene in Rev.19:7-9, of the marriage of the Lamb, is wholly heavenly; the bride could not therefore be the earthly nation of Israel.
 - (c) Since Israel is both divorced and widowed, she will be Jehovah's restored wife in the millennium, but not the heavenly Bride of Christ the Son.

Some object to our speaking of Israel as the wife of Jehovah, and of the Church as the Bride of Christ on the basis that this is a kind of spiritual polygamy. The answer is that the Scriptures only speak in figures. Therefore, this objection does not apply. The church, which is His body, is distinctly identified with His wife in Eph. 5:30-32. Otherwise the figures there used become meaningless. Remember that both the wife of Jehovah and the Bride of Christ are dear to the heart of God who has purchased them with His own precious blood, but each have special character of their own.

- b. When will the marriage take place?

Scripture reveals a chronological order; namely, that the marriage and supper occur in Heaven before the King returns. Christ established the order of events as He spoke-Luke 12:35,36-to Israel. Israel is always seen on the earth and the return of Christ is to His earthly people accompanied by His Bride. There is a clear distinction between the marriage supper, which is in Heaven and celebrated before Christ returns, and the marriage feast of Matt.25:10 ASV. and Luke 12:37, which is on earth after His return. It is clear that when

He returns to reign, His Bride will come to reign with Him and this Bride is the Church which He has called out of the world for this very purpose.

The marriage supper of the Lamb is the time of displayed glory when the results of the judgment seat of Christ will be fully manifested in His saints. This leads us to the next question:

c. What is the fine linen in which the Bride is arrayed?

The word "righteousness" of Rev.19:8 in the King James Version is actually a plural word and should be translated "righteousnesses" or "righteous acts" as in the American Standard Version. It is not imputed righteousness that is in view here. James Moffatt of the Expositor's Greek New Testament renders this Greek word as "righteous deeds" and states, "moral purity and activity, which are the conditions of future and final bliss, are defined at the outcome of human effort, although, of course, their existence must be referred to God, and their success to the aid of Christ." Therefore, we believe the fine linen sets forth the righteous acts of the saints or their right doing while on earth and which the judgment seat of Christ will make manifest and will thus form the wedding garment of the Bride on her nuptial day. There is no question but that the church will appear in raiment wholly befitting to Christ, her glorious Bridegroom.

d. Exactly what is the marriage?

Is it not Christ's presenting "The Church to Himself a glorious Church, not having spot or wrinkle, or any such thing", described so rapturously by Paul in Eph. 5? We constantly read in Scripture (where alone we dare read here) of a man taking a wife unto himself. We get our attention, at an earthly wedding, fixed on the ceremony; forgetting that the real marriage is "this man taking unto himself this woman" to be his wedded wife. The "ceremony" only proclaims and pronounces it; as the wedding feast only celebrates it. The perfect picture of Christ's taking the Church as His Bride is seen in Gen. 24, where Abraham would "make a marriage for his son." He sends Eliezer, his steward, to far Mesopotamia, to find and woo Rebekah by showing her the "things" of Abraham and Isaac (as the Holy Spirit shows us "the things of Christ"); and Rebekah says, "I will go." Then, the journey over, "Isaac took Rebekah; and she became his wife; and he loved her."

C. General and Proper Prospectives of the Rapture and the Revelation

I. Distinction between the Rapture and the Revelation

1. Difference in the time of the events. II Thess.2:1; cf. II Thess.2:3
2. Difference in the place of meeting. I Thess.4:17; cf. with Zech.14:4
3. Difference in who are taken and who are left. I Thess.4:14,71 and I Thess.5:9; cf. with Matt.24:38-42.

In the rapture those taken go to be with the Lord. Those who are left suffer tribulation. In the revelation those taken go away into judgment; those left remain to inherit the kingdom.

4. Difference in the destination of believers. I Thess.4:17; cf. Matt.25 31-34.

At the rapture we meet the Lord in the air. At the revelation, they live on into an earthly kingdom.

5. Difference in the destination of unbelievers. II Thess.2:11; cf. with II Thess.1:6-10.
At the rapture they are given strong delusion to believe a lie. At the revelation they suffer God's vengeance and judgment and eternal destruction.
6. Difference in judgments. I Cor.3:11-15 and I Cor.4:5; cf. with Matt.13:36-42 and 25:41-45.
At the rapture, judgment to determine the amount of rewards. At the revelation, eternal destruction.
7. Difference in bodily condition of believers. I Cor.15:51-53; Phil.3:20,21; Luke 24:36-40; Acts 1:9; cf. with Matt.25:30-34.
At the rapture the believers will get glorified bodies. At the revelation, the living believers go into a literal kingdom in their natural bodies.

II. Will the Church go through the great tribulation?

There are three classes of teachers, each giving a different answer.

1. Erroneous views

a. The Post-Tribulation Rapture Theory

That the whole Church will go through the tribulation. This causes us to expect certain events to take place before the Lord comes for us; and consequently causes us to look for them and not for Him. Such events might be the formation of the ten kings in the territory of the old Roman Empire or the manifestation of the personal Antichrist. Nowhere in the Bible is the believer told to look for anything to take place before the Lord comes for His people; while on the other hand the New Testament abounds with illustrations and exhortations to wait for Christ from Heaven. Rom. 8:23; I Cor.1:7; Gal.5:5; Phil.3:20; Heb.9:28; I Thess.1:10

In the first five Scriptures mentioned above, the word, "wait" is used in the sense of "expect". The other word in I Thess.1:10 carries the thought of the night watcher who waits for the daybreak. Illus.--On the day of atonement, the children of Israel looked for the high priest to come out of the tabernacle after he had gone into the Holiest of all with the blood. Here Israel waited for the coming of the man who had gone into God's presence on their behalf. Even so, the true attitude of the church is to be waiting for God's Son from Heaven, instead of looking for some event to take place.

b. The Partial Rapture Theory

Others teach us that only those who are waiting for Christ will be taken when He comes; or, in other words, that only the morally and spiritually fit will escape the tribulation. They say that the rest or the unwatchful, will have to pass through the great tribulation in order to make them fit for the Lord's presence.

This makes our being in Glory depend partly upon us and partly upon Christ. Our position in Glory depends upon our faithfulness to our Lord. II Tim.2:12; I Cor.9:24-27. But our being in the Glory finds its cause in His grace and not in our fidelity. The Scriptural teaching here is as follows:

No people left to have children - believers glorified unbelievers killed

- (1) The coming of Christ is presented as the hope of believers generally and not of a specific few.
- (2) The hope is based upon Christ's work for us and His promise to us.
- (3) When He returns, He takes all His own to Himself, as we are told in I Cor.15:23.
Thus it is a question of grace. John 14:23 is a promise to all and not to some of His disciples. Peter denied Him; Thomas doubted His resurrection; but the Lord made no distinction, but gave the promise equally and alike to all. Since Judas had already gone out of the upper room, this promise was not given to him.

c. The Mid-Tribulation Rapture Theory

Some teach that the Church will be raptured at about the middle of the seventieth week of Daniel. Thus, the Church will endure the first half of the tribulation, which, according to this view, includes man-made persecutions; it would be translated before the manifestations of God's wrath which characterize the latter part.

This view has a number of basic aspects which are unacceptable. Such a view must either deny or weaken the dispensational interpretation of Scripture; this denies the strict distinction between Israel and the Church and divides the tribulation into two unrelated halves. The imminence of the rapture is denied, and to some extent, Scripture must be spiritualized. Scriptural teaching as to the imminence of the rapture in itself is sufficient to make the midtribulation rapture view unacceptable. (John 14:2-3; Acts 1:11; I Cor. 15:51-52; Phil.3:20; I Thess.1:10;5:6; I Tim.6:14; Titus 2:13; James 5:6; Rev.3:3)--Dr. Gray, Th.D.

2. Scriptural View (9-16 to 30)

The Scriptures teach that the rapture will occur before the tribulation period.

Reasons for believing this:

- a. Because the Lord's coming for His saints to take them to Himself in Glory is a matter of grace and not of attainment. I Cor.15:23.

How does one become Christ's? Godward, it is by the purchase price which Christ paid for the believer; selfward, we become Christ's by faith. Consequently, if I am Christ's, He will claim me at His coming. In John 17:24, our Lord Jesus asks His Father that all whom God had given Him might be with Him to behold His Glory. Notice the certain connection from justification through to glorification in Rom. 8:30. In Rev.7:14-15, possession of glory is clearly based upon the experience of grace. No grace, no glory; but having grace, we enter glory.

Three facts are noticeable in Col.3:4:

- (1) Glory with Christ depends upon life from Christ.
- (2) There is no distinction made between the pronouns "our" and "ye".

(3) The time of His manifestation to us is the time of our manifestation with Him in glory. Note "when" and "then". Notice further Rom.5:2; Col.1:27; Heb.2:10; I Pet. 5:10.

- b. It is a false interpretation of Scripture to teach that only those who have progressed to a certain degree of holiness, escape the tribulation.

The modern theory contends that a Christian, though sure of eternal life, is not sure of being removed from the earth before the tribulation. Advocates of this theory emphasize three Scriptures:

Phil.3:10,11 ASV. The expression 'if by any means' is not an expression of doubt, but one of humility. It is a modest, but assured, hope. The servant of the Lord who wrote this passage by the inspiration of the Holy Spirit, also wrote Rom.8, which begins with no condemnation for the believer in Christ and ends with no separation of the believer from Christ. 'Might attain' has the idea in the Greek text of 'to arrive at, as at a goal.' The Greek word used here translated 'Resurrection', is only found here in the New Testament. It is literally 'out-resurrection.' Here he has reference to a particular group raised out from among those who are dead, that is, the saints."-Kenneth S. Wuest

Rev.3:10 Surely to keep the Word of Christ is a mark of being Christ's. The one thing that marks the good ground hearer is that he keep the Word of God and bring forth fruit with patience. Luke 8:15

Luke 21:36 What are these things of which Christ speaks? He is speaking to His disciples about what shall take place just before His coming in judgment with His saints. That he is speaking to those who represent the Jewish nation can easily be gathered from His words "this generation" vs.32; "great distress in the land" vs.23; "Jerusalem trodden down" vs.24; "Your redemption" vs.28; "kingdom of God is nigh at hand" vs.31. There is no mention of the church here at all. Let's remember that this is part of the Olivet discourse supplemental to Matt.24 and 25, dealing entirely with this same subject.

- c. God always protects His people before judgment.

- (1) Before the judgment of the flood came, God took Enoch away.
- (2) Lot was taken out of Sodom before the fires of judgment fell from heaven.
- (3) Noah and his family were safe in the ark before the waters of judgment began their work of vengeance.
- (4) The first born of Egypt were sheltered by the blood of the Paschal lamb before the Lord passed through Egypt meting out deserved punishment.
- (5) The spies were taken out of Jericho and Rahab's safety assured before the priest blew the ram's horns that proclaimed the doom of the city.

Rom. 8:1 ASV. literally indicates no kind of condemnation. It would be condemnation if any child of God were to experience the judgment of the great tribulation in any way.

- d. That there will be believers ashamed before Him at His coming implies that all believers will be taken at the Rapture. I John 2:28

We are perfectly assured that eternal life is the gift of God, but we must never forget that it is possible to suffer loss and not obtain rewards or that we may be disapproved. I Cor.3:15; 9:27. Notice that even those who are ashamed must be in the presence of the Lord after He has come for His saints. It will undoubtedly be a loss of reward, but not the loss of being in the presence of the Lord.

- e. If only the watching ones are taken when Christ comes for His own, then those who have fallen asleep who were watching will have no advantage because all who have fallen asleep are raised and taken at the Rapture.

Since God is sovereign, it is not for us to question if He wills to take away only the watching ones among the living while accepting all the dead in Christ without distinction; but if He does so, then according to I Thess.4:14, those who were watching when they fell asleep will have no advantage over the unwatchful ones who fell asleep. This being true, it also seems clear that the living ones, however watchful, will find themselves with no distinction in the matter of partaking in the Rapture.

- f. The New Testament teaches clearly and explicitly that all believers will be taken when the Lord comes in the Rapture.

Sixteen Scriptures out of fourteen epistles show that the coming of Christ for His people is for all believers. Rom.13:11; I Cor.1; 7,8; I Cor.15:51,52; II Cor.5:10; Gal.5:5, Eph.5:27; Phil.3:20; Col.3:4; I Thess.4:16,17; I Tim.6:14; Titus 2:13; Heb.10:23; James 5:7; I Pet.1:7; I John 3:2; Jude 24. In all these Scriptures there is one event momentous to all, and for all, and which shall happen at one given time.

- g. All believers will be removed by Christ at the Rapture whether they be drowsy or watching. I Thess.5:9,10 ASV. The word "wake", in the American Standard margin, is in every other place also translated "watch", except in I Pet. 5:8, where it is rendered "vigilant." Therefore, these words in I Thess.5:10 might be translated "whether drowsy or watching we shall live together with Him."

Dr. Neatby was asked, "Do you expect to be saved from the great tribulation on the ground of your personal holiness, moral fitness or watchfulness?" He replied, "I am quite sure if I am saved from the great tribulation by virtue of my personal fitness, I shall go through it."

"The believer, being what he is in Christ, has no more a rightful place in this world's judgments than Christ Himself or any unfallen angel. Back of the theories that the church will enter or pass through the tribulation is the Armenian heresy that the believer contributes something to his own acceptance before God, and, having failed to some extent in this responsibility, he will be purged and purified by the suffering which the tribulation affords."--L.S. Chafer

Some will ask, "Did not the Church go through terrible persecution in the days of Domitian and Diocletian which was also a great tribulation?" Let us understand clearly that the Church's former persecutions were Satan's purpose against Christians because of their righteousness, while the tribulation is primarily God's dealing with the Jews because of idolatry. The one is the day of God's grace towards men and was the enemy's effort to stamp out the testimony of that grace. The other is the wrath of God poured out from Heaven as His righteous and terrible judgment upon His earthly people for their idolatry and for casting out and crucifying His Son. (10-6)

In conclusion, it can be asserted that no New Testament Scripture necessitates our placing the Church in the tribulation period. Nor does any New Testament Scripture warn the church of the tribulation as though she were in danger of it. The whole purpose of the great tribulation is wholly extraneous to the Church. The Church is never said to be brought into condemning judgment. John 5:24; Rom.5:7,8; I Thess.1:10; 5:9.

Teach the doctrine of the Lord's imminent coming as the hope and inspiration of the church and hearts are lifted up with joyous expectation. Teach that the Church goes through the tribulation and you bring upon Christians despondency and doubt with no spontaneous hallelujah in their hearts. (10-7)

III. Why the Second Coming of Christ must occur before the Millennium (11-21)

A great deal is said by prominent church men of our day about building a Christian world. Painstaking efforts are put forth to direct the political and economic destinies of the nations in order that the present social order may reach a desired utopia.

These men hold that through various forms of progress and development and a gradual process of world evangelization that the whole world will become converted and a glorious era of peace and righteousness will prevail over all the earth for a thousand years after which Christ will come. The above constitutes the main conception of the post-millennial theory.

The Scriptural teaching of Christ's return warrants no such an idea, but rather, reveals that He must of necessity come before the millennium as indicated by the following facts:

1. The glorious millennial reign of Christ cannot take place until Satan is bound. Rev.20:1-3
Satan will not be bound until Christ comes again. Rev.19:11-16
2. The Antichrist and the false prophet will have been placed into the lake of fire before the millennium begins.
But they are not to be so doomed until Christ has come. Rev.19:19,20.
Therefore, Christ must come before the millennium.

3. The millennium is to be a period of time during which Christ is to sit upon the throne of His father, David, and reign upon all the earth. Luke 1:31-33; Acts 2:29-32; 15:14-17.
David's throne is an earthly throne and before Christ can occupy it, He must first come to it.
4. The Dead in Christ must be raised before the millennium so that they may reign with Him. I Thess.4:16-17; Jude 14; II Tim.2:12.
They will not be raised until Christ comes again. Therefore, His coming will be premillennial.
5. We are told to watch for His coming. Matt.24:42; 25:13; Luke 21:36.
But if He is not to come until after the millennium and the millennium is not yet begun, what use is there to watch?

D. The Antichrist

The study of the subject of the Antichrist is very important and needs to be most carefully studied. Such study is often discouraged and discounted, because of strange theories that circulate as to who the Antichrist shall be. Gen.3:15 gives the promise of the seed of the woman, but it is also the promise of the coming seed of Satan. (4-286)

I. He is a man. II Thess.2:1-10 (4-148)

Because John speaks of the spirit of Antichrist, many think he shall be only a principle of evil or a kind of evil spirit at work secretly in the world. On the contrary, John refers to him as a person in I John 2:18.

Paul describes him most clearly and explicitly as a "man of sin." II Thess. 2:3,4. The Antichrist is as surely a human being as Christ was the Godman. I John 2:22; 4:3; II John 7

II. He is Jewish man. (4-149)

He will be a Roman Jew whose dominion will not be limited to Israel, but will extend also to Rome. Some say this is impossible yet such was Saul of Tarsus. Exek. 21:25-27; Dan.11:36-39. That vile person described in Dan.11:21-35 was Antiochus Epiphanes, clearly a type of Antichrist of the last days. Between verses 35 and 36 there is a break and that which is foretold in the rest of the chapter was not fulfilled in Antiochus Epiphanes nor in any other man who has ever lived, but is a description of that willful king of whom Antiochus Epiphanes is but a type.

John 5:43 means another of the same kind and that Israel will receive him. A Jew will not receive a Gentile as Messiah. The Jews will die first--which history has proven.

III. He is Satan's counterfeit of Christ. (1-278)

He is to be both the imitator and the opposite of the true Christ. He comes from the pit, as Christ came down from Heaven. He receives his authority from Satan, as Christ received His from the Father. He is a false king, even as Christ is the true King. He breaks all law, whereas Christ came to fulfill the law. He controls the wealth of the

world, whereas Christ, for our sakes, became poor. He is one of the Satanic trinity (Satan, the beast and false prophet), just as Christ is one person of the Triune God. He is accepted and worshipped by the world, whereas Christ was rejected and crucified by the same. He is hurled from the world throne after about $3\frac{1}{2}$ years, whereas Christ is exalted to His, forever.

IV. His Titles (4-148)

1. The man of sin II Thess.2:3.
He will be sin personified, and a stranger to no known form of sin. As Christ was the incarnation of God's holiness, so Antichrist shall be the incarnation of sin. As in Christ dwelt all the fullness of the Godhead bodily, so in Antichrist shall dwell all the fullness of Satan. Hatred, malignance, cunning, cruelty and unspeakable wickedness dwell in him. Whereas, love, compassion, gentleness, patience, and holiness lived in Christ. His will be the blackest character that shall ever smudge the pages of history.
2. The son of perdition (II Thess.2:3).
This means literally the "offspring of the devil". John 6:70 has caused some to speculate that Judas is to be the Antichrist. He is not the re-incarnation of Judas, but rather Satan incarnate. As Jesus was more than a man, so the Antichrist will be more than a man. As Christ was able to state John 14:9, even so they that see Antichrist shall see the Devil.
3. The lawless one. II Thess.2:8 ASV.
Christ is called "the righteous one" and the above is Antichrist's title by contrast. Christ spake, Heb.10:9, but Antichrist will fulfill Dan.11:36a.

The spirit of anarchy and lawlessness abroad in the world today is the very spirit of Antichrist, because he is the lawless one. When he arises, he will usher in a mad riot of lawlessness. God's law of purity he will trample under the foot of lust and sensuality. God's law, which safeguards the preciousness of human life and property rights, will give place to murder and assassinations and to wholesale dishonesty and theft. Every law of God within reach of his malignant power will be violated. World conditions will be in literal fulfillment of Matt.24:37-39.

4. The lie II Thess.2:11.
This great deception will not be foisted upon the world until the Church is taken away. He will claim to be God, will demand worship and many will believe him.
5. The little horn. Dan.7:8
6. A king of fierce countenance. Dan.8:23
7. The prince that shall come. Dan.9:26
8. The beast Rev.13:1
As though there were no terms of human kind in which to picture him, the Word simply calls him "the beast".

9. Antichrist (I John 2:18)
 10. The axe that boasteth itself against God. (Isa.10:15)
 11. The staff that lifts itself up. (Isa.10:15)
 12. The man of the earth. (Psa.10:18)
 13. The man who makes the nations to shake (Isa.14:16)
 14. The nail that seeks to fasten itself in a sure place (Isa.22:25)
- V. His description (4-151)
1. He will be endued with supernatural power.
 2. He will be an intellectual genius and a true imitation of the One of Isa.11:2. (1-287)
The counterfeit christ will be a marvelous scholar, perfectly at home in every possible subject. As a scientist, he will have complete knowledge of the occult, with his hand on the forces of the unseen. As an orator, he will possess a silver tongue and men will hang on his words with breathless interest. Notice today how people fall for a great intellectual man, especially if he is an orator. It is said that he shall be wiser than Daniel. Ezek. 28:3; Dan.8:23-25.
 3. He will be a political genius (Rev.17:17)--He will unify conflicting agencies of government sufficient to unify the ten kings of earth. In Dan.11:21 he is a little horn and will rise to prominence from a place of obscurity. Notice how the western powers at present are looking for a great political leader with power sufficient to unite the nations.
 4. He will be a commercial genius. Rev.13:16,17
Under him everything will be nationalized with his mark necessary for buying and selling. Years ago scoffers and unbelievers would have laughed this idea to scorn, but since the NRA and the late rationing under war conditions, the change in the concept of the world's business already prepares the way for Antichrist.
 5. He will be a military genius. (Rev.6:2) (1-287)
His magnetism and strategy will mass the greatest generals of earth to his purpose, but with them all subjected under the greatness of his genius. Men will flock by the thousands to his standard and be proud to serve under his command. He will lead the last great appeal to arms in a struggle between man and God. The nations of earth led by the Antichrist confederate and array themselves against the God of Heaven, as Rev.19:19 reveals.
 6. He will be a religious genius
He will proclaim himself God, and do such wonders and miracles as to deceive even the elect. Rev.13:3 Therefore the world will worship him. (all except the Jewish remnant and those believing in their testimony.)

7. He will be a financial genius. Dan.11:43

He shall have power over the gold and silver of the nations until their riches shall exceed Solomon's. Ezek. 28:3-5. He will be a veritable king of finance surpassing in skill the ablest financiers who ever lived.

He will combine in one person, the capabilities and attributes of the greatest orators, statesmen, diplomats, generals and financiers who have ever lived, drawing to himself the homage and admiration of the whole world. (1-287)

VI. Types of the Antichrist (4-153)

1. Cain. I John 3:12

Cain was a liar, murderer and a denier of the Blood, yet a religious man. Such will be the Antichrist.

2. Nimrod, the original builder of Babylon, called a rebel before God.

The history of Nimrod precedes the calling of Abraham out of idolatry to be a nation. So Antichrist will precede the kingdom. Gen.10:8-10 ASV is believed to mean a lawless one. Nimrod was a man of blood with ambition for world power and fame. He built Babylon. The Antichrist with the same ambition will rebuild Babylon.

3. Saul

He was a kind of priest-king. As his reign preceded the reign of David so Antichrist's will precede Christ's. As Saul hated David, so will Antichrist hate Christ. As Saul killed the servants of God, so will the Antichrist.

4. Absalom.

The man who talked about peace and had war in his heart, so the Antichrist will pose as prince of peace. As Absalom obtained the kingdom by flattery and under the pretense of religion, so will Antichrist. Dan.11:21. As Absalom caused the faithful to be driven from Jerusalem, so shall the Antichrist. As he set up a pillar unto himself so shall Antichrist. They have the same end.

5. Nebuchadnezzar.

A unifier of religions; he built an image of gold to himself and demanded universal worship. So the Antichrist will do.

6. Antiochus Epiphanes. Dan.11:21-35

VII. His Career

1. The time of his coming. (4-155)

a. The Church must first be taken away. II Thess.2:7,8

Prophecy declares that the Antichrist will not reveal himself until after the church has been caught up to meet the Lord in the air. He may be alive today or he may not be, but people are worse than wasting time by trying to figure out just who he is.

b. There must be the re-formation of the old Roman Empire. Dan.7:24

c. There must be a great number of Israelites in the land.

- d. There must be a temple in Jerusalem because he shall defile it.
2. The place of his appearance. Dan.7:3-8, 19-28 (4-156)
In Daniel he will come up out of the four kingdoms, these kingdoms being in the realm of the Roman Empire. Since obscurity will attend his birth, it is believed he will claim virgin birth with no one able to refute his claim. Some claim that we can only speculate as to where he will appear, but we believe there is much to indicate that he will come out of the Roman Empire during the stages of its reformation.

3. The accomplishments of his power. Rev.13:4-6, 11-18
The Antichrist will not be alone. He will not only be backed and empowered by Satan and have the ten world sovereignties working under his hand, but he will have as a definite associate in his malicious schemes, one scarcely less remarkable than himself--the false prophet or the anti-spirit.

Eight times it is written of the false prophet, "he causeth":

- a. He causeth the earth and they that dwell therein to worship the first beast.
 - b. He will cause fire to come down from Heaven in the sight of men.
 - c. He doeth strange miracles.
 - d. He causeth the people of the earth to make an image to the first beast.
 - e. He gives spirit to the image and causeth it to speak.
 - f. He causeth that as many as shall not worship the image of the beast to be killed.
 - g. He causeth everyone to receive a mark in his right hand or in his forehead--the mark or the name or the number of the beast which is 666.
 - h. He causeth that no man shall be able to buy or sell except he shall have that mark.
4. The final destruction of Antichrist.
According to Dan.9:27, Antichrist will span the entire period of "the seventieth week." Rev.13:5 confirms this length of reign by indicating that the last half will involve forty-two months. He will not be allowed to carry on his ruthless program unchecked, however. For the elect's sake, God has determined that this is to be a short period (Matt.24:22). God is still master of the situation and will step in to cut short Antichrist's program at the time appointed." Dr. H.G.Gray, Th.D

II Thess. 2:8 assures us that his end will be swift, utterly consumed and destroyed by Christ's presence which palsies him in an instant. His eternal destiny is seen in Rev.19:20,21. At last the Christ of God, and the Antichrist of Satan will confront each other, but the instant the conflict begins, it is ended because the foe will be paralyzed and his resistance ceases. This destruction will be by means of the breath of his mouth in manifestation of His coming.

The man of sin now defeated and deposed is confined to the place of final doom in the lake of fire.

E. The Great Tribulation

I. The fact of such a period

A careful study of the Scriptures convinces an honest mind that there is to be a definite period known as the tribulation. Dan.12:1; Jer.30:7-9 in which notice the expression "a time of tribulation." The following New Testament Scriptures also teach of a coming time of tribulation. Matt.24:21-22, 29-30; Mark13:24; Rev.3:10

In Rev.7:14, Dean Alford gives this comment, "It is most emphatic; 'out of Tribulation, the great one'." It is quite wrong to take it as meaning generally the tribulation that the righteous must encounter in this world. This tribulation is still in future and as Alford has accurately translated Rev.7:14, it is "the tribulation, the great one".

II. The time of this period

The seventy weeks of Dan. 9:25-27 are divided into three unequal periods:

1. First--seven weeks or 49 years
2. Second--sixty-two weeks, or 434 years
3. Third--one week, or 7 years

During the first seven weeks, "the strait times", (see margin), the city and wall of Jerusalem were to be rebuilt. The date from which to count is found in Neh. 2, when a "commandment went forth to restore and build Jerusalem."

The sixty-two weeks seem to have immediately followed, and ended in the coming of Messiah. After the conclusion of this period, He was cut off and had nothing, but by this, atonement was made. Then comes in the present long interval of Jerusalem's treading down. The city is destroyed as our Lord foretold also, and "even unto the end shall be war," until one arises who confirms a covenant with the mass of the Jews for the last final week.

Clearly, then, this week is still future. The prophetic clock stopped at Calvary. It will not start again until "the fullness of the Gentiles be come in." The fullness of the Gentiles is the completion of the purpose of God in this present age; namely, the calling from among the Gentiles a people for Christ's name or "the Church which is His body."

III. The nature of this period

The following constitutes a general outline of the character of the period:

1. It is a period during which God will speak to the nations of the earth. Psa.2:5
They have taken counsel against the Lord and His anointed and have killed the Son of God. Psa.2:1-4; Acts 4:25-28. He will visit judgment upon them and even yet set His King upon His holy hill of Zion. Psa.2:6-12. Isa.24 vividly describes this world catastrophe or "the hour of trial which is to come upon the whole world to try them that dwell upon the face of the earth." Rev.3:10

2. The casting of Satan into the earth, thus restricting him in the realm of his activity. Rev.12:9-12
3. There will be a federated world in which the old Roman Empire will be restored with a Satan-energized ruler at the head. It will be a despotic form of government with ten kings reigning under him. Rev.13:1-10; 19:17-21; Dan.2:40-45; 7:22-27.

At the beginning, this government will be strongly influenced by the federated church, (Rev.17:1-18) the false bride of Christ, the mother of harlots; but after a time the emperor will prohibit all former worship, represent himself as God and require the world to worship him. He and his ten kings will turn against the federated religious system and destroy it, and the beast out of the earth will then induce the world to worship the emperor. Those who oppose will be persecuted and killed or by means of an absolute boycott be forced to flee for their lives. Rev.17:1-17; 13:11-18; II Thess.2:3-12.

4. Israel will have returned in large numbers to Palestine, rebuilt its temple in Jerusalem and by treaty with the world emperor obtained permission to restore its temple worship, including the offering of sacrifices and oblations. Ezek. 37:7-14; Dan.9:27.
5. The period will prove to be the day of Jacob's trouble. Jer.3:7; Dan. 12:1,9-13. The emperor will break his covenant with Israel, stop the sacrifices and oblations and set up an image to himself in the temple. Dan.9:27; 11:31; 12:11; Matt.24:15-31; II Thess.2:4; Rev.13:14,15.
6. A remnant will be sealed before these troublous times reach their climax and will be preserved in the midst of them. Rev.7:1-8; 14:1-9 Satan will instigate a most fierce persecution against the woman and the rest of her seed (Israel), but God will providentially intervene in behalf of His people. Rev.12:13-17.
7. Economic conditions will play a large part during the period. Wealth will have greatly increased but so will injustice and consequent poverty. James 5:1-6. Submission to and worship of the world emperor will be made a condition of buying and selling. Rev.13:16-18
8. The spirit of grace and supplication will be poured upon Israel and she will recognize and mourn for her Messiah. Zech.12:8-14 This is not true of the nation as a whole, but only of the remnant. Isa.24:13; Ezek. 20:33-38. The remnant will be acknowledged as the nation while the mass will be destroyed for their apostasy. Rom.11:26
9. God will visit judgment upon the Christ-rejecting world. In spite of the awfulness of these days, there will be a witnessing remnant of Israelites. Isa.66:19; Zech.8:13; Matt.24:14; Rev.7:1-8. And multitudes will be converted. Rev.7:9-17. These companies of Rev.7 are saved for the earth. They will be left to enter into the kingdom as set up in power at the appearing of Christ, while others are taken away in judgment. Matt.24:40; Luke 17:24-36. The Gentiles are undoubtedly identical with the righteous of Matt. 25:31-46 who inherit the kingdom.
10. Rebellious mankind united in the armies of Antichrist will be destroyed in the Battle of Armageddon. (Rev.16:16; 19:19-21).

F. The Millennium

"Millennium" is a Latin word for the Greek "Chiliad" and both mean "a thousand years." Both terms refer to a future era of righteous government upon the earth to last for a thousand years. (1-292)

I. Objection to the doctrine

1. The objection stated.

Some professing Christians, as well as others, say that they do not accept the doctrine on the basis that Christ's reign of one thousand years is based solely on the mention of it in a single chapter of the book of Revelation.

2. The objection met.

If this method were applied generally in Bible study, it would prove most disastrous since there are many events mentioned only once in the historic and prophetic Scriptures and yet we who believe the Word of God accept them literally and readily. For example, there is only one Scripture which specifically mentions the birth place of our Lord Jesus Christ (Micah 5:2) and yet it was literally fulfilled.

It should be further noted that the Word of God has a number of other terms by which the period of the millennium is described.

- a. Heb.2:5 infers candidly that the inhabited earth shall be subjected to our Lord Jesus Christ.
- b. Matt.19:28 is a reference by our Lord to the millennium by calling attention to the period of regeneration.
- c. The apostle Paul refers to this period in Romans 8:18-22.
- d. I Cor.15:25 promises a period when all enemies shall be put under His feet.
- e. The term "a thousand years" is mentioned six times in Rev.20:1-7

Conclusions: First, the use of the word "millennium" is entirely secondary in importance in relation to the tremendous testimony of the Scripture to that period which the millennium fills in prophetic history.

Secondly, in the face of the Scriptures already before us, how can any man honestly say that he is a Christian believer and still speak of himself as an amillennialist. The amillennialist should be asked if he holds the above mass of prophetic Scriptures as merely Jewish dreams and not inspired by God.

II. The duration of the millennium.

1. Its beginning is marked by the revelation of Christ in pre-millennial judgment. II Thess.2:1; Matt.13:41-43; 25:31-46.
This series of judgments will remove all the unbelieving and unrepentant from the earth.
2. Its end is marked by the loosing of Satan and the judgment of the apostate nations. Rev.20:3,7-9. (1-292)
Men will be born during the kingdom age with evil natures as now, who, as now, will lend more outward obedience to the rule of Christ. Therefore, when Satan is loosed for this little season, he will find

a following. These he will lead in an attack upon the camp of the saints (doubtless at Jerusalem) where they will meet their doom, fire coming down out of Heaven to destroy them.

The millennial age will conclude in the crisis of judgment like all preceding ages, but it will be the final one. This will show more than any preceding age the hopelessness of evil in the heart of man.

III. The Characteristics of the millennium

1. The reign of Christ. (8-52 to 56)

a. The throne of Christ:

(1) The throne of David

Nothing is more plain in all Scripture than the message of the angel to Mary in Luke 1:31-33. A thousand years before this, God had covenanted with David that He would establish His kingdom forever through a ruler that should come of David's line. II Sam.7:10-17; Psa.89:3,4

This covenant was confirmed by the prophets. Isa.9:6; Jer. 23:5; Amos 9:11.

No man of the house of David had better throne rights than did our Lord Jesus Christ. Matt.1:1-16 shows the royal line from David to Joseph, the man who by inheritance had the throne right. In Luke 3:23-31 we find the genealogy of Mary's father and through this connection Christ could lay claim to the throne of David. He was acclaimed as the son of David eight times. He admitted to Pilate that he had been born to sit on a throne (the throne of His father David) John 18:37. The Roman governor wrote this title in three languages, thus proclaiming to the world that Christ was the king. John 19:19-22.

(2) The throne of Jerusalem. Isa.24:23; Jer.3:17; Joel 3:16; Amos 1:2; Micah 4:7.

In the Scriptures, Zion is identical with Jerusalem. Ever since David captured the stronghold of Zion (II Sam.5:7) and placed the ark of the covenant upon it, there has been an interchange of the names of this mountain and the city of which it is a part. Psa.135:21; Isa.30:19; Zech.1:14.

The prophets have stated and, we believe, that the throne of David, which the angel promised to the Son of Mary will be in Jerusalem.

b. The associates of the King. Rev.1:6; 5:9-10

- (1) The children of the resurrection. Luke 20:36; Rev.20:4-6
This first resurrection takes place just after the great tribulation. The resurrection of the just, mentioned in Luke 14:13,14 and the resurrection of life is distinguished from the resurrection of damnation in John 5:29. Now in Rev.20:5, we see for the first time in Scripture that an

- interval of time separates the two resurrections.
- (2) Martyred of the tribulation period. Rev.6:9-11; 13:15-17.
The fact of these martyrs brings us to face with the solemn truth that people who do not believe in Christ now, when once these judgment times come, will, if they ever get to Heaven at all, be compelled to go through fire and sword.

These two groups as greatly favored ones, will share administration of the King's government. Notice they are intensely active. There will be no indolent persons in that day. As kings, they will do the work of those who reign. As judge, they must diligently and impartially administer justice. As priests, they carry the duties of intercessors.

c. The Character of the Kingdom

- (1) A universal kingdom. Psalms 72:8-11
This kingdom will not be limited to the confines of Solomon's domain as simply of Israel. Dan.2:44; 7:14; Zech.14:9; Phil. 2:10; Rev.11:15.
- (2) A righteous kingdom. Psalms 66:3; 72:2-4; 12-14; 81:15 ASV; Isa.32:1; 61:11; Jer.23:5; Zech.14:17-19
In our day, it is impossible for human government to obtain all the facts and govern righteously. Often lying witnesses, fraudulent lawyers, and untrustworthy judges conspire to thwart the course of justice. But the King in the millennium will have all wisdom and all power to accomplish. Isa.11:3,4.
With the King upon the throne, there will be occasion for Him to judge against evil since there will be those who revile and persecute.

The sheep who enter the kingdom from the nucleus of the kingdom, together with restored and converted Israel. It is evident that multitudes will be born during that age (Zech.8:4-6) and these will need to be evangelized. Israel will be the evangelist to the Gentiles. (Acts 15:16,17; Isa.66:19 ;.c.; Zech.8:13, 20-23.) Finally we note that the Gentiles will go up to worship at Jerusalem, especially at the annual feast of Tabernacles (Zech.14:16-19). Then we will have a united people of God and a united worship.

2. The restoration of earthly blessings. Gen.3:17-18 (8-57 to 62)

The essence of this curse was the multiplication of thorns and thistles until they become noxious to both man and beast. Since then drought and floods have deprived man of the natural increase of the soil and swept away the hard-earned accumulation of his toil. The frosts of winter and the burning heat of summer have hindered him in his work, while sudden changes of temperature have subjected him to colds and chills, lowering his vitality and making him an heir to innumerable diseases. Consequently, now all creation is eagerly waiting for the transformation of the sons of God. Rom.8:19

a. The removal of the curse.

- (1) The curse on vegetation. Lev.26:5; Psalms 67:2-6; Isa.35:1,2; 51:3; 55:13; Amos 9:13,14; Joel 2:26.

The millennial plants, flowers and fruits, no longer hindered in their growth by weeds, thorns and thistles, will mature most perfectly. The abundant harvest will guarantee no under-nourishment to weaken human bodies for the attack of disease.

- (2) The curse on animal creation. Isa.11:6-9; 65:25; Ezek.34:25 Hosea 2:18a; Joel 1:1-20.
Originally wild beasts and insects were all under the dominion of man. Gen.1:28. Since then, only a portion of these creatures have ever been domesticated and brought into service for the human race. Also the enemies have been at war with each other. One species devoured another until all creatures, not under man's protection, live a life of terror. During the millennium, man's control of earth's creatures will be restored. They will be in such subjection that they will no longer hurt or destroy. Their natures will be so changed that they will cease to devour one another. Poisonous reptiles and insects will no longer be a terror to man.
- (3) The curse on climate. Psa.48:7; 78:48; Jer.3:2,3; Joel 2:23,24.
There is much in Scripture as well as in geology to suggest that since the deluge man lives in a more inhospitable climate than he did before. The fossils of tropical animals have been found in the Arctic regions which bears out the assertion that there was a period of perennial spring in the early history of the earth and that a temperate climate existed from pole to pole. When these fossils were unearthed, they were found in almost perfect condition, indicating that a catastrophe as sudden and complete as the deluge could only account for the phenomenon.

It is possible that rain was unknown in the anti-diluvian period and that the earth was then watered entirely by dew. Gen.2:5,6. It is certain that such terms as "summer and winter", "seedtime and harvest", are not found in Scripture until after the deluge. Gen.8:22. This also would suggest a possibility of perpetual springtime previous to the flood. We believe the climate was far more propitious for the prevalence and prosperity of the human race, because after the deluge, the span of man's life was reduced one half.

We believe if the climate that existed before the flood is restored, man could live more comfortably and happily in a much larger portion of the earth, because tornadoes, intense cold, and devastation by floods would no longer menace the earth.

- (4) The curse on the land. Deut.29:24,25,27; Lev.26:43
The desolations of Palestine, Egypt, Phoenicia, Assyria and Babylon continue to this day not only as proof of prophecy but as literal evidence of a sin-cursed continent. What was once the garden spot and cradle of civilization has become "an execration and an astonishment and a curse and a reproach." The entire land from the Nile to the Euphrates which once held the human race in its arms has for centuries been a desolation and an unproductive desert.

Isa.40:4,5; Ezek.34:26,27; Zech.14:4. At our Lord's return this curse will be removed. A great earthquake will completely

change the topography of Palestine. The depressed valley of Jordan which remains as a reminder of the fate of Sodom and Gemorrah will be elevated. Note carefully Zech.14:8

b. Improvement in living conditions

- (1) Long life restored. Psa.92:14; Isa.65:20,22,23
Before the flood, men lived nearly a thousand years. The curse of sin gradually reduced this longevity to but a fraction of what the patriarchs enjoyed. When the curse on creation is again removed, a person dying at a hundred years old will still be counted as a mere child.
- (2) Child life respected. Zech.8:5; Mal.4:5,6
Note how Zechariah describes a new environment during the millennium in which a child will come into his own. Child life will be so well respected and provided for that juvenile courts and reformatories will not be necessary.
- (3) Unity of language.
The curse of the confusion of tongues which fell on the wicked builders of Babylon (Gen.11:7-9) will be removed. All people will use the same language which will not only unite the race and remove the possibilities of misunderstanding, but will also add to its comfort and happiness. Zeph.3:9; Acts.2:6-8.

It is differences of language and religion that have been largely responsible for most wars which in turn have done more than anything else to retard the progress of civilization.

c. Assurances of peace and prosperity

- (1) All armaments will be destroyed. Isa. 2:4; 9:6⁷; Hos. 2:18b; Mic. 4:3.
There can be no true peace except that which is based on righteousness. Therefore, universal peace must wait upon the establishment of universal righteousness upon the earth. This will come only when the Prince of Peace shall reign, of whom it is said, "the sceptre of righteousness is the sceptre of Thy kingdom." (1-293)

The books and newspapers of that day will not be filled with headlines and accounts of warring nations, since it will be literally true that they shall learn war no more.

- (2) Universal Bible schools Jer. 31:34; Hab. 2:14; Isa. 11:9
A knowledge of God will be disseminated throughout the earth with Christ Himself as the chief medium of its propagation. Isa. 2:3. The blinding power of Satan will not be present so that men will have clear, correct conception of God and His will. (1-293)

As the fear of the Lord will be recognized as the beginning of wisdom, educational institutions will not substitute secular subjects for the Bible but the Word of God will have first and foremost place in the curriculum. Bible schools will be plentiful.

- (3) Individual security. I Kings 4:25; Micah 4:4

Under the wise administration of an impartial Judge there will be equitable division of land and properties and every man will be a proprietor with his life and property secure. Notice that the vine and the fig tree are spoken of rather than a house, signifying that man will have no need of cover. He will be safe even in the fields and in the open air.

Conclusion: The first Adam lived nearly a millennium, lost fellowship with God through sin and involved the human race in the sentence of death. Therefore, it is fitting that the last Adam (Christ) who conquered sin and death and restored the race to fellowship with God should live and reign a thousand years. We are literally told this in I Cor.15:25,26. According to I Cor.15:24 the history of the human race will thus be ended in victory through Christ. Christ will have completed His ministry for the human race as Prophet, Priest and King and the kingdom will be delivered up to God in triumph.

- G. The time and the participants of the various resurrections. John 5:28,29; Acts 24:15.

These passages clearly teach that all the dead will be resurrected. At first thought it might appear that there will be just one resurrection in which both bodies of the righteous and the unrighteous will be raised. On further examination it will be found that the Scriptures do not support this one general resurrection theory. "The Scripture never speaks of one simultaneous, universal resurrection."--Scofield. Other Scriptures make it very plain that the resurrection of the just and the unjust are clearly distinguished and separated by considerable interval of time.

- I. The resurrection of the dead in Christ will occur at the coming of Christ for His saints.
I Thess.4:14-17 tells us that only the dead in Christ rise here. Notice the dead raised are those "in Christ". What does it mean to be "in Christ"? I Cor.12:12,13 gives us the answer. While I am aware that many teach that the Old Testament saints are resurrected in I Thess.4:16, I dare suggest that it is quite a stretch of the imagination to count Old Testament saints to be literally "in Christ" and having part in the resurrection and the rapture of the church.

This is the resurrection of I Cor. 15:51-53

- II. The resurrection of the just (or the first resurrection) will take place at the beginning of the millennium.
Rev.20:4-6 tells us unmistakably that this is "the first resurrection" and that here the participants are the tribulation saints who have been martyred for their testimony. Rev. 20:6,7 clearly places this resurrection at least a thousand years previous to the resurrection of the wicked before the Great White Throne. Here the use of the word "first" implies that there is yet another resurrection.

In Luke 14:14 we see our Lord Jesus Christ promising the obedient and benevolent servant his recompense at the resurrection of the just. Since it is not possible that an individual living at this particular time under the Old Testament order could be a member of the body of Christ and qualify as being "in Christ" it is certain that this servant, together with all Old Testament saints, will participate in the only other resurrection of the righteous of which we know anything.

I dare further suggest that "them that slept" of I Cor.15:20, are more logically interpreted as Old Testament saints than as the dead "in Christ". I Cor.15:23 states "Christ the firstfruits; afterward they that are Christ's at His coming."

Dr. Wm Evans makes the following comment on Dan.12:2, "Some of the most eminent Hebrew scholars translate Dan.12:2 as follows: And (at that time) many (of the people) shall awake (or be separated) out from among the sleepers in the earth dust. These (who wake) shall be unto life eternal, those (who do not awake at that time) shall be unto contempt and shame everlasting." Now those who awake to everlasting life can hardly qualify for the resurrection and rapture of the church. Further Heb.11:35 assures us that the sufferers of that day hope to obtain a "better resurrection." This shows that they were anticipating a choice of two resurrections. The question is what two resurrections were they anticipating since the destiny of the church was totally unknown to them? I verily believe they anticipated the first resurrection of Rev.20:6 as better than the one occurring when the thousand years were expired.

The following quotation from Vol.4, page 399 of "Systematic Theology" by Lewis Sperry Chafer is in accord with and tends to substantiate the above. "A resurrection is in store for Israel (Ezek.37:1-14; Dan.12:1-3), but there seems to be no revelation of the precise time when it will take place. The passage in Daniel relates this resurrection to the great tribulation. The passage in Ezek., if interpreted as a bodily resurrection, is definitely, according to the whole context, a part of the restoration of Israel to their own land. It is worthy of special note that not all of Israel will enter the kingdom. As five out of ten virgins are refused admission to the marriage feast on earth (Matt.25:10 R.V.), so a portion of Israel will be rejected. The hope of the kingdom has been before the nation throughout all here generations, and it is reasonable to suppose that Israel's judgment will include those raised from the dead and of these many shall inherit eternal life in the kingdom. The promise to Daniel is significant. 'But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.' (12:13)

Therefore the only conclusion at which I can now arrive is that all Old Testament saints, plus the saved of the great tribulation, shall experience their eternal life, as Chafer says, "in the kingdom". To this Enoch may be a real exception, and that because he is dealt with by God as a type of the church.

I believe the above is much more in harmony with the Scriptural teaching as a whole since the church is the only people with distinct heavenly promises and prospects.

3. The resurrection of the unjust after the millennium. John 5:29b; Rev. 20:5a; 12-14; Dan.12:2c.

The above Scriptures show that the resurrection of the wicked is always connected with judgment and takes place at the close and not at the beginning of the Day of the Lord. Those who have not been the participants of Christ's vicarious sufferings and judgment must now face punishment themselves.

H. The Great White Throne Judgment. Rev.20:11-15

I. Those Judged.

"The rest of the dead" of Rev.20:5 to whom justice is to be administered at the Great White Throne are those who fail to participate in the first resurrection. They are identified with those who are called the unjust and who are said to have a resurrection unto judgment. Acts.24:15; John 5:29.

II. The basis of Judgment.

1. According to the roll of names in the book of life. Rev.20:15
This Great White Throne judgment cannot be called a trial in any sense of the word. Not one of the judged is asked a single question because the facts are all in. Their works are all written in the books, and their thoughts are also known since the secrets of men have all been recorded.

Only one inquiry is made, which is, "Is the name in the book of life?" If not, doom in the lake of fire is certain.

2. According to the records of the books. Rev.20:12,13
The books of record reveal the guilt of those judged. They contain the evidence upon which the verdict is rendered. Some may ask why there is any reference to the records of the books since all alike enter condemnation and judgment. We believe the records are carefully studied, because apparently there are degrees of guilt and consequently degrees of punishment. The following Scriptures clearly indicate lesser severity for some. Matt.10:15; 11:23,24; Luke 12:47,48.

III. The issue of the judgment

1. God vindicated.
This will be a great universal manifestation of God's absolute righteousness in the damnation of the wicked. God has suffered the slander and false accusations of wicked men through the ages and here His name will be thoroughly cleared of all responsibility for their doom. As Rom.3:19 shows, He will be so thoroughly vindicated that unrepentant, wicked men will go to the lake of fire with no one to blame for their fate but themselves.
2. The wicked consigned to their doom.
All are cast into the lake of fire where their doom is awful beyond comprehension.

I. The New Heaven and the New Earth

1. The destruction or renovation of the present heavens and earth. II Pet. 3:7,8.
2. The making of the new heavens and the new earth. Rev.21:1-3
That God will make His tabernacle with men is no new thought concerning heaven, but now the earth will be as suitable for His abiding presence as heaven ever has been.
3. The reason for the new heaven and the new earth.
 - A. They will so surpass the present heavens and earth that these will never be called to mind again. Isa.65:17.

- B. There must be an everlasting new earth because God has given to Israel a promise of everlasting possession of their land. Isa. 66:22 Deut. 30:1-10. Note: Therefore God's promise of an everlasting throne, an everlasting Kingdom and everlasting possessions are all true. See note on Deut. 30:3 in the New Scofield Bible.

1. Elemental Theology by Bancroft
2. Great Doctrines of the Bible by Evans
3. Doctrines of the Christian Faith by P. B. Fitzwater
4. Personal notes from lectures of Dr. R. L. Moyer
5. Major Bible Themes by Lewis Sperry Chafer
6. Rightly Dividing the Word of Truth by Scofield
7. Seven Biblical Signs of the Times by Lewis Sperry Chafer
8. Senior Teacher of All Bible Graded S.S. Lessons by Clarence H. Benson
9. Will the Church or Any Part of It Go Through the Great Tribulation? By
Dr. F. E. Marsh
10. Will the Church Go Through the Great Tribulation? By Robert H. Laidlaw
11. The Great Tribulation by Richard T. Dunham
12. Who Will be Saved in the Coming Period of Judgment? By H. A. Ironside
13. Bible Expositor and Illuminator September 1939
14. Premillennialism-What and Why? By James M. Gray
15. The Book of the Revelation by Wm. R. Newell
16. Lectures on the Revelation by H. A. Ironside
17. Systematic Theology by Henry C. Theissen
18. The End of the Age by James H. McConkey
19. Things to Come by Dwight Pentecost, Th.D.
20. The Rapture Question by John F. Walvoord
21. The Return of the Lord by John F. Walvoord
22. Evangelical Teacher Training A'ssn., Students Manual, Unit 10 p.75
23. Corrections and Alterations by Harry B. Gray, Th.D.

READING LIST FOR DOCTRINE

DOCTRINE OF MAN

Outlines of Theology by A. A. Hodge, pp. 280-308
Bible Truth by Oliver B. Greene, pp. 583-631
Elemental Theology by E. H. Bancroft, pp. 175-184 or 165-174
Things Surely To Be Believed by E. Schuyler English, pp. 166-177 and 229-240
Great Doctrines of the Bible by Wm. Evans, pp. 127-134
Bible Doctrines by Mark G. Cambron, pp. 155-174
Christian Theology by P. B. Fitzwater, pp. 298-346
What the Bible Teaches by R. A. Torrey, pp. 293-314 and 485-498
Christian Doctrines by J. M. Pendleton, pp. 157-185 and 368-377
Christian Theology by E. H. Bancroft, pp. 135-156 and 171-192
All the Doctrines of the Bible by Herbert Lockyer, pp. 139-146 and 268-279 and 285-293

DOCTRINE OF SIN

Outlines of Theology by A. A. Hodge, pp. 315-366
Elemental Theology by E. H. Bancroft, pp. 185-192 or 175-181
Things Surely To Be Believed by E. Schuyler English, pp. 178-188
Bible Doctrines by Mark G. Cambron, pp. 177-184
Biblical Theology of the New Testament by Chas. C. Ryrie, pp. 180-184
Christian Theology by E. H. Bancroft, pp. 163-177 or 199-213
All the Doctrines of the Bible by Herbert Lockyer, pp. 153-159

D O C T R I N E

Second Semester Reading List

The Doctrine of Jesus Christ

Elemental Theology, by E. H. Bancroft - pages 81-147 or 77-138
Things Surely To Be Believed, by E. Schuyler English - pages 30-114
Christian Theology, by P. B. Fitzwater - pages 111-178
Bible Doctrine, by Mark G. Cambron, pages 60-113
Christian Doctrine, by J. M. Pendleton pages 72-90 and 189-255
Biblical Theology, by Charles C. Ryrie pages 234-253
What The Bible Teaches, by R. A. Torrey pages 68-222 120-137
Christian Theology, by E. H. Bancroft pages 45-70 & 83-101 or 81-106 &
All The Doctrines of The Bible, by Herbert Lockyer pages 36-59
The Living God, by Richard W. DeHaan pages 115-157
Biblical Truth, by Oliver B. Greene pages 75-464
Outlines of Theology, by A. A. Hodge pages 378-444
Lectures In Systematic Theology, by Henry C. Thiessen pages 286-340

DOCTRINE Second Semester

The Angelic Realm - Reading List

Elemental Theology, by E. H. Bancroft, pp. 247-273 or 257
Things Surely To Be Believed, by Schuyler English, pp. 139-152
Outlines of Theology, by Charles Hodge, pp. 249-257
Christian Theology, by E. H. Bancroft, pp. 225-253 or 247-275 or 282-311
Christian Doctrine, by J. M. Pendleton, pp. 138-156
What The Bible Teaches, by R. A. Torrey, pp. 501-535
Bible Doctrine, by Mark G. Cambron
All The Doctrines of The Bible, by Herbert Lockyer, pp. 127-139
Biblical Demonology, by Merrill Unger
Lectures In Systematic Theology, by Henry C. Thiessen, pp. 190-212

DOCTRINE OF LAST THINGS

Elemental Theology by E. H. Bancroft - pages 275-316 or 261-301
Great Doctrines of the Bible by Wm. Evans - pages 235-272
Biblical Theology of the New Testament by Chas. C. Ryrie - pages 72-95; 211-222; 345-363
Things Surely to Be Believed by E. Schuyler English - pages 276-289
Bible Doctrines by Mark G. Cambron - pages 262-288
Christian Theology by E. H. Bancroft - pages 279-308 or 315-370
The Millennial Kingdom - John F. Walvoord - pages 3-17 and 296-334
The Redeemer's Return by Arthur W. Pink - pages 115-382
The Rapture Question by John F. Walvoord - pages 7-199
The Return of Our Lord by John F. Walvoord - pages 9-160
First The Rapture by J. F. Strombeck - pages 11-179
Things to Come by J. Dwight Pentecost - pages 139-583
The End of This Present World by Lehman Strauss - pages 33-55 and 81-131
All The Doctrines of The Bible by Herbert Lockyer - pages 267-294
What the Bible Teaches by R. A. Torrey - pages 485-498

DOCTRINE OF THE HOLY SPIRIT

- Elemental Theology by E. H. Bancroft--pages 141-162 or 151-173
- Things Surely to Be Believed by E. Schuyler English--pages 115-138
- Christian Theology by P. B. Fitzwater--pages 179-223
- Christian Theology by E. H. Bancroft--pages 111-128 or 147-164
- Christian Doctrines by J. M. Pendleton--pages 91-96
- What the Bible Teaches by R. A. Torrey--pages 225-268 and 281-289
- Bible Doctrines by Mark G. Cambron--pages 117-151
- All the Doctrines of the Bible by Herbert Lockyer--pages 59-121
- The Person and Work of the Holy Spirit by René Pache-- read entire book
- The Holy Spirit by John F. Walvrood--read entire book
- The Third Person by Lehman Strauss-- " " "
- Paperbacks:
- A Help To The Study of The Holy Spirit by W. E. Beederwolf
Baker, \$1.95
- The Person and Work of the Holy Spirit by Samuel Redout
Loizeau Bros., \$2.00
- The Holy Spirit by Charles Ryrie
Moody Press, \$1.75

DOCTRINE OF God

Reading List

- Elemental Theology by E. H. Bancroft; pp. 17-76 or 15-71
Bible Doctrines by Mark G. Cambron; pp. 13-56
Things Surely To Be Believed by E. Schuyler English; pp. 18-29
Christian Theology by E. H. Bancroft; pp. 11-38 or 47-74
Christian Theology by P. B. Fitzwater; pp. 65-110
Christian Doctrines by J. M. Pendleton; pp. 11-22 and 42-71
Biblical Theology of N.T. by Charles C. Ryrie; pp. 167-174
What the Bible Teaches by R. A. Torrey; pp. 13-63
All the Doctrines of the Bible by Herbert Lockyer; pp. 11-36
Bible Truth by Oliver B. Greene; pp. 9-74
The Living God by Richard W. DeHaan; pp. 11-88
The Name of God According to the Scriptures by Wm. Phillips Hall;
pp. 25-175
Theology of the O.T. by Edmond Jacob; pp. 37-120
The First Person by Lehman Strauss; pp. 11-244
The Personal God by R. A. Torrey; pp. 15-246
- Great Doctrines of the Bible by William Evans; pp. 13-48
*Paperback, \$2.00.
- The Pursuit of God by A. W. Tozer
*Paperback, \$1.50
- Names of God by Nathan J. Stone; pp. 7-160
*Paperback, \$.50
- Getting to Know God by John A. Redhead; pp. 7-126
*Hardback, \$2.00

*These books available at the bookstore for any students
who do not have easy access to the library.

DOCTRINE 1973

First Semester Reading List

Doctrine of the Scriptures

- Elemental Theology, by E. H. Bancroft; pp. 1-14.
Christian Theology, by J. M. Pendleton; pp. 23-41.
Things Surely To Be Believed, by E. Schuyler English; pp. 6-17.
Great Doctrines of the Bible, by William Evans; pp. 193-210.
Christian Theology, by P. B. Fitzwater; pp. 27-61.
Outlines of Theology, by A. A. Hodge; pp. 63-93 or pp. 53-91.
All The Doctrines of The Bible, by Herbert Lockyer; pp. 3-11.
Christian Theology, by E. H. Bancroft; pp. 11-41 and 339-369.
The Plenary Inspiration of the Scriptures, by L. Gaussen; Chapters 1, 2, & 7.
Does Inspiration Demand Inerrancy, by Stewart Custer; Read pages as desired.
The Importance of Inspiration, by James T. Jeremiah; " " " "
Many infallible Proofs, by A. T. Pearson; " " " "
The Inspiration and Authority of the Scriptures, by Rene Pache " " " "
Internal Evidences of Inspiration, by Harry Rimmer; " " " "

*Inspiration and Canonicity of the Bible, by R. Laird Harris " " "
In paperback at \$2.50.

*Revelation and Inspiration, by James Orr;
In paperback at \$2.95.

*The Bible: God's Word, by Tenis Van Kooten
In paperback at \$2.95.

*The asterisk indicates books available at the bookstore for any
off-campus students who cannot arrange their schedules so they can
read books in the library.

DOCTRINE READING LIST

DOCTRINE OF SALVATION

Elemental Theology by E. H. Bancroft - pages 193-235 or 183-223
Things Surely To Be Believed by E. Schuyler English - pages 189-228 and 241-275
Bible Doctrines by Mark G. Cambron - pages 188-210
Christian Theology by P. B. Fitzwater - pages 400-466
What the Bible Teaches by R. A. Torrey - pages 315-484
Christian Doctrines by J. M. Pendleton - pages 256-328
Great Doctrines of The Bible by Wm. Evans - pages 139-176
Christian Theology by E. H. Bancroft - pages 183-217 or 219-253
All the Doctrines of the Bible by Herbert Lockyer - pages 151-153; 159-203 and 207-229
Outlines of Theology by A. A. Hodge - pages 445-547
The Fundamentals, Vol. III - pages 64-154
Salvation Is Forever by Robert Glenn Gromacki - whole book (Paperback, \$2.50)
Except Ye Repent by H. A. Ironside - any or all pages

DOCTRINE OF CHURCH

Elemental Theology by E. H. Bancroft - pages 237-244 or 225-232
Great Doctrines of the Bible by Wm. Evans - pages 181-188
Bible Doctrines by Mark G. Cambron - pages 213-228
Christian Theology by P. B. Fitzwater - pages 468-512
Biblical Theology of the New Testament by Chas. C. Ryrie - pages 188-202
Christian Theology by E. H. Bancroft - pages 223-242 or 259-254
All The Doctrines of the Bible by Herbert Lockyer - pages 229-254
The Doctrine and Administration of the Church by Paul R. Jackson - pages 11-55 & 61-110
Christian Doctrines by J. M. Pendleton - pages 256-328

DOCTRINE OF LAST THINGS