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E. M. Borden

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Has The Kingdom of Christ Been Established?

1. "Israel and the Land of Canaan."
2. "Has Daniel 2:44 Been Fulfilled?"
3. "The Reign of Christ Between two Resurrections."
4. "What Will Christ Do When He Comes Again?"

— 0 —

Preached at Pearl and Bryan Sts., Church of Christ,
Dallas, Texas by E. M. Borden, of Ferris, Texas, from
December 30th to January 3rd., 1925-1926.

STENOGRAPHICALLY REPORTED

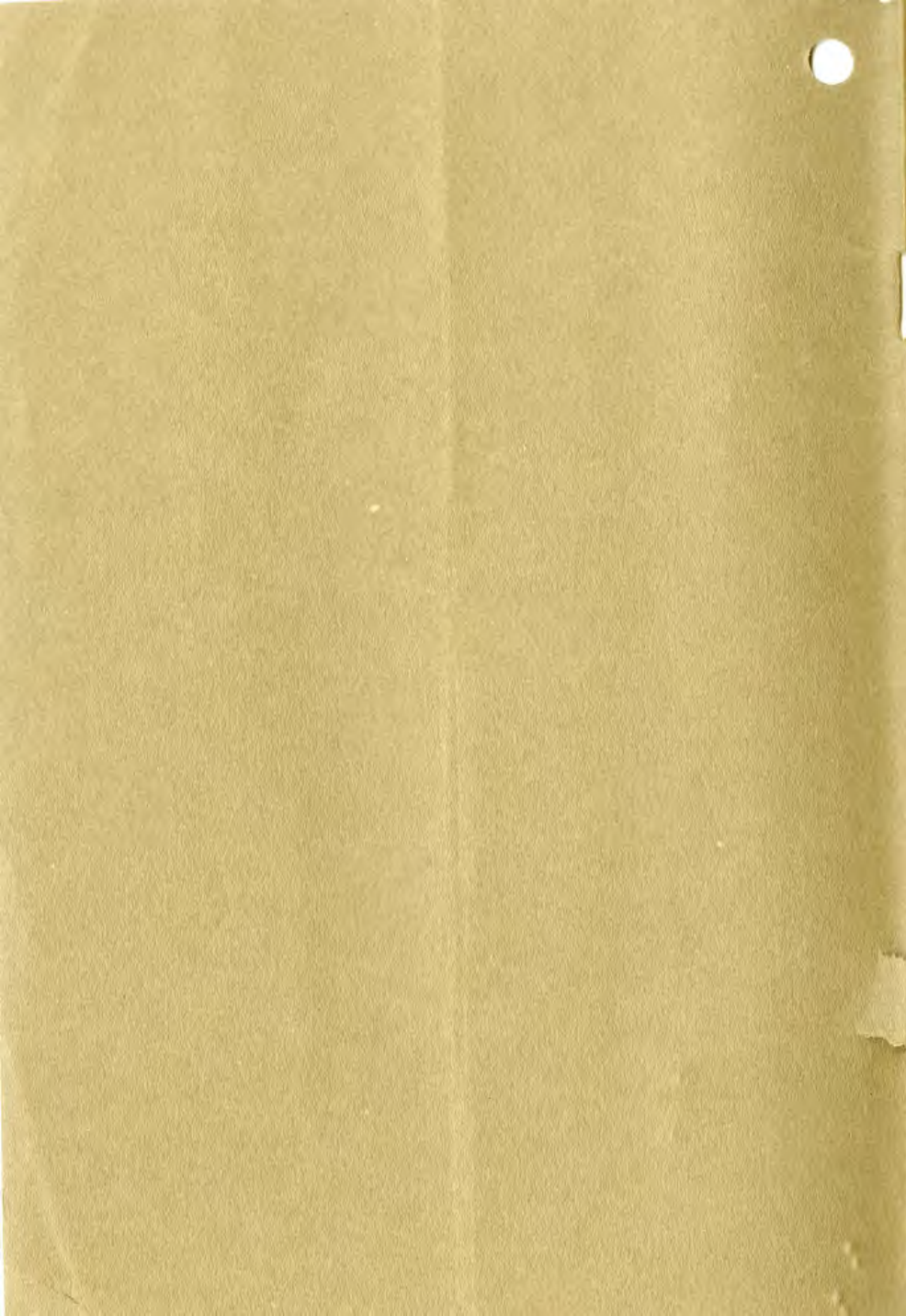
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PUBLISHER'S PREFACE

This selection of sermons by Brother Borden is worthy of a place in our literature. The subjects discussed are timely, and the handling of them by Brother Borden in his usual plain style will be appreciated by the reader. The purchase and distribution of a dozen or more copies by the Christian reader will be good mission work.

ISRAEL AND THE LAND OF CANAAN

(First Sermon.)

In this series of sermons it is my intention to present the truth, as I see it, and not to antagonize. If you think I have come here to stir up strife or contention you are mistaken. If you, as listeners, manifest the same spirit that I hope to manifest, we will enjoy and I hope be profited by my visit to Dallas. I cannot see where any good can come from manifesting a bad spirit.

The subject tomorrow night will be "Has The Kingdom of Daniel 2:44 Been Set Up?" On Wednesday night the subject will be "The Reign of Christ Between Two Resurrections." On Thursday night, which will be the last night of this meeting, the subject will be "What Will Christ Do When He Comes Again?"

The subjects will not cover all I would like to say on the great question, and I hope you will not call it boasting when I tell you that these sermons will not give you all I know on the question under consideration. After I have said all I will say in these four sermons, there will be many things you would like to ask me about, but we cannot discuss all the issues in these four sermons, but I will try to give you good reasons for believing as I do on these important points. In delivering these sermons, I will preach longer than I do in ordinary sermons, but believing that you are anxious to hear, and I am anxious to tell you about these things, I hope you will bear with me.

I was asked today if I would allow these sermons to be taken in short hand and published. I granted the privilege provided I have the right to correct my manuscript. After the manuscript has been corrected, I will

keep a copy and return one to you to use as you see fit. I will be happy if you give it a wide circulation, as I believe it will be helpful and will be heard or read equal to the broadcasted sermon of Sunday night. What I write, whether sermons or letters, is for the public. The same is true of my preaching. My friends, or enemies if I have such, have my consent to distribute these sermons as they see fit.

Some of you, no doubt, have not felt just right toward me for coming here to deliver these sermons. Some have possibly written to you from other places, since the announcement was made in the papers that I would deliver these special sermons, trying to prejudice you against the efforts I am making to get, what I consider to be the truth before you. In my discussion on these questions, I have tried to manifest the spirit of Christ, but some of those who have opposed me have said some ugly things. One man said I was drunk and thought every one else was drunk. Another brother wrote: "Stop my paper—I do not need it." I published these statements without comment, hoping the writers would see the spirit manifested in their own writings.

Some of you who hear me tonight may manifest an ugly spirit. That is with you and your God. I hope to manifest the spirit of Christ, regardless of what others may do. I know we are weak and liable to err, and say things we should not say when the battle waxes warm.

These questions under consideration are not new to me. When I was a boy—just starting in the great work, I came in contact with Brother A. S. Bradley, who believed as some of you brethren do on the kingdom question. I heard him in two debates on the kingdom question. I was considerably unsettled at that time. At

the last debate, he had where I heard him, he challenged some of us brethren to meet him. I rose to my feet and told him that if he would give me a year to study, I would debate the question with him, provided I was not convinced during the time that he was right. We debated at Goldthwaite, Texas, for seven days and nights. The church had divided and much confusion and strife existed as a result of the teaching that he and others were doing.

Those who believed in the Bradley position were so bitter that they did not consider us brethren unless we believed that the kingdom is yet to be set up, and that the Jews will be gathered back into Palestine. During the debate, the first part of it any way, Brother Bradley and his followers called me "Mr. Borden", instead of "Brother Borden." I have not allowed myself to get so far along that I will refuse to call a Christian man my brother, even though he does not believe some of those things as I do. I am glad to say, however, that things were in a better shape at the close of the debate, and as well as I remember now, we communed together on the last day of the debate.

Later I spent a number of years in Arkansas, where I published the Christian Pilot. During this time I met a Brother Strickland in debate on the same question as Brother Bradley and I debated. I believe he was honest. Possibly he felt like he had to believe as he did. He had a chip on his shoulder and wanted to debate the question. I did not condemn him for that. I admired him for defending what he believed to be the truth. Our debate was a brotherly debate or investigation. I like debates of the right kind, and I do not wish to take part in any other. I love the truth and I know I must answer for the way I preach it. I am glad to tell you that after the debate Brother Strickland said he was convinced

and today we have very few men who are as able to meet Russellites as he is. This is not a slur, for the Russellites believe as some of you brethren on some of these questions. After that I held a debate with a Mr. Zilmer, a Christadelphian, on these same questions, so you see I am well acquainted with the questions under consideration, whether I am right or not.

I claim to be as honest as any of you who differ from me and others on these questions, but that should not be your reason for thinking I am right. I try to be moral and if I am not deceived in myself, I am sincere, but I would certainly feel ashamed if those who believe as I do would use that as part of the proof that I am right. I feel my own weakness, and like Paul in one way, I must make a fight to win the crown. I am glad Brother Nelson said what he did tonight about your getting the message and losing sight of the man. If I am able to make my message so great and impressive that you will forget the man and get the message, I will feel like I have done a great work. The truth is greater than any man, it does not matter how great he may be. I fear that some people are converted to the man and not to the truth. I like to be complimented, that is a weakness of mine, but let me be complimented for preaching the truth.

I hope you will pardon me for this long introduction, as I felt it necessary, since this is to be published. The subject is "Israel and The Land of Canaan." I hope you will hear me patiently.

Those who advance the theory that the kingdom is yet to be set up, generally advance the idea that the Israelites, as a nation, will enter the land of Canaan, rebuild the temple, and have Christ as a literal, political king over Israel with the Gentiles in the outer court.

I may not have given the exact words, but that is the thought. I am glad to say that I do not believe in that theory. It is my purpose in this sermon to give you the reason why.

There is not the slightest intimation that the Israelites, as a nation, will ever return to Palestine, especially after the coming resurrection. I am not going to take a bundle of prophetic statements and place an interpretation on them that will contradict plain and positive statements. My opinion is that no man understands a prophecy until it is fulfilled and he knows it to be fulfilled. The Adventists have tried that for some time. They have yet the time for the coming of Christ, thinking they have the key to prophetic statements. But alas, he has not come yet. It is not safe to speculate.

If I should take a figurative statement and think I have the correct version of it, and find that my version of it is contrary to some plain, matter-of-fact passage, what is the proper thing to do? Let me lay my version aside and take the plain statement of God's word. I am sorry that many of those who speculate, disregard the positive and well understood, passages of scripture.

I believe there is a land that awaits the people of God, but it is not the land of Canaan. It is a better country than the land of Canaan. This thought will be developed later in the sermon.

At this time I wish to call your attention to God's promise to Abraham, which we find in the 12th chapter of Genesis.

“Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and

curse him that curseth thee, and in thee shall all families of the earth be blessed.”

This land was promised to Abraham and to his seed, which embraced the Israelites as a nation. The land of Canaan was for Israel in the flesh. The latter part of that promise, “In thee shall all families of the earth be blessed,” the land of Canaan was not promised. The land of Canaan was not to be given through Christ, who was the promised seed. The latter part of the promise comes to the Christian age, and it does not embrace the land of Canaan.

Now the question arises in our minds, has God’s promise to Abraham, relative to the land of Canaan, been fulfilled, or will it be fulfilled after the coming resurrection? Did the descendants of Abraham enter the land of Canaan in fulfillment of this promise? My answer is, yes. I now call your attention to Gen. 17:8 “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger all the land of Canaan for an everlasting possession.” This shows us that he obeyed the Lord and was a stranger in this land—the land of promise. Notice that he would give it to him and his seed as an everlasting possession. Some one may ask what about the word “Everlasting.” Whatever may be said of it, we must not lose sight of the fact that this promise and covenant was conditional. It is a fact that cannot be denied, that the Jews did enter the land in fulfillment of that promise, and that they as a nation are not there now. The logical conclusion is that they did not keep the covenant. We also read that circumcision as commanded to the Jews, was a token of the covenant. This shows that it was to the Jews only, for circumcision was not commanded to the Gentiles.

Now let me call your attention to the reading of Gen.

15:13: "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs. [This shows that they did have a land that was theirs] and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full."

Now we have it. We found the promise and also the gift. They dwelt in Egypt, came out with great substance and entered the land of Canaan. In the 18th verse, we read: "Unto thy seed have I given this land." Can language be plainer? Listen. If it was fulfilled then, how can we expect it to be fulfilled when Christ comes again? But that is only one of the proofs.

Abraham had two sons, but the promise of the land came down through Isaac and Jacob. Hear the Lord again: "Sojourn in this land, and I will be with thee, and will bless thee, and unto thee and unto thy seed will I give all these countries; and I will perform the oath which I swear unto Abraham thy father." The land promise was made to Isaac and Jacob, the same as it was to Abraham. The spiritual promise, "In thee shall nations be blessed," was also made to Isaac and to Jacob. The land promise was one thing and the spiritual promise was another thing. I challenge any one to show that the land promise was to be to all nations. I refer to the land of Canaan. It cannot be done. The land promise was made to Isaac and Jacob, the same as it there is a better country or a greater country, a better land, a better future for all nations. It is better than the land of Canaan or the garden of Eden either.

Now we come to Deut. 34:4, which brings us down near the time when Moses was so near the land of Canaan, but on account of a mistake he made, he was not allowed to enter. Standing upon the mount, he viewed the land, but was not allowed to enter. Now let me read the passage. "This is the land which I swear unto Abraham, and unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither." Moses saw the land but was told that he could not enter. My brother, if there is a future gathering of the Israelites will Moses be in it? Not according to what we have just read. He was only allowed to see it. The next part of the lesson will be to show that the land promise has been fulfilled.

We have found where God promised the land of Canaan, and we have the positive statements from the word of God that they entered the land in fulfillment of this promise. Now we want to show that the land promise concerning Israel and the land of Canaan has been fulfilled. As I have said before, the land of Canaan was promised to the nations of Israel and not to the Gentiles. It was promised to Israel after the flesh. Ishmael was a son by the bond woman, but he was not included in the land promise concerning the land Canaan. The promise was to the literal descendants of Jacob who was a grandson of Abraham.

Let me state again that the Gentiles were not included in the promise of the land of Canaan. If the Israelites should ever enter the land in the future, in fulfillment of the promise to Abraham, the Gentiles would not have a part in it. Can I verify this statement? I now want to introduce Brother Paul. I love him, not because he

says what I want him to say, but because he revealed this truth to me. Let me read Eph. 2:12.

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” From this we see that they were strangers to the covenant, without God and without hope. Now listen: If they were strangers to God’s promise of the land of Canaan, how can we expect the Gentiles to have a part in it in the future? The theory is speculation. Some of you brethren can do the speculating, but I would rather have the plain statement of God’s word. “But now, in Christ Jesus, ye who sometimes were afar off are made near by the blood of Jesus Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, the law of commandments contained in ordinances; for to make in himself of the twain one new man, so making peace.” Does this say that the Gentiles will enter the land of Canaan after the next resurrection? Was the middle wall broken down that the Gentiles might be with the Jews in the land of Canaan? If so, I have failed to find it in my Bible. If any of you find it, bring it to me, and I will be glad to read it.

So, the promise of the land of Canaan did not apply to the Gentiles. They had no part in it. The Gentiles were not commanded to be circumcised. Paul refers to them as the uncircumcision. If the Gentiles had been included in the promise of the land of Canaan, they would have been circumcised, or commanded to be. In the 17th chapter of Genesis and the 24th verse we find circumcision connected with the promise. It was a token of the covenant. Every male child must be circumcised or

the covenant is broken. Were the Gentiles to be circumcised? No. Were the Gentiles commanded to be circumcised? No. Will they ever be? No. If the Gentiles were included in the covenant, and they were not circumcised, the covenant was broken from the start, for they were not circumcised. Do away with circumcision and the covenant is no more. Surely, my friends, you can see these things.

Now I call attention to the reading of Deut. 7:8, 9 in order to show that this covenant was conditional. "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." The Lord brought them into this land because he had promised it. He was doing it because he had sworn it. The land was entered in fulfillment of God's promise. Now let me read the 9th verse. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." The covenant was conditional. They did not keep it. That is the reason the Jews are not in Palestine today. They failed to keep the commandments. It is certain that this covenant was conditional. But let me read another passage: 1 Sam. 2:30.

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever, but now the Lord saith. Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." This also shows that the covenant was conditional. God kept

his part of it, but man failed in his part, so the covenant was broken.

Jer. 31:31 tells us the reason why there was to be a new covenant. Let me read it. "I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them saith the Lord." The covenant that was abolished was the covenant that embraced the land of Canaan. That covenant was broken. The passing away of the old covenant gave rise to the new one. There is a land promise in the new covenant. What land is it? It is that eternal or everlasting land, the new heavens and the new earth. The idea that the thousand years reign will be in the land of Canaan after the next resurrection, is without scriptural foundation. There is no promise that Christ will enter into his reign when he comes again. But I am not on that particular subject now, so we pass it for the present. There is nothing in the New Testament about a reign of Christ after the next resurrection. It speaks of a land, but not the land of Canaan. It is a better land. While I am on that I want to call attention to Paul's language in Heb. 8:6,7.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better testament, which was established upon better promises." This is not the promise of the land of Canaan, but a better country. His ministry is a more excellent ministry. It is established upon better promises. Not the promise of the land of Canaan, but the promise of a better country. If the land of Canaan is the land of the new covenant, how can it be said that the new covenant is based upon better

promises? But let me read the next verse: "For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant." God's promise that it was everlasting, for a thousand generations, was conditional. They did not keep the conditions and thus the covenant ended. That is the reason why the covenant ended. That is the reason why the new covenant was given and the reason why the Israelites are not in the land of Canaan today.

I assure you, my brethren that if the old order of things shall come after the next resurrection, some people will not be very well pleased when instrumental music will appear on the scene, whether it be in the temple or outside. I have an idea that some of us Gentiles will insist that we be governed by the New Testament and not by the Old. But I am not on the music question now.

Now let me read a statement from Isaiah 5:1: "My well beloved hath a vineyard in a very fruitful hill (The land that flows with milk and honey) and he fenced it, and gathered out the stones thereof, (Not literal stones, but the people who were in the land at that time) and planted it with the choicest vine." No one will deny that the choice vine had reference to the Israelites. "He looked that it should bring forth grapes, and it brought forth wild grapes." The grapes were the good works and the wild grapes were wicked works. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard." "I will take away the hedge thereof and it shall be eaten up; and I will break down the wall thereof and it shall be trodden down."

God gave the promise. He led them into the land of Canaan in fulfillment of the promise. Their sojourn there was conditional. They did not keep the conditions, and the above is a picture of it. They brought forth wild grapes and the covenant was done away with. They lost the land on account of their disobedience.

Now we come to the climax of this part of the subject. We expect to give positive proof that the land of Canaan promise has been fulfilled and will not be fulfilled when Christ comes again. It is a fact that many of the descendants of Jacob as well as Isaac and Abraham did not enter into the land of Canaan. Partly on account of conditions for which they were not to blame, and partly on account of their wickedness, and on account of the certain length of time as mentioned by the Lord. But the promise was to Israel as a nation and not to individuals. The promise was fulfilled, even though Moses himself did not enter. Many of these people are looking forward to a country, but they are looking for a better country. Not the land of Canaan. Just at this point I want to read a statement from Heb. 11:13: "These all died in faith, not having received the promise, [This showed that some lived and did receive the promise] but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country." Here it is. They seek a better country. The covenant of Jesus was based upon better promises, and I am glad to know, my brother, that there is something better for us and for Israel, than the land of

Canaan. I am glad to know that there is something better for Israel, not as a nation, but as Christians. I want to tell you, my brother, that there is no particular inheritance for Israel as a nation. The name Israel, is in the past, for there is a new name now, and all who receive a future inheritance will do so as Christians and not as Israelites.

But hear God's statement to Moses, which shows that the promise of the land of Canaan has been fulfilled. "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." After the death of Moses, Joshua took his place and led the children of Israel into the land of Canaan. Now let me read Joshua 1 : 2: "Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." Here it is again. Joshua led them into the land of Canaan, and the Lord said that it was in fulfillment of the promise made to Abraham. The Lord said this was the land he had promised them. The Israelites remained in Egypt the allotted time and then came out with great substance, and the Lord said this is the promise of the land, the promise he made to Abraham, Isaac and Jacob. We have given enough proof to show that the promise of the land of Canaan to Israel was fulfilled in the entrance and sojourn in the land of Canaan. But we will give a climax.

I am not boasting when I say that these arguments cannot be met. If the Bible tells it, had we better not let it remain that way? Now let me read Joshua 21:43-45.

"And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round

about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." I do not see how some of you brethren can contend that the promise is yet to be fulfilled, when the above statement is so plain. You may think you have found prophecy that refers to such, but here is a positive statement that he had given them the land that he promised unto Abraham. Is it proper to take a figurative passage and interpret it? I love the truth too well for that. But let me read the 45th verse: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." This is positive. It has been fulfilled. The man, I do not care how good he claims to be, who says that the promise is yet to be fulfilled, denies the word of God, and rests on a foundation of speculation.

It seems to me that the passage I have just read is enough, but I will give another. Joshua 23:14 says: "And behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Is that plain enough? Do you want it made plainer? After reading this would you decide that the promise concerning Israel and the land of Canaan had not been fulfilled? The above passage is as much in the way of the man who claims that the promise will be fulfilled when Christ comes again, as Acts 2:38 is in the way of the man who claims that salvation is before baptism.

The man who claims that Israel, as a nation, will enter the land of Canaan, and that Christ will be their king,

sons." According to the position of some, they deny that passage. In Romans 2:11, we read: "For there is no respect of persons with God." According to the word of the Lord, those Israelites who are saved are those who become Christians. A disobedient Israelite has not any promise, if the Lord is no respecter of persons.

According to the word of the Lord, those Israelites who are saved are those who become Christians. A disobedient Israelite has not any promise. If the Lord is no respecter of persons, why take the position that after the next resurrection, the Israelites will be up around the throne and the Gentiles in the outer court? Does this position sound like God is no respecter of persons? Does this sound like in Christ there is neither Jew nor Greek? We will not be known as Jews or Gentiles in the future land? They will be known as Christians I would like to say more about that just now, but I will not take the time for it.

I read from Paul, in Heb. 11:13, and I wish to call attention to it again. Those who did not enter the land of Canaan, do not desire to enter it yet, but they desire a better country. Better than the land of Canaan. Do you believe that? "What did you say?" "You don't?" Well I cannot make you believe it. And you do not believe that our future land is better than the land of Canaan. Well, I leave that with you and Brother Paul. He says it is better. It is not the land of Canaan or the garden of Eden, but it is to be a better country." But let me give some more passages on this question.

I now read from Psalms 37:9: "For evil doers shall be cut off; but those that wait on the Lord, they shall inherit the land of Canaan!" Is that the way it reads? Some brother says I did not read it right. It reads: "Shall inherit the earth." The speculator jumps at the

conclusion that it refers to the land of Canaan. Has he proof? No. Are we expecting people to take what we say instead of the word of the Lord? Certainly not. Psalms 37:11 says: "The meek shall inherit the earth." Does the expression, "The earth" mean the land of Canaan? No. Psalms 37:29 reads: "The righteous shall inherit the land, and dwell therein forever." Could he not have just as easily said: "Shall inherit the land of Canaan?" This land inheritance is not conditional, and it is not limited to a thousand years. Take the statement of Jesus in the sermon on the Mount. "Blessed are the meek for they shall inherit the earth." Did this refer to the land of Canaan? Why did he not say so, if that is what he had reference to? Jesus never even intimated that the Jews would enter the land of Canaan again. All these passages refer to our future home. Not the land of Canaan, but a better country than either the land of Canaan or the garden of Eden.

Let us hear a statement from the Lord: "But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life" (Mark 10:30) Notice. "This time" and the "world to come." See how nicely he left that thousand years reign out? Why did he not say: "This time, the thousand years reign, and then the world to come?" Did Jesus say it right? If so, the future millennium idea is not true. This is what the Bible says. I would rather go before the judge in the last day with this positive statement, than to go before him with a bundle of speculative ideas that contradict the plain statements of the Bible.

But let us hear Peter on his question: "Nevertheless we, according to his promise look for new heavens and

a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Notice the expression, "According to his promise." What promise? It was God's promise of a better country. Not the land of Canaan. The world to come is a better country. Again I say that these passages refer to our future abode, if we are faithful. There is one more passage and then I will be through for this time.

Go with me to the latter part of Revelation. In the 20th chapter there is mention made of the thousand years reign of Christ, then the dead small and great stood before him and were judged. The sea gave up the dead and death and hell delivered up the dead. Death and hell were cast into the lake of fire. Then John saw the new heavens and the new earth and the holy city coming down out of the heaven. According to some the tabernacle of God was with them a thousand years before this time. Christ will come at the end of the thousand years and before him shall be gathered all nations. Then the final judgment will take place. But I will discuss this in another sermon.

Here is the way the Book puts it. Christ is reigning now. His reign will end when he comes again. The next event will be the end of time and then eternity alone will exist. We preach that Christ will come again to gather up his jewels and then heaven will be next. Is that the way the Bible puts it?

Once at the home of a certain brother, who held the speculative idea that Christ would come and reign a thousand years in Jerusalem in the land of Canaan, after the next resurrection, I noticed that even in his prayers and thanks giving he did not include the thousand years reign of Christ in the future. One day at the table he closed his thanks by saying. "May we so live when Jesus comes again that we will be permitted to

enter into the rest that remains for the people of God." I waited for some time and then asked him if he did not forget to include the future millennium in his thanksgiving. I did not mean to criticise, but I wanted him to know that even his own talk did not leave room for a thousand years reign of Christ after the next resurrection. His vocabulary was right. He spoke according to the word of God,

Here is the way it seems to me. "New earth wherein dwelleth righteousness," "the new earth," "the eternal inheritance," "the earth," "better country," "the world to come," "the continuing city." These expressions refer to our future abode. That is the way my Bible reads. For my part, I shall look forward for the coming of Christ, expecting the end to come and eternity alone to exist. I hope that I may so live as to be among the inhabitants of that better country.

Now I have given you with honesty and sincerity, the truth as I have found it in the great Book of all books. I hope you will get the message and lose sight of the man. Let me insist that you do not interpret figurative passages to contradict plain and emphatic statements. You may not love me for telling you the truth. I would like to have your love and friendship, but the word of God is better to me than any man. I have, as I have said before, debated the question a number of times. and I am willing to debate again if it is demanded, for I believe I am right on the question. But I want it understood that the debate must be in the spirit of the Master.

HAS DANIEL BEEN FULFILLED.

(Second Sermon.)

My friends, the question for this time is, "Has the kingdom of Daniel 2:44 been fulfilled?" As I stated last night, I have debated these questions with Adventists, Christadelphians and some of our own brethren. I met Brother Bradley of Texas and Brother Strickland of Arkansas. Brother Strickland saw the error of his way and changed, I am glad to say.

Not long ago I stated that a certain brother was now preaching the Adventist theory that the kingdom of Christ had not been established, and I had hardly finished saying it when this brother said: "Brother Borden, I would not fight him for he is such a good man. He spends hours in the closet praying to the Father. He is such a good man." I replied: "Shall we give an open door to and endorse men who are teaching false doctrines and dividing congregations just because they are good men? There are many good men, morally speaking, who are teaching false doctrines. It is true this is a free country and a man has the privilege of preaching any doctrine he wishes to preach, but I have the same privilege to refuse to endorse him and give him an open door."

Ever since I have been preaching I have preached that the kingdom of Christ is established and that the reign of Christ will end when he comes again. In this sermon I will give a few of the proofs to show that the kingdom of Christ has been established, and that it is unreasonable to contend that it will be established when Christ comes again. These sermons may seem longer

than ordinary sermons, for the reason that we want to finish in the four addresses. You will not think I am boasting when I say that I can only give you a few of the arguments I have in stock in the four sermons. I was amused at two conflicting reports from the sermon last night. One brother said the sermon was too long and the other said it was too short for him, that he could have remained for a longer time. One believed, the other did not. It seemed too long to the man who did not want to believe it. I am speaking slower in these sermons for two reasons. The first is that I want you to get it all, and the other is that I want the stenographer to be sure to get it. Some of the brethren who do not believe as we do on these questions, have requested that I allow these sermons to be taken in shorthand. I am glad to have it, and have only one request, and that is that I be permitted to correct the transcript before it goes to the public.

One of the most interesting things we find in the Bible is the dream of Nebuchadnezzar and its fulfillment. This narrative is positive proof, when compared with real facts, that the kingdom of Christ has been established. I would be willing to give this as the only proof in a debate on the question. You will notice the strong proof as we go forward.

Nebuchadnezzar was very much disturbed over his dream and the next morning he called in the magicians, astrologers, Chaldeans and others of the same kind to interpret his dream, but when they came and had announced that they were ready to interpret his dream, he said that he had forgotten it. Now that was just too bad. He then became vexed and told these wise men that they must not only tell the interpretation, but that they must also tell his forgotten dream. Their fail-

ure to do so would mean their death together with all the wise men. These wise men replied that they could not tell his forgotten dream, for it was beyond their power. These wise men, like the king, were idolators. They admitted that the God whose dwelling is not in the flesh could tell his dream.

When this decree of the king to kill all of the wise men went forth, they sought Daniel and his fellows to be slain. Then Daniel came before the king and told him that if he would give him time he would tell him the dream as well as the interpretation. When Daniel and his fellows appealed to the God whose dwelling was not in the flesh, the secret of the king's dream was revealed to Daniel. Daniel dreamed this dream and also the interpretation. But let me stop here long enough to say that neither the king nor Daniel dreamed the speculative notions that some have concerning the kingdom of Christ. It is not my purpose to speculate, but to relate the facts as they appear. So Daniel comes before the king with the dream and the interpretation. Now we will have it.

The king had dreamed of a great image whose brightness was excellent. The form thereof was terrible. Its head was of fine gold, its breast and arms were of silver, its body and thighs were of brass and its legs were of iron and its feet and toes were of iron and clay. That was a wonderful image. The dreamer also saw a stone forming itself in the mountain side, which finally cut loose and began to roll. It was small at first when compared to this great and mighty image. The dreamer soon saw that the great image was in the path of this small stone. He watched to see what the end of it would be. Finally the crash came and the stone struck the image and scattered it until no more place was found

for it. Some people say that is a mistake, that it will appear again at the latter day. A difference, you see. But when the dreamer looked again he saw the stone still rolling as though it had not been disturbed. He looked as it grew. The last time he saw it it had become a great mountain and had filled the whole earth. That is the dream and it was wonderful, but the king was more interested in the interpretation.

This image represented four universal kingdoms—Babylon, Medo-Persia, Macedonia and Roman. Daniel said to the king, "Thou art this head of gold." He was also told that his reign would soon end and that another kingdom would appear. He continued until he had pictured the four universal kingdoms. These kingdoms, as far as the image is concerned, began with Nebuchadnezzar as king and ended about eight hundred years after the birth of Christ. But some one is saying, "Yes, but what about the stone cut out of the mountain?" Well, I am getting to that now. After Daniel had related the dream and showed what the image represented, he said: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." What was the little stone to do? It was to break in pieces the iron, the silver, the brass and the gold. What was this kingdom to do? It was to break in pieces all of these kingdoms. Notice that these particular kingdoms are the ones mentioned. The kingdom was to be established in the days of these kingdoms. Now, there is only one question to settle here, and that is, are these kingdoms represented by the image still in existence? If not, then the kingdom of Daniel 2:44 has been set up.

The Roman kingdom was very strong at first, but soon it began to weaken. The clay began to be mixed with the iron. There were divisions and subdivisions until finally this fabric of human greatness came to an end. We read in history of the final ten divisions of the Roman Empire. The Huns, Ostrogoths, the Vandals, the Visagoths, the Suevi, the Burgundians, the Heruli, the Saxons, the Franks and the Lombards, were the final ten fragments of the Roman Empire. These empires soon lost their identity. History tells when each one of these kingdoms fell. They are gone to rise no more. But let us hear Gibbon concerning the fall of this wonderful fabric.

“The temple is overthrown, the gold has been pillaged; the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capital on which we sit, was formerly the head of the Roman Empire; the citadel of the earth, the terror of kings, this spectacle of the world, how it is fallen! how changed! how defaced!”

That the last vestige of the Roman Empire has gone, who can afford to deny? These kingdoms represented by the image have come and gone. The little stone struck the image. The kingdom was to be established in the days of these kingdoms. These kingdoms have come and gone, so the kingdom of Daniel 2:44 has been established. Those who contend that the kingdom will not be established until Christ comes again have this mighty truth to stare them in the face. Some of them say that the ten divisions, being the ten toes of the image, are in existence yet and will be until Christ comes again. That is contrary to all facts concerning the matter both in history and the Bible. Others claim that these kingdoms have come and gone, but that they will reappear

at the coming of Christ when the kingdom will be established. That is contrary to the dream itself, for the image was to be broken and scattered and no more place was found for it. If no more place was found for it, how could it appear again at the coming of Christ? There is really no need of my making any more arguments, for this one cannot be met by those who are expecting the kingdom to be set up when Christ comes again. Shall we take the facts and depend on them or shall we follow the speculator just because he is a good man morally? I have not said all that could be said on this part of the subject, but if you have any questions relative to what I have already said, let me know and I will be glad to answer them.

Next I want to call your attention to Daniel's vision as it is recorded in the seventh chapter of Daniel. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." (Daniel 7:14.) This does not say that the Son of man was to come from the Ancient of days, which would have to be the case if Christ should come to this earth to establish a kingdom. He "Came to the Ancient of days," not from. He "Came with the clouds." When did he ever come with the clouds except at the time of his ascension? That is the time. At this time he received the kingdom. Why? Listen. "That all people, nations and languages should serve him." Can all nations and languages serve him now? Yes. Then Daniel's vision has been fulfilled and the kingdom has been set up. Daniel did not see a political kingdom as some speculative minds seem to see. Does not this remind you

of God's promise to Abraham that in Christ all nations should be blessed? Did not Jesus command his apostles to go into the world and preach to every creature? If this is not to be fulfilled until Christ comes again, then the gospel should not be preached to every creature. Then the church of Christ is the kingdom of Christ and Christ is the king. Then we have these facts. He did go in the cloud to the Ancient of days. At that time he was to receive the kingdom that all nations should serve him. All nations are being preached to, therefore the kingdom of Daniel's dream has been fulfilled.

The "Sweet singer of Israel" tells the story of that wonderful event of his ascension: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord of hosts, he is the king of glory." (Psalm 24:7-10) Think of that wonderful welcome. There was given him dominion glory and a kingdom. But some brother who is tainted with the Adventist idea of the kingdom will say: "O yes, he is king over the church, but his kingdom, proper, will not be until he comes." That is it, is it? Well, the Bible tells a different story. It is true that he is reigning over the church, for he is the head of it. It is an absolute monarch. The church is the kingdom. It is the kingdom of Daniel 2:44 and Daniel 7:13, 14. But some one will say, "Well there will be a better one." Why not just say this one will be better, for Christ will cleanse and present it to God as a spotless garment. Then it will be better.

The next argument is to be based on a promise that God made to David concerning Christ. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." You will observe that this is to be done while David is dead and before he is raised from the dead. Then the kingdom mentioned here could not be established after the final resurrection, for it is to be done while David is yet dead. But we will find this same thing mentioned again in the second chapter of the Acts of the Apostles. Let us hear what Peter has to say: "Men and brethern, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:28).

Why did Peter say that David is still dead? Well, there had been a resurrection of saints before that time and he wanted the people to know that David is still dead. Another thing. The Lord had promised David that while he was sleeping with the dead that his seed would be raised up to sit on his throne. He was still dead on Pentecost and the kingdom was established. Jesus had ascended to heaven and was on the throne.

The fact that he was to be on David's throne does not mean that the old Jewish order of things will appear again. It cannot be. There are better things for us and for the Israelites who are prepared for a blessing. He was raised up to sit on the throne. This had reference to his resurrection.

I suppose that no one will deny that Jesus is now our high priest. Paul tells us that he is not priest after the order of Aaron. He is a greater priest. Let me call your attention to Zech. 6:13: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." This is positive proof that he is a priest upon his throne, which shows that he is king and priest at the same time. Paul also tells us that if he were on earth he could not be a priest. He entered his priesthood when he ascended to heaven and received the kingdom as was predicted in Daniel's vision. He was in heaven on the day of Pentecost, and was king and priest.

Some brother over there says that his throne will be in the old Jerusalem after the temple has been rebuilt. Not so brother. The Lord ascended into the most holy place by his own blood and not by the blood of animals. Psalm 89:37 tells us that the throne is in heaven. There will not be a return of the old order of things, for there is something better than the land of Canaan. Christ has been exalted to the right hand of God to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. (Acts 5:31) If he has not been exalted, if he is not a king, if he is not our Savior, then Israel has no chance for repentance and we have no forgiveness of sins.

Now to sum up. 1. It was promised that Christ would be raised up to sit on David's throne. 2. It was to be done before David was raised from the dead. 3. Christ was raised from the dead in fulfillment of the promise. David had not been raised from the dead on the day of Pentecost. 4. His throne is in heaven. He is in heaven and on the throne. He is priest on his throne. He who puts the beginning of the kingdom of Christ at the

second coming of Christ, must deny all these passages I have given.

Let us hear Isaiah on this question: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow into it." Notice that this house of the Lord or government of the Lord's house shall be established in the top of the mountains. "The mountain of the Lord's house." This can mean nothing more than the government of the Lord's house. Then I am not speculating when I say that the government of the Lord's house shall be, or is, above all governments of man. Notice this was to be done in the last days. Peter said that the day of Pentecost was in the last days. But the strongest point of all is that all nations should flow into it. Is the day yet to come when all nations are privileged to come to the Lord's house? If that part of the prophetic statement has been fulfilled, then the mountain or government of the Lord's house has been established. The house of the Lord is the same as the church or kingdom of Christ. "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob." This also says that the law shall go forth from Zion and the word of the Lord from Jerusalem. What can picture the beginning of the Christian age on the day of Pentecost more than the above. How can anyone say that this refers to a return of the old Jewish order of things? It is not the old Jerusalem, for it is now in bondage, and the new Jerusalem is our mother. Surely this argument is enough. We have given you the facts as they appear. Shall we accept them, or shall we speculate?

"What is that, brother?"

"Why don't you read on?"

Good. I will do that. I was intending to read on, but I will do it now with your permission. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." That is good. But I know what is the matter with this brother. He thinks that this refers to political wars. This passage is easy to understand. The prophet had just pointed to a time when the Gentiles would have the same right to enter the house of God as the Jews. "All nations shall flow into it." Before that could be, this enmity between the Jews and Gentiles must be abolished. At the beginning of the Christian age the gospel was preached to all nations. The church was made up of both Jews and Gentiles. In order for that to be they had to "Beat their swords into plowshares and their spears into pruning hooks." Thank you, my brother, I am glad you called my attention to it, for it has helped me to prove my point.

It looks like I have made enough arguments on this question, but I will give you a few more to show that Jesus is now king and on his throne. I have already given proof that he is on the throne in heaven, and that he is a priest on his throne. If we had only the proof that he is a priest on his throne, that would be enough to show beyond all doubt that the kingdom is established. Peter tells us that while he is on the throne he is to put all his enemies under his feet. His reign will continue until all of his enemies are put under him, for he is to reign in the midst of his enemies.

Let me now give you a statement from Paul: "We have such an high priest, who is set on the right hand of the Majesty in the heavens" (Heb. 8:1). He is on

the throne and he is a priest. In the 11th chapter of Hebrews we find that he is a high priest. He is reigning now. I cannot refrain from reading a verse from the 15th chapter of 1 Corinthians. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." He is now putting enemies under his feet and will continue to do so until the last enemy, death will be put under him. That will be the resurrection of the dead. When he shall have put all his enemies under his feet, then he will be a subject and God will be all in all.

Another strong point in favor of the fact that Christ is now king, is the fact that he is priest. "Thou art a priest after the order of Melchizedec." He was not a priest after the order of Aaron, but after the order of Melchizedec. Melchizedec was priest and king. If Christ is a priest after that order he is king as well as priest. How can it be said that the church is a royal priesthood, if the priest is not a king. Is he king without a kingdom? We have learned that he is king of kings now. We have learned that he is a priest on his throne. We have learned that he is a priest after the order of Melchizedec who was king and priest. We have also learned that the priest shall sit on his throne and rule. We have also learned that the kingdom was set up during the reign of the four universal kingdoms. "In the days of these kings shall the God of heaven set up a kingdom."

Those who deny that the kingdom has been set up and tell you that it will be set up when Christ comes again, can only give you a lot of speculation, for there is no proof that Christ will enter his reign when he comes again. In fact, when Jesus comes again, his reign will

end. "Then cometh the end." I believe this, for the Bible says it.

One of the most ridiculous things, it seems to me, is the theory that Christ with a lot of resurrected, immortal, incorruptible beings will reign over and mix with people who are yet in the flesh. That is contrary to the word of God. The resurrection of the dead will do away with that which is mortal. All resurrected beings will be spirit beings. There will be a place for such beings. It is a better country. It is the new Jerusalem in the new heaven and the new earth. At the coming of Christ all the dead will be raised. It will be a great event. We will all stand before God, and there I will have to give an account of the way I have preached to you. But I do believe in taking the facts as they are revealed and leave the speculation to those who wish to indulge. Brethren, think on these things.

CHRIST'S REIGN BETWEEN TWO RESURRECTIONS

(Third Sermon.)

We have now come to the third sermon in this particular series on the kingdom question. The points to be brought out in this lesson will embrace the reign of Christ between two resurrections.

I am glad to see so many interested in the study of these questions. I consider that these questions are of vital importance. We have respect for those who differ from us on this question, but we do not believe the theory they advocate. Those who teach that the kingdom of Christ has not been fully established, are not in line with the teaching of the brotherhood.

Some brethren have tried to sidetrack the issue and declare that the discussion is over the millennium. That is not the case, and those brethren who are informed know that it is not. The millennium is only incidental to the question. Some brethren have had a notion that Christ will have a reign of peace in the future that they please to call the millennium, but those brethren believe that the kingdom of Christ has been fully set up. It is a sin to claim that such men as Brents, Sewell, Lipscomb and others were favorable to the theory that the kingdom was not fully established on the day of Pentecost. The idea that the kingdom will not be established until Christ comes again is purely Adventism.

It is not my purpose to misrepresent any one, it matters not how radical his position may seem. I am also sure that we gain nothing by warping a passage of Scripture to make it fit some preconceived idea of ours. I say it in kindness when I tell you that the theory

of the future reign of Christ on this earth is without foundation. The Bible does not teach it, but it does teach the contrary.

No doubt you are thinking that I cannot preach on the question without some speculation, and if I would preach like some would like for me to preach I would speculate. If I know myself, I do not intend to speculate. I have never been inclined to speculate. I cannot tell what a passage of prophetic language means unless it is explained by some other passage. If my interpretation of a figurative passage of Scripture should contradict a plain positive passage, my interpretation is wrong. The proof that I shall offer will be positive statements that cannot be misunderstood.

The Bible speaks of the reign of Christ. I want to also say that the Bible speaks of only one reign of Christ, and if it is to be in the future, it is not now and if it is now it will not be after while. There is no such thing as a reign of Christ now and another one after the future resurrection. After this reign, which we believe is going on now, Christ will turn the kingdom back to the Father and Christ will be a subject.

The reign of Christ began on the day of Pentecost. What is that? "I thought you said the reign of Christ is to be between two resurrections."

"I did say that the reign of Christ is between two resurrections, and it is. But just wait, and I will come to that at the proper time."

The first thing I wish to do is to see if Christ is reigning now. If it is a fact that he is reigning now, then it is positive that one resurrection is in the past and the other is yet to come. Let us not speculate, but let us have facts.

The "Sweet singer of Israel" said: "The Lord said

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unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." Peter said: "Sit thou on my right hand until I make thy foes thy foot-stool" (Ps. 110:1; Acts 2:34). You will notice that one says foes and the other says enemies. Notice that he is to sit on the right hand of the Father until his enemies are put under him. Now let us hear what Paul says: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25). We learn from these passages that his reign is to be at the right hand of the Father, that he is to reign there until all his enemies are put under his feet, and that the last enemy is death. With these thoughts in our minds, we are positive that Christ is reigning now. He must reign at the right hand of the Father until all the dead are raised. If some of the dead are left how can it be said that all enemies have been put under his feet?

Now let me call your attention to Psalms 110:2. "The Lord shall send the rod of thy strength out of Zion, rule in the midst of thine enemies." This passage corresponds with the others that I have mentioned. He will rule in the midst of his enemies for he will rule or reign until he has conquered all of his enemies and then his reign will end. The theories of the future reign of Christ are different from this.

But Paul said something in the Hebrew letter that I want to call attention to (Heb. 2:8): "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." This is plain. He has already, in A. D. 64 put some enemies under his feet and he is to continue all his enemies are put under him and that reign is to

be, or is, at the right hand of the Father. That shows that he is absolutely reigning now. If he is reigning at the right hand of God and is to continue until he has put all enemies under his feet, how can it be said that he will reign on this earth after the coming resurrection?

“Well,” says some one, “He is reigning now, but there is going to be another reign after while.” That cannot be for there is only one reign of Christ, and if it is now it will not be after while. Paul settles that matter. “For he must reign until he hath put all enemies under his feet.” “The last enemy that shall be destroyed is death.” The destruction of this last enemy will come at the next resurrection when all the dead will be raised. He will not reign after this present reign, for there is only one reign of Christ and that is in the midst of his enemies.

Another brother says: “Brother Borden, there will be a resurrection of the saints when Jesus comes again, then a thousand years reign of Christ on this earth, in old Jerusalem, and then at the end of this thousand years there will be another resurrection.” Yes, I know that is the theory of some, but there is no ground for the statement. I will give any one a nice present who will show me one passage of the word of God which says that there are two resurrections in the future. The Bible does say that Christ is reigning now, but it does not say that there are two resurrections yet to come.

Again, Christ's reign began after he ascended. Daniel's vision tells of his entering into heaven and receiving the kingdom. I gave you this in another sermon. Psalms 89:35 tells us that his throne is in heaven. Acts 2:33 tells us that on the day of Pentecost he was at the right hand of God. Hebrews 2:8 tells us that in A. D. 64 he had put some of his enemies under his feet, and in

the Corinthian letter he tells us that he is to continue to reign until the last enemy has been put under him. The final putting under his feet all of his enemies, does not have reference to taking political kingdoms under his control and to reign over them here on this earth, but the last enemy is death.

But I cannot finish this sermon and feel like I had done my duty unless I read an extract from 1 Cor. 15: 22-29: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all."

This lengthy quotation itself tells the story. I do not need to make an argument. He is reigning now. He must continue to reign until all his enemies are put under him and then cometh the end. At that time he will deliver the kingdom to God and will be a subject in the kingdom. Can language be made plainer than that? If we believe what Paul says, how can we contend that there are two resurrections yet to come and that Jesus will enter his reign at his coming and the resurrection? Why did not Paul say: "Then cometh a thousand years reign of Christ on this earth in the old Jerusalem?" It is not true, is the reason why.

But some brother has said that "Then cometh the end," means that it is the next event. That is true. We accept that. The next event after his coming and resurrection, etc., is the end when he will deliver the kingdom to God. This settles the question. There is positively no way to make, "Then cometh the end" mean "Then cometh a thousand years more." Jesus will come at the end of time. Nothing but speculation can make it anything else.

Now, the theory of some is that when Christ comes there will be a resurrection of saints and then Christ's reign will begin and continue for a thousand years and then the wicked will be raised, thus making two resurrections in the future and a reign of Christ between them. The Bible does not say that. Even the 20th chapter of Revelation does not say that there are two resurrections yet to come.

There is only one resurrection in the future. I will give a few passages in proof of that point and then pass on to something else. Dan. 12:2, pointing to that wonderful resurrection, said: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." This passage condemns the idea of two separate resurrections yet to come. Both classes will be in this resurrection. But let me call attention to a statement of Jesus in John 5:25: "The hour is coming, and now is, when the dead (not a part of the dead) shall hear the voice of the Son of God; and they that hear shall live." Now let us read verse 28: "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." If all the dead

will not be raised when he comes again, what does "The dead," and "All that are in the graves," mean? The resurrection that is to come is a general resurrection.

There is a theory that there are several comings of Christ. I now want to call attention to a statement of Paul in 1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." That is clear. When he comes he will bring them with him. Not when he comes and goes back and then comes again, but when he comes. Now the next verse: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord (only one coming here) shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." The coming is mentioned three times but it has reference to one coming. Now we read the next verse which will make the matter clearer. "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The righteous will meet the Lord in the air. Those who are alive when Jesus comes will not prevent, or go before, those who are dead, for the dead in Christ will be raised first and then they with the righteous will be caught up together to meet the Lord in the air. This is the explanation of two events and not two resurrections. The resurrection of the righteous dead is the first of two events. There is no comfort in this passage for those who are expecting Christ to establish his kingdom when he comes again. I have given you what the Bible says about this affair. This does not say that Christ will come to earth and pick

up certain ones and then ascend to come again and bring his saints. There is nothing in this passage to indicate that there are two resurrections yet to come. I have given you these passages to show that all the dead will be raised at his coming, but Paul, in the particular passage, only mentioned the living and the dead saints at the coming of Christ. You will notice in the passage just quoted that this resurrection will be at the sounding of a trumpet. Now Paul speaks of the same event in the 15th chapter of 1 Corinthians. "Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Notice that this resurrection at his coming will be the last resurrection, for it is at the sounding of the last trump. If this is the last trump, there will not be a trump to sound at another resurrection a thousand years later. So, there are not two resurrections yet to come, and that forever settles the idea that Christ will enter his reign when he comes again.

But some one is saying, "If the two resurrections are not yet to come and there is only one in the future, when did the first one take place?" That is a very good question and I will now give the answer. There is no question in my mind that the first resurrection is a thing of the past. One reason for it is the fact that there is only one resurrection yet to come. I have given positive proof of that. Now, we will hear from Brother Paul again: "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." Here is pictured the two resurrections and the order in

which they come. Those who were with Christ in his resurrection and those who will be raised at the last day.

Now, before I go further with this argument, I want to call attention to the 20th chapter of Revelation. I am glad to read it. This chapter sounds good even if I do not fully understand everything about it. The angel came down with the key to the bottomless pit and with a great chain in his hand. Now the speculator is ready to tell us all about the key, the great chain and the bottomless pit. But he laid hold of the dragon and bound him and cast him in this pit. He was in this pit until the thousand years had passed. Now, let us read on: "And I saw thrones and they that sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Here we find the certain class mentioned. The reign is mentioned and the first resurrection is mentioned. But the 20th chapter of Revelation does not say when that thousand years reign is to be. So if we find it out we will have to go elsewhere to find it. Why speculate and tell that it will be after the coming of Christ when the general teaching of the Scripture is against it? The following thoughts have already been brought out. 1. The Bible teaches a general resurrection when Christ comes again. 2. The last trump will sound at the next resurrection, and there will be no tumpet to sound at the end of a thousand years. 3. Christ's reign is going on now in heaven and he is to reign there until the last enemy has been put under him.

Some of you, no doubt, would like to have me tell you about the binding of Satan, the bottomless pit, etc., but I will not even try. One thing I will do. I will find the facts as stated in other places and this binding of Satan, the thousand years reign of Christ, and other such things must fall in line with these facts.

I want to call attention now to Romans 8:28-30: "All things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified, and whom he justified them he also glorified."

Here we find people called according to his purpose. What was that purpose? He, himself tells. They were called to be conformed to the image of his Son, that he might be the first born among many brethren. Jesus was the first born from the dead. These people were chosen to be with him or to follow him in that resurrection. He was to be the first born among many brethren, not just a few. When Paul wrote, this was all in the past. These people had been chosen, justified and glorified. If this did not have reference to the resurrection of Christ, to what could it have had reference? Now let me call attention to Matt. 27:52 "And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." These are the ones that Paul had reference to in the 8th chapter of Romans. They followed him in the resurrection. This was a resurrection of saints. Paul said they

were chosen and predestinated for that purpose. They were conformed to the image of the Son of God so they might come forth as they did. With these things in our minds can we fail to call this a first resurrection?

Now listen to Paul's language in 1 Corinthians 15:23. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Here Paul gives the order of the resurrection. First Christ and the saints, and afterwards those who are Christ's at his coming. Why did he not mention another resurrection a thousand years after his coming?

In carrying out this same thought, I want to next introduce Rev. 14:1-4: "And I looked, and, lo, a Lamb stood on Mount Zion, and, with him an hundred forty and four thousand, having his father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Here we find a wonderful host of people. They had been redeemed from the earth. They were Christ's. Who were these people? Let the record answer. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, **being the first fruits unto God and the Lamb.**" That is clear. They had been redeemed from among men and they were the first fruits unto God and the Lamb. When could this have been except at the resurrection of Christ and the saints? But to put the climax on it, let us read the sixth verse: "And I saw another angel fly in the

midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." Think of it. The next angel after the entering of the wonderful host of people, came with the everlasting gospel to preach to those who were left on earth. Do we have the gospel now? Is it not the everlasting gospel? Did it not begin on Pentecost after the resurrection of Christ and the saints? Was it not to all nations, kindreds tongues and people? Then this host of people are already with Christ. They have been redeemed from among men. They were the first fruits unto God and the Lamb.

I have proved that the reign of Christ is going on now. I have proved that it began on the day of Pentecost. I have proved that the first resurrection is a thing of the past and that the final resurrection is yet to come. In Matt. 13:38-42 is a parable of the events at the end of the world. "The field is the world; the good seed are the children of the kingdom and the tares are the children of the wicked one." The tares are gathered and burned in the end of the world. The wicked will be gathered out of the kingdom of Christ, and "Then shall the righteous shine forth in the kingdom of their Father." Here the same story is told. Christ is reigning now. He will continue until he has cleansed the kingdom and presented it to the Father and then the righteous will be in the kingdom of their Father and Christ will be a subject in the kingdom.

Now let me sum up a little. 1. We are in the kingdom now. (Col. 1:13.) 2. He has dominion now. (Dan. 7:14) 3. He has authority now. (1 Cor. 15:25) 4. When he comes again he will give up the kingdom to God. These facts are clear. The rest of the sermon will be to show that there are not two resurrections yet to come.

Jno. 5:28 tells us that all that are in graves shall come forth at that time. Some will be raised to life and some to damnation. It is a general resurrection. 1 Cor. 15:50 tells us that the last trump will sound at the next resurrection, so there will not be another trump to sound a thousand years later.

Just a few more points and then I will be through for this time. The kingdom of Christ is a growing kingdom, which is proof that the kingdom is set up now. First it was a small stone and it grew to be a great mountain and filled the whole earth. What about that future kingdom idea? Will it be small and grow to a great mountain? The future kingdom idea is that it will be a great mountain to start with. Jesus also compared it to a grain of mustard seed at first and then it grew to a great tree. But I must hurry through with this sermon or Brother Davis will sound that gong for me to quit. I must make one more argument.

In Matt. 26:26-30 and in 1 Cor. 11:20-34 we have the mention of the Lord's supper. It was introduced after Jesus and his disciples had eaten the passover meal. He said he would not eat of it any more until it was fulfilled in the kingdom. They were told to partake of it in memory of his body and blood until he comes again. How can any one partake of it after he comes if it is to be done until he comes? Then the Lord's supper is in the kingdom and will be until Jesus comes again.

In conclusion let me urge that we quit speculating. Take what the Bible says. Be willing to be governed by what it says. There are plenty of things to preach without speculating on things that we are not sure about what is meant. Jesus spoke of the world to come. I am looking forward to that time. We are told that the last trump will sound at his coming and the dead will be

raised. I am looking forward to that time. I am not expecting a thousand years reign after the resurrection of Christ, so I am not looking for that. We believe the end is coming. We believe that Jesus is coming, but we do not know when it will be. I believe that we will all stand before the great tribunal at that day. The Bible says that and I believe it. The kingdom is established now and will continue until Jesus comes again.

WHAT WILL JESUS DO WHEN HE COMES AGAIN.

(Fourth sermon.)

This is the fourth and last lecture of the series I am delivering at this time. The issue is, has the kingdom been established or will it be established at the coming of Christ? Will there be a thousand years reign of Christ on earth after he comes again? The question, then, "What Will Jesus Do When He Comes Again?" is directly connected with the question under consideration.

When you were having your meetings in which you were discussing these questions, I could hardly content myself to remain at home, but I was so busy at the time I could not come. I wanted to come and study the questions with you.

I was glad when I was called here for the music sermon which was broadcasted last Sunday night. We have received many letters and telegrams concerning it, and in the number there has been one criticism. One man from some western state said that it was a disgrace to have to listen to such a sermon, but he remained with us until our service closed. We are certainly pleased to note that the brethren far and near appreciated our efforts. We have also heard from people who are not members of the church of Christ, who have expressed their appreciation of the sermon. I was granted the privilege of remaining for four nights and delivering these four sermons on the kingdom question.

It is understood that one certain man has sowed the seed of discord in this city. That is one cause of my coming to deliver these four sermons. Of course, a man has

the privilege of preaching what he believes, but we have the same privilege of not giving his efforts our support. I do appreciate one thing in this particular man, and that is, his boldness to preach what he believes. He does not try to hide it. When we send for him to preach, we know what we might expect him to preach when he feels that it is necessary. I think he is honest in his convictions, but that does not make him right. I frankly confess that if I should accept his theory I would have to change or revise every sermon I preach, for none of them fit the theory he advocates. That, however, does not make his position wrong, nor mine right. The question is, what does the Bible say?

Almost without an exception, when I have mentioned this man's position, instead of trying to defend his position, his admirer would begin to say what a good man he is. As far as I am concerned, that point has never entered into the controversy. Brother Bradley, who held practically the same position, as far as the kingdom is concerned, was a good man, but that did not make his position right. Even if my friends thought I was almost a perfect man I would not want them to bring it up as proof that I am right in my positions. A good man can be honestly deceived. So, after all, it is a question as to what the Bible says on the question.

It seems that it is almost impossible for some of us to discuss these and other questions without personal thrusts. That should never be. We are not discussing men, we are discussing issues. We know that confidence has a great deal to do with accepting a man's position. The man should be left out of the question.

Now, as I have said before, the question at this time, is, "What Will Christ Do When He Comes Again?" The reason that subject has a place in this controversy is be-

cause our friends and some of our brethren teach that when Jesus comes again he will set up or establish his kingdom. So, we will examine the passages that speak of his coming and see if there is anything said relative to establishing the kingdom of Christ. As I have told you before, Christ will reign only one time. If he is reigning now he will not reign after he comes, and if it is after he comes it is not now. The position of some is that he is reigning now and he will have another reign after he comes again, but there is nothing said of his reigning in two dominions, but as I have said in another sermon, Micah said that he would reign in the first dominion of the kingdom. The first dominion is now and Christ is in his reign.

You will pardon me for digressing, but some of our listeners to the music sermons thought that we would be on the air with these sermons on the kingdom question. I am sorry it could not be that way. It would have done more good for it would have gone to so many people. But many will read these sermons as they are being stenographically reported and will appear in print for you and others to read and consider. I pray the Lord that these messages will do much good. I believe I will begin the message tonight by reading a part of the 15th chapter of First Corinthians. I have mentioned it in other sermons, but I do not feel that this sermon would be finished unless I introduce some of these same truths here. I will begin reading with the 21st verse: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at **his coming**." You see, this passage has a place in this lesson, for it speaks of the happenings at the coming of Christ. "They that are Christ's at his coming." The order of the resurrection is dis-

cussed. All die in Adam and all are made alive in Christ. That proves a universal resurrection, but how does it come? "Christ the first fruits; afterward they that are Christ's at his coming." Now, if there was to be another resurrection at the end of a thousand years, why did he not mention it? But the next expression is: "Then cometh the end." The word "Cometh," as you will see is not in the original. The translators added it to make good sense. "Then the end." The next thing that happens will be the end. That forever does away with the idea of a thousand years reign here on earth after his coming. If time is to last a thousand years longer, why did he say: "Then the end?" It is true that Paul only speaks of the righteous dead here, but when we read in the language of Jesus that some will be raised to life and some to condemnation, how can we decide that the wicked must wait a thousand years after he comes to be raised from the dead?

But let me read on. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." When will he put down all rule and all authority? The only answer is, when he comes. It seems to me that if there is to be a thousand years reign of Christ after he comes again, that some of the writers would have mentioned it. But let me read again: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now, if all the dead are raised when he comes as the Bible says, then his reign will end, for he is to reign until all of his enemies are put under him.

But before I leave this part of the subject, let me again call attention to the 51st verse of this chapter. In looking over it today I found another good point and I

want to give it to you. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." At this last trump, the dead will be raised. Does "The dead" mean just a part of the dead? There are two good points in this lesson here. 1. This is the last trump to sound. It will sound at his coming. Then there will not be another trump to sound after a thousand years reign. 2. "The dead" will be raised at his coming. Then the coming resurrection is the last one. Then the judgment. I do not believe in this idea that as soon as a man dies he goes directly to his reward or punishment. The Bible does not teach it.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" When these good Jews and Christians are raised from the dead, it can be said that death is swallowed up in victory. If all the dead are not raised at this time, how can it be said that death is swallowed up in victory? Is the resurrection a victory when millions are left dead? Then the victory will be at the coming of Christ and not at the end of a thousand years reign of Christ after his coming. Then the expression, "As in Adam all die, even so in Christ will all be made alive," will be fulfilled when Christ comes again and raises the dead. That forever explodes the idea of a thousand years reign of Christ after his coming and a resurrection at the end of that time.

We turn next to 1 Thess. 4:14: "For if we believe

that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord."

There is just one coming mentioned here, though it is mentioned several times. The coming of Christ is a wonderful event. The dead in Christ will be raised first, and then the living Christians will be caught up together with them to meet the Lord in the air. Then there will be a new heaven and new earth where the righteous will dwell forever more. Here is another passage that speaks of the events of his coming, but not one thing is said about the reign of Christ beginning at this time. "The dead in Christ shall rise first," does not mean that it is the first resurrection, but it is the first of two events. The dead will be raised first and then all will be caught up together to meet the Lord in the air.

I now call attention to Jno. 5:28: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We have already learned that the dead will be raised at his coming. The voice of the archangel will sound. The last trump will sound. In this we find that both the wicked and the righteous will come forth in the same

resurrection. One will come forth to life eternal and the other to everlasting damnation. Then this idea of a resurrection of the saints when Jesus comes and a resurrection of the wicked a thousand years later is not found in the word of God. If at the coming of Christ all the dead will be raised, some to life and others to punishment, how can it be that there be a thousand years reign of Christ on earth after his coming? "The dead," will be raised at his coming. "All that are in the graves shall hear his voice and come forth." This is proof forever that there are not two resurrections yet to come, which is proof that the reign of Christ will end at his coming and the resurrection. Do you see any place for a thousand years reign of Christ at his coming, or after his coming? In fact, the thousand years reign theory as advocated by the Adventists and others is out of line with the general teaching of the word of God.

Again, when Jesus comes the judgment will take place. The resurrection and then the judgment. I now call attention to the 25th chapter of Matthew. I will begin reading with the 31st verse:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Notice this passage says, "When he comes in his glory." What will take place then? All nations shall stand before him, both the good and the bad. How can that be if only the righteous are raised at that time?

Those on the right hand he will send into the kingdom prepared for them. He will say to the wicked: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Jesus surely knew what he was talking about, but while picturing the events connected with the coming of Christ, he did not mention a thousand years reign beginning. Neither did he intimate that at this time Christ would begin his reign. The lesson of Jesus does away with the idea of a future millennium and also the idea of two resurrections yet to come. When are the righteous to enter into life? At the coming of Christ. When are the wicked to enter into punishment? At the coming of Christ. Did Jesus forget about that thousand years reign of Christ after he comes again? The fact is, there is no such thing to be.

Now come to the 20th chapter of Revelation. We read of a thousand years reign of Christ. But come to the end of that time and see what we find. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Notice now, that after the thousand years reign or at the end of it, this judgement scene appears. When does this judgment take place? We have just read that it will take place at the coming of Christ. Then the reign of Christ as is mentioned in the 25th chapter of Matthew and the 20th chapter of Revelation, will take place at the coming of Christ. Then the thousand years reign of Christ must be before the coming of Christ. There is no way to deny that without denying the Bible.

After this event, then comes the entering into the final abode of the righteous. "And I saw a new heaven

and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Then when Jesus comes again, he will judge the world and then the righteous will enter the new heaven and the new earth. Now where do we find a place for a thousand years reign of Christ on earth after his coming and the destruction?

But let me remind you again of Paul's language in 1 Corinthians 15:23, 24. "But every man in his own order, Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." Then at his coming the dead will be raised and he will deliver the kingdom to God. "Then cometh the end." Does this sound like a thousand years more of time after Christ comes? It does not sound like it to me.

Now I want to read a few passages in which the second coming of Christ is mentioned. Col. 3:4: "When Christ, who is our life, shall appear, then shall ye appear with him in glory." Here the coming or appearing of Christ is mentioned, but not one word is said about that millennium after he comes.

Paul, in his closing words, made mention of the life that he had lived, and then said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." (2 Tim. 4:8.) After this life Paul expected to enter into life eternal. Is it possible that Paul did not know anything about that millennium or a reign with Christ a thousand years on this earth? Paul did not talk like he knew anything about it.

In the 13th chapter of Matthew we read of the picture

of the judgment. At the coming of Christ there will be a gathering out of his kingdom. In this lesson, as others I have mentioned there is nothing said about a thousand years reign of Christ after he comes. The picture here sees the righteous enter into life and the wicked punished. After the wicked are gathered out of his kingdom, then "The righteous shall shine forth as the sun in the kingdom of their Father."

Now let me call attention to 2 Thess. 1:7-8: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." When will this take place? At his coming. When he comes he will take vengeance on those who obey not the gospel. This is a time of punishment for those who obey not the gospel while they are living here on this earth. Nothing is said here about the beginning of a reign of Christ here on this earth or at any other place. At the coming of Christ, the wicked will be punished and the righteous will be rewarded. The next place after this time is eternity.

Now read Heb. 9:27 "And as it is appointed unto man once to die, but after this the judgment." See how nicely he left out that reign of Christ? Nothing said about it. In fact he did not leave any room for it.

Now come with me to the last book of the Bible, the last revelation from God to man. Hear the wonderful language. "I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city." He is the beginning and the end. If we do his commandments while here we will enter into the city of God after this life. It is clear that there will not be a new kingdom to begin at this time. It is a little strange that the Spirit, Christ, and the apostles knew nothing of a thousand years reign of Christ at this time, if indeed it was to be. As I have said, the general language of the Word of God is against the idea of a thousand years reign of Christ after he comes.

2 Peter 1:11 tells the same story. If we add the Christian duties, such as virtue, knowledge, temperance, etc., we will receive an abundant entrance into the everlasting kingdom. This shows that if we live right here we will enter into life eternal. We will enter into the heavenly kingdom. Nothing said here about that thousand years reign.

Here is another passage, and it is like the rest. It leaves the thousand years reign out. "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up" (2 Pet. 3:10). The day of the Lord is the day of his coming. The heavens and the earth shall pass away. The angel will say that time shall be no more. If the earth is burned up at the coming of Christ or the day of the Lord, where will there be room for a thousand years reign of Christ after he comes? But let me read the next verse.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Then we look for the new heavens and the new earth instead of a thousand years reign of Christ on the earth.

I want to say just here that I am not prejudiced against a thousand years reign of Christ when he comes. If it is to be, it will be in spite of what I say or what you say, but the Bible does not teach it. It will do no good to speculate on the question. In face of all the passages that I have introduced, how can some of you say that Christ will reign a thousand years on this earth after he comes?

There are many other passages that I could introduce as I have the passages I have given, but I think I have given enough. I want to say in conclusion that in the early period of my ministry I was unsettled on this question. But I began a search for the real truth of the matter. For one whole year I studied the question and then entered into a debate on the issues. I am convinced that many brethren are wrong on this question.

After this life is over God's people will not be known as Israelites, but they will be known as Christians. Isa. 2:2 tells us that the Israelites would be called by a new name after the Gentiles had entered into the kingdom of Christ. Isa. 65:15 tells us that their old name will be taken away and they will be called by another name. And then Paul speaks of the one name that is worn by the family of God, both in heaven and on earth. In Christ we are not Jews or Gentiles but we are all Christians. So this distinction of Israelites in the flesh from others in the future land is a mistake.

I am glad that these brethren have seen fit to stenographically report these sermons, and I hope they will be read and studied and that much good will come from these addresses.

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SPECIMEN OF TYPE:

<i>... ..</i>		1 CHRONICLES, 2.	C
53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,	54 Duke Māg'di-el, duke I'ram.	<small>a or, Jacob.</small>	19 And when A-zū Cā'leb took unto I
These are the dukes of E'dom.		1 Ge. 22. 32.	20 And Hūr begat

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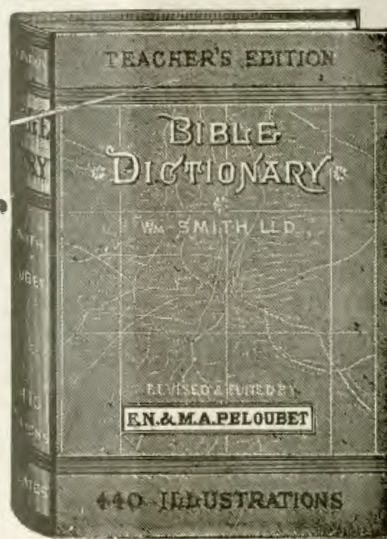
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