

6/15/1995

NOTE: The following is from a verse by verse study in Isaiah, which started with 1:1, so it follows the context of the book. It is found on p 24 of the study in Isa. 13.

On the Time & Purpose of the book of The Revelation.

I was trained as a Darbyite, but as I searched the Scriptures, I found that Darby's doctrine just didn't fit together with the total context of Scripture. I have one study on Matthew 24 alone which covers 76 typed, single spaced pages; another 30 page study on the Second Advent, and another lengthy study in Isaiah. Though the following comes from Mat and Second Advent study, it primarily comes from the Isaiah study. I went verse by verse from 1:1, and the part from Isaiah is from P 24ff. in Isa 13. My primary source is Scripture.

The following is gleaned from many hundreds of pages of research, and is a brief overview from many hours of study over the past 12 years.

ARGUMENTS

People write from a preconceive position. I will not say that I am different. However, I did enter into the following study holding the *Futurist* position. Having problems with that position, especially after studying Matthew 24, I set out to settle in my own mind the dating of the Revelation. The date of the book establishes the primary purpose of the book.

I will say in opening that Revelation chapter eleven almost requires that the date of the book be pre 70 AD, for there the temple and altar are still standing, as well as the city where our Lord was crucified, v. 8. (*International Bible Encyclopedia*, s.v. Revelation, book of. 1917.)

Let me open with some various views of the dating of Revelation:

The purpose for which Revelation was written depend to some extent on how the book as a whole is interpreted.

- (1) The *symbolic or idealistic view* maintains that Revelation is not a predictive prophecy, but a symbolic portrait of the cosmic conflict of spiritual principles.
- (2) The *preterist view* (the Latin word *practer* means past) maintains that it is a symbolic description of the Roman persecution of the church, emperor worship, and the divine judgement of Rome.
- (3) The *historicist view* approaches Revelation as an allegorical panorama of the history of the (Western) church from the first century of the Second Advent.
- (4) The *futurist view* acknowledges the obvious influence that the first-century conflict between Roman power and the church had upon the themes of this book. It also accepts the bulk of Revelation (chaps. 4-22) as an inspired look into the time immediately preceding the Second Advent (the Tribulation, usually seen as seven years; chaps. 6-18), and extending from the return of Christ to the creation of the new cosmos (chaps. 19-22).

Advocates of all four interpretative approaches to Revelation agree that it was written to assure the recipients of the ultimate triumph of Christ over all who rise up against Him and His saints. The readers were facing dark times of persecution, and even worse times would follow. Therefore they needed to be encouraged to persevere by standing firm in Christ in view of God's plan of the righteous and the wicked. (Nelson's Quick Reference Bible Hand Book, pp. 340, 341. 1993.)

According to McClintock & Strong's Cyclopedia, there are three basic understandings of the Revelation:

2. *Approximate Classification of Modern Interpretations.* These are generally placed in three great divisions.

- (1.) The *Praeterist* expositors, who are of opinion that the Revelation has been almost, or altogether,

fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and paganism, signaled in the downfall of Jerusalem and of Rome. ... Against the *Proterist* view it is urged that prophecies fulfilled ought to be rendered so perspicuous to the general sense of the Church as to supply an argument against infidelity; that the destruction of Jerusalem, having occurred twenty-five years previously, could not occupy a large space in a prophecy; that the supposed predictions of the downfall of Jerusalem and of Nero appear from the context to refer to one event, but are by this scheme separated, and, moreover, placed in a wrong order; that the measuring of the Temple and the altar, and the death of the two witnesses (ch. 11), cannot be explained consistently with the context.

(2.) The *Futurist* expositors, whose views show a strong reaction against some extravagances of the preceding school. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. ... Against the *Futurist* it is argued that it is not consistent with the repeated declarations of a speedy fulfilment at the beginning and end of the book itself (see Revelation 1:3; 22:6, 7, 12, 20). Christians, to whom it was originally addressed, would have derived no special comfort from it had its fulfilment been altogether deferred for so many centuries. The rigidly literal interpretation of Babylon, the Jewish tribes, and other symbols which generally forms a part of *Futurist* schemes, presents peculiar difficulties.

(3.) The Historical or *Continuous* expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time. ... Against the historical scheme it is urged that its advocates differ very widely among themselves; that they assume without any authority that the 1260 days are son [sic] many years; that several of its applications e.g. of the symbol of the ten-horned beast to the popes, and the sixth seal to the conversion of Constantine are inconsistent with the context; that attempts by some of this school to predict future events by the help of Revelation have ended in repeated failures.

Two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, while he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather is revived, by Dr. Arnold in his sermons *On the Interpretation of Prophecy*: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there maybe one, or more than one, typical, imperfect, historical fulfilment, of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly.

In choosing among the various schemes of interpretation, we are *inclined* to adopt that which regards the first series of prophetic visions proper (ch. 4-12) as indicating the collapse (in part at the time already transpired) of the nearest persecuting power, namely, Judaism; the second series (ch. 13-19) as denoting the eventual downfall of the succeeding persecutor, i.e. Rome (first in its pagan and next in its papal form); and the third series (20:1-10) as briefly outlining the final overthrow of a last persecutor, some yet future power or influence (figuratively represented by a name borrowed from Ezekiel) [Muslims?, *ed.*]. These three opponents of Christianity are set forth as successive developments of Antichrist, and the symbols employed are cumulative and reiterative rather than historical and consecutive. (McClintock & Strong's Cyclopaedia [MSC], s.v. Revelation, book of. Ages Software.)

Observe that neither of the above overviews of Revelation take into account the phenomenal growth of Islam, and its open and violent warfare against Christianity. If God does not intervene with His converting spirit of grace and power, we will live in a Muslim world.

At the end of Pat Buchanan's article, *Bring Russia in from the cold*, we find this statement:

We are approaching the end of the Western moment in history. Not only have all the Western empires vanished and all the European colonialists gone home, the peoples they once ruled--Africans, Arabs, Muslims, Hindus, Chinese--are migrating in the millions into the West itself, where they will change forever the character and culture of our once-Christian countries. Putin seems to have recognized that Russia's place is with the West, inside the castle walls. If indeed he has, let us lower the drawbridge and bring him in. Russia belongs with the West.

(BRING RUSSIA IN FROM THE COLD, By Patrick J. Buchanan, © 2001 Creators Syndicate, Inc)

INTRODUCTION:

Admittedly, there are good arguments for both an early and a later date of the Revelation. However, I believe Biblical evidence requires an early date, before 70AD. As an introductory statement, let me mention that prophecy is from the time it is written, NOT FROM THE TIME IT IS READ.

A pre 70 AD date would make the purpose of the Revelation the same as was Isaiah's prophecy that is, to see the faithful people of God through the extremely difficult times ahead as their then known world was going to be shaken to its very foundation by the judgment of God against Babylon.

God clearly tells them that He raised Babylon up for His sovereign purpose, and after He accomplished His purpose with Babylon, He brought her down. Understanding God's sovereign purpose with Babylon and the purpose of Isaiah's prophecy opens the Revelation up tremendously. In the Revelation, the Lord Jesus Christ, who had just been put to death maybe 30 years previously, is presented to the church which He founded and left, as the risen Lord and King over all of creation, chapter 1.

He is then presented as the all knowing Lord and King over the Seven basic churches, chapters 2, 3. He knows all about them, and they are close to His heart even in the coming judgment. He tells them to get the sin in the church taken care of because there is tremendous judgment on its way. He then tells of the great destruction which is about to come upon the center of the known world for both the Hebrews and the new church, the Christians that is, destruction of Jerusalem and the old established method of worship.

Remember, Jerusalem was the center of the world, both for the now apostate Jews and for the new church: both obviously expected God's continued care for the physical center of worship, Jerusalem and the temple.

The Lord, through John, tells the new Christians - and Jews if they would listen - of the quickly approaching judgment against those who put Christ to death (the destruction of the wicked city, ch. 11), which was close at hand, even within a few years. He tells them for the same reason that Isaiah (and other prophets) tells the faithful of the fall of Babylon, *i.e.* to show them that God is in total control, that nothing is happening that He is not in charge of, and the result will be the glorious exaltation of the Kingdom of God.

[We should not forget that the Lord Jesus told the high priest that He personally would return to judge him for his evil deed, Matt. 26:57ff.]

In all of the terrible 'trembling' that is coming, it is God that has put it in the heart of the wicked to accomplish His propose, Revelation 17:7. (Cf., Heb. 12:27.)

The last chapter of Revelation, 22, points out:

1. the time is very near for this judgment spoken of in Revelation to come.
2. the prophecy was not sealed (v.10). Therefore, it was for the immediate future, not 2000 years away. This is quite unlike the prophecy given to Daniel, which could not be understood until the time was near, Daniel 12:4.
3. even after the judgments described in this Book are complete, there are still unjust people in the world, Revelation 22:11, 15.
4. many times throughout this Book, as well as throughout the New Testament, the nearness of this coming judgment against Babylon is noted, v. 20. This is unlike the prophecies of Isaiah that spoke of the future.

We do not find Isaiah's warning of the fulfillment of the coming judgment against Babylon being referred to as quickly coming, and the destruction he foretold was only 170 or so years away. How could the Holy Spirit change His definition of *quickly* from the Old Testament to the New Testament? In light of the Old Testament, *quickly* cannot be identified as a period of an excess of 2000 years, as modern expositors seek to make it.

Another point is that the Revelation *was not sealed*. The readers of the period understood that the events

prophesied would very soon come to pass, which it did within probably 10 years. Thus it was unsealed to them. They read and readily understood what the Lord was telling them of in this Book.

The readers of the present, who are 2000 years away, have a difficult time understanding that it was to very soon come to pass upon the ones to whom it was addressed – it is, therefore, *sealed* to us, which is why there is such a huge amount of speculation from this book, including 3:20 being misused as a salvation verse.

The churches mentioned in Revelation chapters 2 & 3, had to be able to read this prophecy and understand it because the great tribulation which Christ spoke of in Matthew 24 was almost upon them. Notice Christ's comparison in Matthew 24:29 with Isaiah 13:1-10. Christ clearly identifies the time spoken of by HIMSELF of the overthrow of Jerusalem with the overthrow of Babylon as described by both Isaiah and Jeremiah. Those who heard Him knew immediately what He was talking about. They would have known the context of Isaiah and the meaning of these terms. There was no need to say any more, for it spoke so clearly of the whole of the destruction of the Babylon of the Chaldees.

Note that many who misuse the Revelation to raise money – *i.e.*, the rapture is almost here, so give me your money – have voided the Old Testament, so they can see little if any connection between Isaiah and Jeremiah and Revelation.

It is interesting that the prognosticators who insist that Matthew 24 (and similar verses in the Revelation) must be literal, do not insist that the exact same verse in Isaiah 13:10 [*For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*] must be literal. It is this kind of Bible interpretation that leads to the huge amount of the modern false teaching with which we are surrounded. If it is figurative in one place, it must be figurative in the other, unless we are clearly told differently by the context.

The first element of this "tribulation" (that affecting the celestial luminaries, a statement common to all the evangelists here) is cited from Isaiah 13:10, a passage spoken with reference to the fall of Babylon; comp. Joel 3:15, and many similar passages, in which the prophets represent great national disasters by celestial phenomena of an astounding character. All the following quotations, as they appear in the evangelists, are cited by our Savior with considerable latitude and irregularity of order, as his object was merely to afford' brief specimens of this style; but the general resemblance to the original pictures is too strong to be mistaken. See Isaiah 34:4; 13:13; Ezekiel 32:7, and especially Joel 2:30, a prediction expressly quoted by the apostle Peter (Acts 2:19) as referring to the destruction of Jerusalem. (MSC, s.v. Eschatology.)

In other words, celestial upheavals, *e.g.*, sun, stars, represents great natural disasters. Those who demand a literal understanding of passages such as Revelation 6:13, *stars of heaven fell unto the earth*, must ignore the fact that the celestial upheavals of the Old Testament did not take place as they are demanding of the New Testament references.

Moreover, Revelation 11 and 18:20 clearly speaks of Jerusalem, as does Matthew 23:37. Though most of the reformers considered the Babylon of Revelation the city and church of Rome, that understanding does not fit into the context of Matthew 23:37. We should not forget the totality of Jerusalem's destruction: Titus plowed the foundations of the walls with a yoke of oxen. What is seen over there today is several feet above the streets upon which Christ and the apostles walked.

The new Christians and the new church needed the strength to stand in the coming horror. Nothing had ever happened like it before, whereas today, tribulation against the church has happened many times since the first move against her. In fact, our Lord said that there had been and will be nothing like it in the history of the world, Matthew 24:21. With this statement to His hearers, He identified the coming fall of Jerusalem as far worse than even the fall of Babylon of which Isaiah and Jeremiah spoke.¹

Which brings us back to Revelation 1:3 – the prophecy was unsealed. Any child of God could read and understand its warnings, threats and promises. Thus the promised blessing to all who read it. This promise was an encouragement for the people of God to read this book. They had to in order that they might be prepared for what was soon to take place, so they would not be shaken in their faith.

I must say that when Revelation is strained to cover something it does not, it closes its teachings – it seals itself

to those straining over its understanding.

Its encouragement was as much needed by the people of God before this terrible time spoken of by our Lord in Matthew 24, if not more so, as was the encouragement needed in Isaiah's time. Without the explanation of what was soon to take place, the people of God would have been at wit's end, thinking that the promises of God had failed.

That promise of God from the time of Abraham on is for the exaltation of the King and His Kingdom. The Messiah was the personification of the promise—everything, every fulfillment, all hinged upon the Messiah, and He was going to be killed. To the natural mind, Christ's murder would make the spirit of rebellion more powerful than the King. Remember, even the Apostles lost hope until the risen Lord appeared to them on the sea shore. Therefore, He warns them, both in Matthew 24 and in Revelation, that the resulting judgment and overthrow of the Babylon that put the Son of God to death would be more violent than anything since the foundation of the earth. Therefore, they were not to lose hope in the promise of the exaltation and victory of the Kingdom of God over the spirit of the world which put Him to death.

Isaiah and Jeremiah prepared the people of God for the coming destruction of Babylon of the Chaldees and the glorious Kingdom of God after it.

The prophet John (Revelation) prepared the people of God for the coming destruction of the Babylon of apostate Israel and the glorious Kingdom of God after it. (Note the overall parallel between the New Testament Babylon and the Old Testament Babylon: It was not by mistake that the Lord calls the city which killed the Son, Babylon. Rev. 18:20. However, Rome did persecute the saints, so the vengeance of v. 20 could refer to Rome.) Anyone who read John's prophecy back then would immediately identify what John was talking about. The 7 churches were largely Jewish; they were very familiar with both Isaiah and Jeremiah, and their warning against Babylon.

Though the primary purpose of Revelation was to prepare the new church for the then soon coming destruction of Jerusalem (which is seen from passages such as Revelation 18:20 when compared with Matthew 23:34), there are five things we should remember:

1. Though much of the Revelation spoke of the destruction of Jerusalem, and was fulfilled when that took place, Revelation is not all fulfilled. It continues to describe the conflict between the forces of the anti-Christian spirit and the kingdom of God. It holds for us the same promise as it did for the first church—the promise of the ultimate victory of the King and His kingdom, no matter how victorious the powers of darkness appear to be.
2. This conflict will continue until Revelation 20:10-15 is fulfilled—obviously it has not been.
3. Note that the next chapter, ch. 21 starts with *And*. That does not necessarily mean that it is the next event. John simply tells us what he saw next, not necessarily the order in which the events take place; this also is obvious in other places of this Book. In fact, the context requires this view because there is still sin present in chapter 21, 22. Note that in 22:3, there is *no more curse*, yet in v. 11 sin is still present. (Note that this would fit with #3 of MSC above.)
4. What about the word *hour* in Revelation 18:10, 17, 19? This exact word - *hour* - is only used 5 other times in the New Testament—John 5:35, 2 Corinthians 7:8, Galatians 2:5, Philemon 15 and 1 Thessalonians 2:17. In every case, except in Revelation, it is translated as *a season*. It rightfully means 'a very short time,' and is not referring to a fixed time, e.g., one hour as we would think of it—60 min.
5. Lastly. Though I am giving some things to think and talk about, I do not have the answers. Nor does anyone other than the Lord God. I have not done a study in Revelation itself, nor have I found any good books in this area since I gave up Scofieldism. All I really have is bits and pieces which I have gathered from other passages. The more I study in other areas, the more of the pieces fall together in the Revelation. I am covering some of these bits and pieces herein.

The Apostles Creed (dated by the Church historian, Schaff, as early as 100 AD.) contains the earliest of Church statements about the Second Advent, and it rules out any premillennial advent of Christ which holds for two resurrections as taught by dispensational millennialism: the first consisting of only the righteous (supposed to be taught in Rev.20:4, 5), and the second consisting of both the righteous and the wicked at the end of the world

(supposedly taught in Matthew 25:31-46). This theory also teaches a space of a thousand years between the two, with Christ reigning bodily on a remodeled earth.

This millennial theory is simply the revived Jewish doctrine of the Messianic kingdom, which was formed in the later period of Jewish history by a corrupted study of the Old Testament. It flourished the most between A.D. 150 and 250, and its presence in the Church at that time has been exaggerated.

In these passages [listed above in his text, *ed.*] the reign of the Messiah is figuratively described as a golden age, when the true religion, and with it the Jewish theocracy, should be re-established in more than pristine purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have understood it, as Zacharias, Simeon, Anna, and Joseph (Luke 1:67-79; 2:25-30; 23:50-51). But the Jews at large gave to these prophecies a temporal meaning, and expected a Messiah who should come in the clouds of heaven, and, as king of the Jewish nation, restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory (Matthew 5:19; 8:12; 18:1; 20:21; Luke 17:20; 19:11; Acts 1:6). This Jewish temporal sense appears to have been also held by the apostles before the day of Pentecost. It has been well observed by Knobel, in his work *On the Prophets*, that "Jesus did not acknowledge himself called upon to fulfil those theocratic announcements which had an earthly political character, in the sense in which they were uttered; for his plan as spiritual and universal, neither including worldly interests, nor contracted within national and political limits. He gave, accordingly, to all such announcements a higher and more general meaning, so as to realize them in accordance with such a scheme. (MSC, s.v. Kingdom of God.)

James Hastings, in his *Dictionary of Religion* (1924), says, "In presenting the NT doctrine of the Kingdom of God we should notice (1) *the prevalent expectation* of the Messiah at the time Jesus was born. There was no exact uniformity of belief or of expectation. Some enthusiasts looked for a war-like chieftain, gifted with an ability of leadership, to cast off the Roman yoke and restore the kingdom of Israel to some such splendour as it had in the days of Solomon." (S.v., Kingdom of God.)

This is also called the Futurist view of the Revelation. This view insisted that all of Revelation from chapter 4 on was yet to be fulfilled. This view was made popular by "Sixteenth-century Roman Catholic commentators [who] countered Protestant attacks upon the papacy as the antichrist by insisting that none of the events relating to Antichrist had yet occurred." (*Roots of Fundamentalism*, pg. 37. Though these Protestants understood that Revelation was primarily speaking of the destruction of Jerusalem, they also saw it as a record of the ongoing conflict between the Kingdom of God and the forces of the Antichrist, led by the Pope.)

We saw from the Apostles Creed that the idea of a *premillennial advent* of Christ had no part in the early church, being rejected, even though it was present at the time the creed was put together. The early creeds at least through 500 AD do not mention a two-part *advent*.

The historic Baptist faith, *The London Baptist Confession of Faith of 1689*, also only holds to one general resurrection of the dead, not two resurrections. (Ch. 31.)

Revelation 20:4-6, is the chief and nearly the sole support for the doctrine of two bodily resurrections. However, a proper time-frame for the Book will help give a proper understanding of this section, which must be understood in the light of Matthew 25 where the Lord Himself describes what is to take place at His second Advent.

In order for Revelation 20 and Matthew to work together, "resurrection" in Revelation needs to be understood in a spiritual sense, and not a literal sense. Notice John's use of the phrase "*I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years. This is the first resurrection.*"

However, John did not say that he saw the bodies of them that were beheaded. If John had meant that those he saw were a result of a literal, bodily resurrection, would have he not said, "I saw the bodies of them that were beheaded." Surely, if he had meant literal bodies reigning with Christ, he would have said bodies.

Parentheses:

Scofieldists seriously studying the Book of Isaiah should notice the consistent misinterpretation of Scriptures by Scofield. The passages where the context demands a literal understanding, he gives a spiritual meaning. The passages where the context requires a spiritual understanding, he gives a literal. It is strange indeed. These passages would certainly make an interesting study. His prophetic speculation when turning these passages around has turned prophecy and Christianity upside down. His notes on those passages go contrary to multitudes of orthodox commentators. On the one passage alone in Isaiah 14, every commentator and historian that I have go contrary to what he said [6 in all, not counting the early church fathers which I checked]. Explanation: Scofield systematized Darby, and Darby intentionally threw out all past understanding of Scripture, and started over again with a converted Jew leading the way. See *Death of the Church Victorious*.

End.

The First Resurrection

John the Revelator sees the martyrs and other witnesses for Christ as disembodied spirits dwelling in paradise, and describes them not as having been literally raised from the dead at this time. He saw no bodies, yet he saw them as "living and reigning" with Christ for a thousand years. John calls this "living and reigning" the "first resurrection."

They lived with Christ by their faith in Him, and this spiritual life was a spiritual resurrection from "death in trespasses and sins," Ephesians 2:1. Paul goes on to tell the believers at Ephesus that having been born again, they have been raised to sit with Christ, Ephesians 2:2-6.

Colossians 3:1-3: Having thus *risen with Christ*, they sought *those things which are above where Christ sitteth on the right hand of God*, and as the reward of their great dedication to Him and His word, even to martyrdom (as we saw in Rev. 20), they now reign in the heavenly paradise with Christ in His spiritual reign. They will then return with Him at the end of all things.

During this remarkable period of time from His ascension to His Father and onto His throne, Ephesians 1:20-21, the Scriptures speak of the triumph of the gospel upon earth after a period of apparent defeat. This period of triumph is referred to as the millennium. (See Millennium, Appendix A.)

Matthew 19:28 was spoken to the Apostles, and must be understood spiritually, because the Saviour speaks of the of the time period as being the *regeneration*. The cross-reference in my World Bible is 2 Corinthians 5:17. We cannot count the times that the New Testament authors use *resurrection* to speak of *regeneration*.

The basic teaching on the two resurrections for the redeemed, the first spiritual and the second literal, is our Lord's words in John 5:25-29. V. 25, the dead in sin are made alive only by the Word of God apprehended by faith. (Geneva.) V. 28, *the hour is coming* All will eventually appear before Christ to be judged. (Geneva.) V. 29, all will be raised in the end to be judged. (2 Cor. 5:10.)

We cannot say that the spirit of Babylon is now inoperative since Jerusalem's destruction, for obviously it is still much in operation. Revelation 22 points out that the dogs, sorcerers, whoremongers, murderers, idolaters, and the ones who love and make a lie, are still very much in action. But we must admit that the power that was behind the spirit of Babylon was most certainly broken. It was broken on the cross of Christ, Colossians 1:13; 2:15. The spirit of Babylon can only operate as the people of God yield to him. (The spirit of Babylon defined as rebellion in all its shapes and forms against the Lord and His Christ and the Kingdom of God the Jewish religion of our day personifies that spirit of Babylon)

The spirit of Babylon still lives. Thus, the Revelation give us a history of the continuing conflict between the forces of rebellion and the kingdom of God. The Book holds the same promise to the faithful children of God of the days since the fall of Jerusalem as it did to the ones before the destruction of Jerusalem, to whom it was primarily addressed. In the midst of this conflict, the Lord assures His faithful people of His sovereignty, His care and provision and the final victory of the Kingdom of God over the kingdom of Babylon, no matter how desperate the situation nor how strong Babylon appears. (John 7:24.)

As we mentioned, Revelation 22:15 points out that the dogs, sorcerers, whoremongers, murderers, idolaters, and the ones who love and make a lie, are still very much in action that is to say, the power that was behind the

spirit of Babylon (any rebellion against the Lord and His Christ and His Kingdom) was most certainly broken. It was broken on the cross of Christ, Colossians 1:13; 2:15. The spirit of Babylon can only operate as the people of God yield to him it is anything that refuses to glorify God as God (Rom. 1:21) and especially united moves, e.g., the UN. It could easily include churches and even patriotic movements. No matter how much *Babylon* might appear to prevail and oppress the kingdom of God, its fate is sealed. The King will prevail.

What about 2 Thessalonians 2?

According to J.B. Payne:

"Dispensationalism generally affirms that the restraint must be the Holy Spirit of God, in the church, Scofield Reference Bible, p. 1272, and that its being "taken out of the way" refers to the rapture of the church, prior to the lawlessness of the great tribulation. The Thessalonian context, however, suggests nothing about the Holy Spirit, or why such veiled language should be used if He were the one meant. Though he may indeed do so, the Spirit is never mentioned in Scripture with the function of restraining lawlessness; and vv. such as John 16:8, Eph. 6:18, or I John 4:4 cannot be adduced as strictly germane to such an activity, though cf. the effort of J. F. Strombeck. *First the Rapture*, pg. 101. Scripture, moreover, gives no hint of the Holy Spirit's ever being removed from the world--Strombeck's citation of Gen. 6:3, *ibid.*, pg. 102, misinterprets its reference to the termination of life by the flood; cf. G. Vos, *Biblical Theology*, pp. 61-62. Modern dispensationalists concede that the Holy Spirit continues in the world after the rapture, convicting men of sin and judgment, and opening their hearts to the message of salvation. Thus the only thing really removed would be His presence as indwelling the church; cf. J. D. Pentecost, *Things to Come*, pp. 262-263. (J.B. Payne, *Encyclopedia of Biblical Prophecy*, p. 565.)

In other words, 2 Thessalonians is interpreted to refer to a rapture because it must in order to make the pretribulation rapture theory work, even though it must be made to say things it clearly does not say.

What will we do with 2 Thessalonians 2?

The best explanation of this chapter and the closest to the context of Scripture is put forth by a brilliant scholar named B.B. Warfield. He was professor of Didactic and Polemic Theology in the Theological Seminary of Princeton from 1887-1921. In his book, *Biblical and Theological Studies*, he has a chapter on the prophecies of St. Paul. The whole chapter is worth pursuing, but we will restrict ourselves to the revelation of the man of sin in chapter 2:

In a word, this statement only declares of the Man of Sin what was just before declared of the lesser enemies of the Gospel, and what was in I Thess. v.3 *seq.* declared of all to whom wrath is appointed--that he shall meet with destruction at the Second Coming of the Lord. The revelation of the Man of Sin is not, then, necessarily to be sought at the end of time: we know of it, only that it will succeed the removal of the "restraint," and precede, by how much we are not told, the coming of the Lord.

After a page of arguments and based on the passage in Daniel 11:36, he then identifies the Man of Sin with the Roman emperor not necessarily a single emperor, but the line of emperors which embodied the persecuting power. He reminds us that the emperors of Rome claimed deification as gods and demanded worship as such. (This would fit with #3 MSC above.) However, based upon Revelation 13:18, the man of sin seems to be a single man, and he was known by those to whom Paul wrote.

As we study Church history from the time of Christ, we find that it was only the emperors of Rome who claimed to be divine gods on earth. They demanded worship as such, and persecuted any and all who refused to give them this worship. The emperor Constantine in 313 A.D. is the one who put a stop to the persecution. We have not really had this idea of deity since. But we do have developed from Constantine and the Church of Rome the idea that the office of the pope is God's representative on earth, and multitudes have died for not recognizing his claim of deity. The battle then became over who was the representative of God, the Church of Rome or the state, for both claimed to be equal with God, but not God as the Emperors did. (The King James Bible translators considered the office of the Roman Pope *that Man of Sin*. Are they wrong? See the dedication statement TO THE MOST HIGH AND MIGHTY PRINCE, JAMES.. Maybe a reason for the many translations on the market today is to protect *that Man of Sin*.)

According to Warfield,

It was Nero, then, the first persecutor of the Church, -and Vespasian the miracle-worker, -and Titus, who introduced his divine-self and his idolatrous insignia into the Holy of Holies, perhaps with a directly anti-Christian intent, -and Domitian, -and the whole line of human monsters whom the world was worshipping as gods, on which, as a nerve-cord of evil, these hideous ganglia gathered, -these and such as these it was that Paul had in mind when he penned this hideous description of the son of perdition, every item of which was fulfilled in the terrible story of the emperors of Rome.

Thus, it was the Jewish state that was the restraining power. As long as Judaism existed, it protected the developing new, young and weak Church from Rome. Judaism had fought for the right to exist, and as the new church developed, it was mistaken for Judaism by Rome; otherwise, it would have been declared an illegal religion. And it was persecuted as an illegal religion as soon as Rome found out that Christianity was not Judaism. This protection was left in place by God until the new Church was strong enough to stand on its own.

Also, during this time, the door of salvation was kept open to the Jews until the elect of the Jews were brought into the Body of Christ.

If the restrainer of v. 7 must be identified as a person, which Warfield doubts, he identifies him as James of Jerusalem, "God's chosen instrument in keeping the door of Christianity open for the Jews and by so doing continuing and completing their probation.

2 Thessalonians 2:8, Judaism is removed by Rome, allowing the Wicked One to move against the church in all his fury. And he does as the Christians refuse to honour the emperors of Rome as gods on earth. The fury lasted for 300 years.

Warfield goes on to identify the apostasy or falling away referred to in v.3 as the great apostasy of the Jews, which gradually filled up over the years. The wrath of God is hanging over them like a storm cloud ready to burst forth in overwhelming fury. The presence of God departs from the temple, which is now an apostate temple, and He turns the city over to the Roman legions in the war with Rome, around 70 A.D.

Thus, Paul, with his prophetic passage in Thessalonians, prepared the Church for the destruction of their protector, Judaism. He tells them why the destruction is going to take place the Jew's apostasy is full. He warns them of the new Church's soon coming exposurer to the persecuting sword of the Caesars of Rome who considered themselves gods on earth, and killed all who refused to acknowledge the claim. We have a record of many such slayings one of the better known is the martyrdom of Policarp.

The terrible persecution against any and all who refused to recognize Caesar as divine lasted until the conversion of Constantine in 313 AD. Paul himself felt the sharp sword of the Divine Caesars. And in Warfield's words, "all the prophecy had been fulfilled before two decades had passed away."

Let me close this with Warfield's conclusion.

"Let us gather up for the close, in brief recapitulation, the events which Paul predicts in these two Epistles. First of all, and most persistently of all, he predicts the coming of the Lord from heaven unto judgment, with its glorious accompaniments of hosts of angels, the shout, the voice of the archangel and the blast of the trumpet of God that awake the dead. Thus, he predicts the resurrection of Christ's dead to partake in the glory of His coming. Then, he foretells the results of the judgment-eternal destruction from the face of God for the wicked, and everlasting presence with the Lord for His own. Of the time of the Advent the Apostle professes ignorance; he only knows that it will come unexpectedly. But he does know that before it the apostasy of the Jews must be completed, and the persecuting power of the Roman state be revealed. This apostasy and its punishment he sees is immediately ready for completion (I Thess. ii. 16). Finally, he mentions having previously foretold the persecutions under which the Thessalonians were already suffering (I Thess. iii.4)."

I believe there are a few more points that require Revelation's date to be before 70 A.D. Matthew 10:23, Christ promised He would return before all the cities of Israel were covered with the message of the Kingdom of God.

Mt 16:28* Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Mt 24:27* For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Mt 24:30* And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Mt 24:48* But and if that evil servant shall say in his heart, My lord delayeth his coming; Mt 25:13* Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Mt 26:64* Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mr 13:26* And then shall they see the Son of man coming in the clouds with great power and glory. Lu 18:8* I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Lu 21:27* And then shall they see the Son of man coming in a cloud with power and great glory.

Mat 10:23, Gill, [a Particular Baptist who preached in CHS's pulpit 100 years before CHS, writing in the early 1700s] *till the son of man be come*; which is not to be understood of his second coming to judgment, but either of his resurrection from the dead, when he was declared to be the son of God, and when his glorification began; or of the pouring forth of the spirit at the day of Pentecost, when his kingdom began more visibly to take place, and he was made, or manifested to be the Lord and Christ; or of his coming to take vengeance on his enemies, that would not have him to rule over them, and the persecutors of his ministers, at the destruction of Jerusalem.

We should note that it was J. N. Darby who first gave this verse, and many others, its new meaning, which, according to Darby, is to be understood of Christ's second coming in judgment:

"Ye shall not have gone over the cities of Israel..." This testimony of the disciples in Israel extends even to the return of the Lord. Interrupted by the destruction of Jerusalem, and unfinished, it was to be accomplished. Another testimony has been raised up of God in the person of Paul. (JND CW 24.103.)

"till the Son of man be come." The testimony may be resumed in Israel, whenever they are again in their land and the requisite spiritual power is sent forth by God. (JND Syn 3.73.)

By placing a dispensation of an unknown length of time [the church age, which, according to JND, was unknown to the Old Testament prophets] in verses like this, Darby was able to teach many new and formerly unheard of theories. This idea, and similar ones, was original with JND, and they came to him after he fell from a horse and struck his head, 1827. [He complained of very severe headaches after the accident. *Letters*, v. 3, p; 297ff.] When he started presenting his new theories, riots broke out in Europe, and the police had to be called in. He pleaded for religious liberty to present his new theories, but he was very much against other's freedom to counter him.

He brought ideas such as this to America in 1863, and the American Christians rejected them at first. Darby did not quit, and over the years, his new theories became accepted.

The Baptist, especially, stood against him, but Darby won.

Appendix A

Millennium.

This term signifies a period of a thousand years, and in its religious use is applied to the prophetic era mentioned in Revelation 20:1-7. The Millenarians or Chiliasts, in ancient and modern times, are characterized by their tenet respecting the second advent of Jesus, which they believe will be accompanied by the resurrection of the martyrs and saints, who will reign with him on earth, in a state of blessedness and rest, for a thousand years, when the resurrection of the wicked will occur, together with the final judgment and its eternal awards. They have differed somewhat among themselves concerning the character of this millennial kingdom, some viewing it as more and some as less spiritual in its nature, employments, and joys. They have also differed in other minor particulars; but in the main opinion relative to the advent, the first resurrection, and the temporal reign of Christ, the various classes of Millenarians are agreed. **This doctrine is generally attributed to a Jewish origin.** Josephus (*Ant.* 18:1, 3) says of the Pharisees that they hold to the confinement of the souls of the wicked in an

everlasting prison, but that the righteous have power to revive and live again. In a second passage (*War*, 2:8, 14) he describes the Pharisaic doctrine in a similar manner, for it is not probable that, in this last place, he intends to ascribe to the Pharisees a doctrine of transmigration. In the Book of Daniel (Daniel 12:2) it is declared that both the righteous and wicked will be raised from the grave, although it is no [sic] certain whether the sacred writer at the moment has in mind the whole human race or only Israel. The New Testament teaches us that both the righteous and the wicked will be raised from the dead (John 5:28, 29; Acts 24:15; Revelation 20:11-15). The passages on this topic in the writings of Paul pertain chiefly to the consequences of redemption, and hence relate to the resurrection of believers. The idea of a resurrection of the saints, and of their participation in a temporal, millennial reign of Christ, was early adopted, especially by Jewish Christians. In the Epistle of Barnabas (cir. 100) we find the rest of the seventh day (Genesis 2:2, 3) symbolically interpreted, with the aid of Psalm 90:4, and made to prefigure a rest of Christ and his saints, to continue for a thousand years (chapter 15). The millennial theory was embraced in a sensuous form by Cerinthus (Eusebius, *Hist. Ecl.* 3:28; 7:25). It is found in apocryphal books by Jews and **Jewish Christians** in the first age of the Gospel in the Book of Enoch, in the Testament of the Twelve Patriarchs, and in the Sibylline Books. It penetrated into the Gentile branch of the Church, and spread extensively. **(Note that the claim that the early church followed the Jewish tradition of a millennial reign where Israel is again exalted is true. However, the early church was Jewish, and brought the sensual doctrine with them into the church. Ed.)**

Papias, who is supposed to have been a contemporary of John the Apostle, is mentioned by Irenaeus and Eusebius as an adherent of this doctrine. The colossal grapes which Papias supposed that the millennial days would provide suggest the idea which he entertained of this happy period. It is true that the Chiliastic doctrine wears a Judaic stamp, and arose [sic], in some degree, from Judaic influences; but, as Dorner has observed, there is one marked distinction between the millenarian views of Christians and all Jewish theories of the Messianic kingdom. Christian millenarians unanimously considered the earthly kingdom as limited in its duration, and as introductory to a spiritual and eternal state of being. The triumph of the Gospel through the agency of a present Redeemer was to be attended with the renovation of the earth, and to be succeeded by the everlasting, heavenly blessedness of the righteous, the proper sequel of the last judgment. Tracing down the history of the doctrine, we find that Justin Martyr (cir. 150) received it. In the dialogue with Trypho (c. 80), he says that he himself and many others hold that Jerusalem will be built again as a residence for Christ, with the patriarchs and saints. He says that there are many of a pure and devout Christian mind who are not of the same opinion; but he adds, I, and all other Christians whose belief is in every respect correct, know that there will be both a resurrection of the flesh and a thousand years in Jerusalem, which will then be rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare. Justin quotes in support of his opinion Isaiah 65:17 sq.; Genesis 2:2, in connection with Psalm 90:3; Revelation 20:4-6, and other passages. Irenaeus is likewise a millenarian. He speaks (*Adv. Haer.* V, 33:2) of the times of the kingdom, when the righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven and from the fertility of the earth. Here follows the citation from Papias in regard to the colossal fruit of the vine. Tertullian advocated the same doctrine. Notwithstanding the extensive spreading of the millenarian tenet, it would be a rash inference to assume that it was universal, or accepted as the creed of the Church. On this point Neander has good observations (*Ch. Hist.*, Torrey's transl., 1:651). The first decided opponent of whom we have a knowledge was Caius, the Roman presbyter, about the year 200. The crass form in which Chiliasm entered into the heresy of Montanism contributed materially to the strengthening of the antagonism to millenarian views. The Alexandrian school opposed them with energy, particularly Origen, with whose peculiar opinions it was inconsistent. Nepos, an Egyptian bishop, about the middle of the 3d century wrote, in defence of the doctrine, a work entitled *A Confutation of the Alegorists*, by which name were designated such as explained allegorically the passages on which the opinion of a millennium rested. This work, which acquired much reputation, was refuted with equal zeal and candor by Dionysius of Alexandria. It was still common, however, in the time of Jerome, who himself was one of its opponents. But gradually the tenet which had so widely prevailed became obnoxious and proscribed. **One great reason of this remarkable change of sentiment is to be found in the altered condition and prospects of the Church. Christians at first yearned for the reappearance of the Lord. Moreover, it was impossible for them to raise their faith and hopes so high as to expect the conquest of the Roman empire by the moral power of the cross, independently of the personal and supernatural interposition of Christ. (Note that the modern Christian mood is it is impossible to expect the conquest of the modern state apart from the personal and supernatural interposition of Christ. Ed.** But as the Gospel made progress, the possibility and probability of a peaceful victory of the Christian cause over all its adversaries, by the might of truth and of the Spirit, gained a lodgment in the convictions of good men. It is believed that Origen (b. 180, d. 254) is the first of the ancient ecclesiastical writers to affirm the practicableness of such a triumph of the Gospel through its own inherent

efficacy. **The Judaic and Judaizing associations of the millenarian opinion** were not without a strong influence in rendering it suspected and unpopular. Augustine's treatment of the subject marks an epoch. He says (*De Civitate Dei*, 20:7) that he had once held to a millenarian Sabbath; nor does he consider the doctrine objectionable, provided the joys of the righteous are figured as spiritual. But, proceeding to discuss the subject, he advocates the proposition that the **earthly kingdom of Christ is the Church**, which was even then in the millennial era, and on the road to a glorious ascendancy over all its enemies. It would seem that this modified interpretation of prophecy, sustained as it was by the authority of the principal Latin father, gave color to the mediaeval speculations on this subject. As the year of our Lord 1000 approached, it was a natural corollary that the judgment and the end of the world would then occur. Hence there was a widespread excitement throughout Western Europe, from the apprehension that the *dies irae* was at hand. There were not wanting in the Middle Ages apocalyptic parties—enthusiasts, whether individuals or in bands—who looked for the miraculous advent of Jesus as the indispensable means of purifying and extending the Church.

At the **Reformation**, the traditional method of interpreting the Book of Revelation was abandoned. The **papacy was extensively regarded as Antichrist**, and Luther and other leading Reformers frequently supposed themselves authorized by the signs of the times to expect the speedy coming of the Lord. A fanatical form of millenarianism was espoused by the Anabaptists of Germany, who took possession of the city of Meunster, and set up the reign of the saints.

The millenarian doctrine, in its essential characteristics, has had adherents among some of the sober-minded theologians of the Lutheran Church in later times. Of these, one of the most distinguished is John Albert Bengel, the author of the *Gnomon*, who defended his opinion in his commentary on the Apocalypse, published in 1740. He was followed by other divines of repute; and the doctrine has not been without prominent supporters among the Lutherans down to the present time. One of the latest of their number who has discussed this question is the Reverend A. Koch (*Das tausendjahrige Reich*, Basle, 1872). This writer endeavors, in particular, to refute the arguments adduced against the doctrine of a millennium by the German commentators Hengstenberg, Keil, and Kliefoth.

In all the other various orthodox Protestant bodies there are many who believe in the personal advent of Christ for the purpose of establishing a millennial king. dom. [Sic] Now, as in former ages, the literal restoration of the Jews to Palestine, and their conversion to Christianity, is frequently a part of this creed. The coming of Christ in visible glory is to be signalized, it is held, by this among other wonderful events. **The Chiliastic tenet forms one of the distinguishing features of the Catholic Apostolic Church, or the religious denomination commonly known as Irvingites.** (*SEE CATHOLIC APOSTOLIC CHURCH*, and *SEE IRVING, EDWARD*, in this Cyclopaedia.) Christ is to come and gather his elect together; the Jews are to be brought back to their ancient land; the Gospel is to be extended by their instrumentality, and by the new agencies connected with the personal presence of the Lord, over the earth. Then is to follow the judgment and the end of the world. Such are the main points of the millenarian view, as cherished by the followers of Mr. Irving.

In the course of the history of the Church many sects have arisen by whom the speedy coming of Christ to set up a visible empire has been proclaimed. One of these is the class designated as Millerites (q.v.), the disciples of William Miller (q.v.). He was born in Pittsfield, Mass., in 1781, and died in 1849. With slender resources of learning, he began, about the year 1833, to preach on the subject of the second advent, which he declared, on the ground of his interpretation of the prophecies, to be near at hand. The Millerites at length went so far as to fix a certain day in the year 1843 when the Lord was to appear in the clouds of heaven. Some gave up their ordinary occupations, and prepared robes in which to ascend and meet Christ. Subsequently the members of this sect if sect it is to be called ceased to define the precise time of the miraculous advent, but continued to wait for it as near. *SEE ADVENTISTS*. The Millerites, in common with many other Chiliasts, have supposed themselves to be furnished by the prophecies with the means of calculating with mathematical accuracy the time of the Saviour's glorious advent.

When we leave the history of the doctrine, and look at the exegetical arguments of the several parties, it becomes plain that they are guided by diverse principles of interpretation. With respect to certain passages, millenarians adopt a second sense, or a figurative, tropical interpretation. This is the character of their view of the sabbatical rest, as predicted in Genesis 2:2, 3, and Psalm 90:4. On the contrary, to the passages in Isaiah and other prophets which describe Jerusalem as the centre and resort of worshippers of all nations, promise Canaan as an everlasting possession to the Jews, and depict their splendid restoration to power and plenty, they give a literal interpretation. The same course is pursued by them with regard to Revelation 20 and with regard to all

that is said of the first and the second resurrection. They attach often a literal sense to the declaration of Jesus (Matthew 26:29; Mark 14:25) in which he speaks of drinking new wine in his Father's kingdom. They consider their general view to be favored by Luke 14:14 (the resurrection of the just); Luke 20:35 (they which shall be accounted worthy to obtain that world and the resurrection of the dead); by John 6:39, 44 (which speaks of the resurrection of believers, without any mention of others). The promise of Christ that the disciples at the regeneration or the restitution of all things, and the deliverance of all things from corruption shall sit on thrones, judging the tribes of Israel (Matthew 19:28), is confidently referred to as proving the millenarian hypothesis. So the statements of John and Paul with respect to Antichrist, and the sins and perils to immediately precede the advent corroborated, as they suppose, by the Savior's own predictions in Matthew 24 and 25, and the parallel passages are brought forward in defence of their position.

The opponents of the millenarians rely principally upon the passages in which the resurrection of the good and evil is spoken of as if it were simultaneous, or without any considerable interval of time interposed. They appeal also to the passages in the Gospels and Epistles in which the general judgment is connected immediately with the second advent. Their conception of the prospects and destiny of the kingdom of Christ are derived from passages like the parables of the leaven, of the mustard-seed, and of the husbandman. That it was expedient for Christ to go away from his disciples in order that his visible presence might give way to his invisible presence and influence everywhere, and to the dispensation of the Spirit, is considered an argument against the general philosophy on which the millenarian tenet rests. It is thought to be more consonant with the **genius of Christianity, as contrasted with the Jewish economy, to look for a triumph of the Gospel in the earth by moral forces and by the agency of the Holy Spirit within the souls of men, than to expect the stupendous miracle of Christ's reappearance as a Ruler on this globe, for the spiritual subjugation of unbelievers and enemies.** Hence those who reject Chiliasm give a figurative rendering to the prophetic passages in the Apocalypse which are the most plausible argument for that theory. The tendency of the millenarian theory to chill the hopes, and thus repress the missionary activity of Christians, by exhibiting the world as in a process of deterioration, and by representing the efforts of Christians to convert mankind as fruitless, until the coming of Christ, constitutes not the least serious objection to such opinions.

There is in England at the present time an energetic propaganda of millenarian notions, called the Prophecy Investigation Society, which consists of fifty members, some of them prominent Churchmen, and which has published a series of volumes on prophetic subjects, adding largely to apocalyptic literature. There are also numerous journals published in England to support these views. The most important is the *Quarterly Journal of Prophecy*, edited by Dr. Bonar, of the Free Church of Scotland, which has been established fourteen years, and has a large circulation. The *Rainbow* is a monthly periodical; the *Christian Observer*, the monthly journal of the evangelicals, often displays millenarian tendencies. There are, besides, numerous weeklies of small circulation, the chief being the *Revivalist*, originally established to promote revivals in personal religion, but now devoted to the spread of millenarian views. Nor is the interest in this subject confined to Dissenters in England or Scotland; a certain class of minds in the Established Church seem to be just as strongly contaminated. For many successive years, during Lent, courses of lectures have been delivered in St. George's Church, Bloomsbury, on the subject of the second advent, by clergymen of the Church of England. The course for the year 1849 was printed, under the title of *The Priest upon his Throne*, being lectures by twelve clergymen of the Church of England, with a Preface by the Reverend James Haldane Stewart, M.A., rector of Limpsfield (Lond. 1849). This is, next to Dr. Brown's *Second Coming of our Lord*, the ablest book against the millenarian doctrine. One of the latest productions in English is *The End of all Things, or the Coming of Christ*, by an anonymous author, a clergyman of the Church of England. It is an argument against millenarianism, and is interesting for its sketch of the rise of the doctrine with the well-meaning but weak-minded Papias, and its progress through all the sects and shades of belief, until [sic] more than half of the evangelical clergy of the Church of England are at this moment millenarians.

Among the most important writings on the millennium are Corrodi, *Krit. Gesch. d. Chiliasmus* (Frankfort, 1871); Dorner, *Gesch. d. Person Christi*, vol. i; Herzog, *Real-Encyklop.* art. Chiliasmus. See also the exegetical criticism in Rothe's *Dognzatic*, part 2, section 2. Most of the recent treatises on doctrinal theology for example, that of Gass, *Dogmengeschichte*, 2:477 sq.; and the able work by Dr. Hodge contain discussions of this subject. Among the special writers on the subject may be consulted, on the millenarian side, Mede, Abbadie, Beverley, Burnet, Hartley, Price, Frere, Irving, Birks, Bickersteth, Brooks, the duke of Manchester, Begg, Burgh, Greswell, Gilfillan, Bonar, Elliot, Homes, Burchell, Wood, Tyso, Molyneux, etc.; and on the other side, bishop Hall, R. Baxter, Gipps, Dr. David Brown, Waldegrave, Fairbairn, Urwick, Bush, and many others. Floerke (evangelical pastor in Libz), *Die Lehre von tausendjahrigen Reiche. Ein theologischer Versuch.*

(Marburg, 1859, 8vo); Volck, *Der Chiliasmus seiner neuesten Bekämpfung gegenüber, eine historisch-exegetische Studie* (Dorpat, 1869, 8vo); Carson, *The Personal Reign of Christ during the Millennium proved to be impossible* (1873, 12mo); *Second Adventism in the Light of Jewish History*, by the Reverend T.M. Hopkins, edited by Joseph R. Boyd, D.D. (N.Y. 1873, 12mo). The following periodicals may be consulted to advantage: *Church of England Rev.* 1854, October page 443; *Lond. Rev.* No. 10, art. 9; *Meth. Qu. Rev.* 1845; January art. 5 and 7; 1850, July, page 485; 1851, April, page 325; 1868, October page 615; Kitto, *Journal of Sacred Literature*, 1854, July, page 505; October page 19 sq.; 1856, January page 467; *Amer. Presb. Rev.* 1861, April, page 403; 1864, April, page 177 sq.; July, page 411; 1865, April, page 195; *Princet. Rev.* 1867, January page 160; *Evangel. Qu. Rev.* 1861, January, art. 2; 1868, July, p. 337; *Theological Medium* (Cumberland Presb. Church), 1873, April, art. 9; *Bibliotheca Sacra*, 1873, January art. 4; *Qu. Rev. Evang. Luth. Church*, 1873, Jan. art. 2. (G.P.F.) (*McClintock & Strong s Cyclopaedia* [MSC], s.v. Millennium. Ages Software. Emp. added.)

Foot Note:

¹ 15. What Josephus observes here, that no parallel examples had been recorded before this time of such sieges, wherein mothers were forced by extremity of famine to eat their own children, as had been threatened to the Jews in the law of Moses, upon obstinate disobedience, and more than once fulfilled, (see my Boyle s Lectures, p. 210-214,) is by Dr. Hudson supposed to have had two or three parallel examples in later ages. He might have had more examples, I suppose, of persons on ship-board, or in a desert island, casting lots for each others bodies; but all this was only in cases where they knew of no possible way to avoid death themselves but by killing and eating others. Whether such examples come up to the present case may be doubted. The Romans were not only willing, but very desirous, to grant those Jews in Jerusalem both their lives and their liberties, and to save both their city and their temple. But the zealots, the rubbers, and the seditious would hearken to no terms of submission. They voluntarily chose to reduce the citizens to that extremity, as to force mothers to this unnatural barbarity, which, in all its circumstances, has not, I still suppose, been hitherto paralleled among the rest of mankind. (Emp. added. Foot Note, Josephus, *War of the Jews*, book 6, chapter 3 section 3.)