

# PRE *and* POST MILLENNIALISM

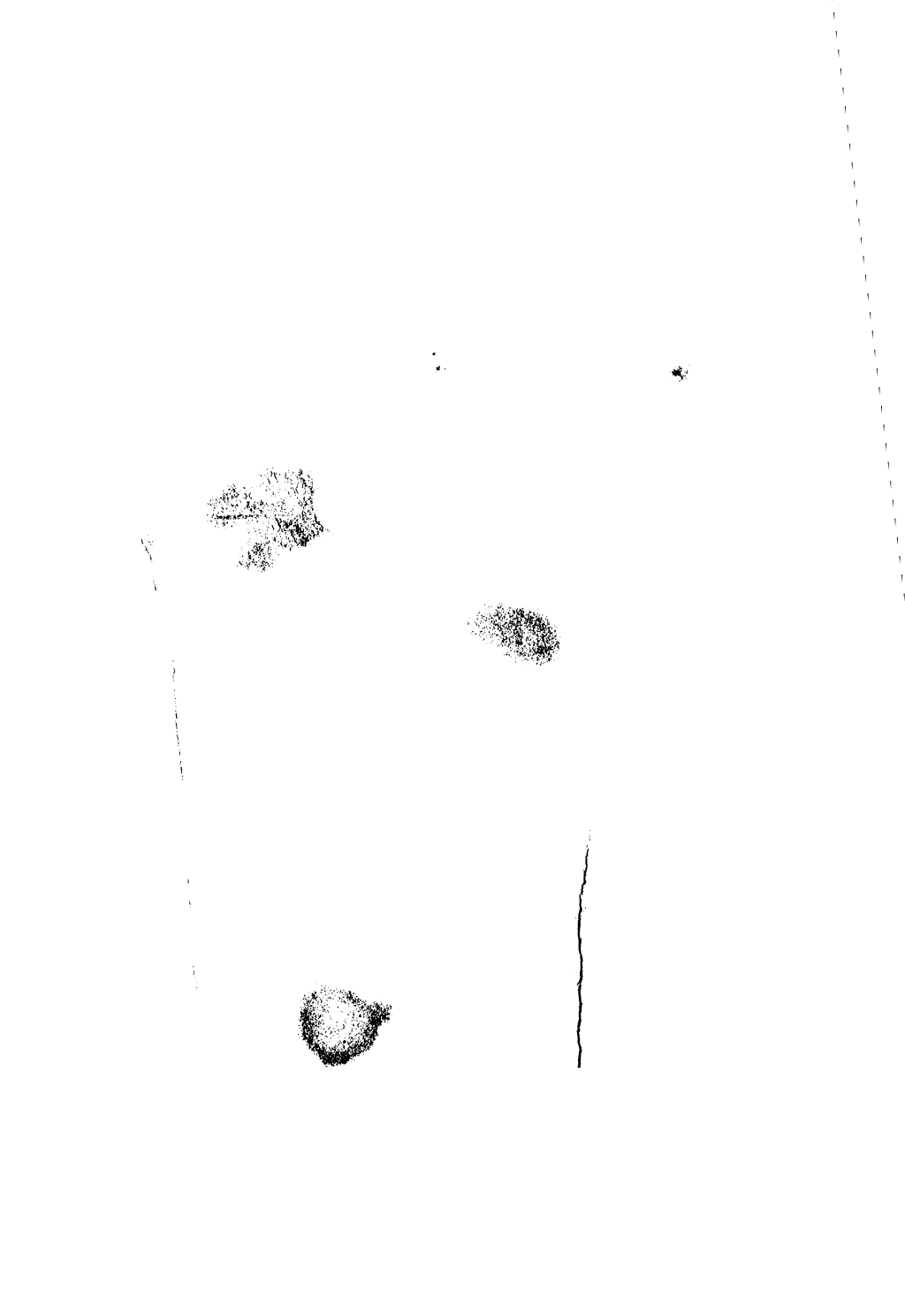
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Vital Issues at Stake

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*By*  
REV. R. E. NEIGHBOUR





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R. E. NEIGHBOUR  
Pastor of  
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# Pre and Post Millennialism

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By R. E. Neighbour, Pastor of the Baptist  
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Every one who is familiar with the Word of God will not for a moment forget that there are hundreds of definite Scriptures which speak of a period of blessedness on earth which is still future.

While we grant that the "thousand years" is an expression occurring but once in the Scriptures, yet the period whose time limit is proclaimed in this so-called "isolated" passage is repeatedly spoken of in the Word of God.

The word "Millennium" in its usage, refers not alone to the one passage mentioned, but is commonly used also to designate other scriptures which refer to the "Day of the Lord." The two schools known as the "Pre" and the "Post" millennialists are distinct, in that the "Pre" looks for the Coming of Christ before the Millennium, and the "Post" after the Millennium.

The object of this paper is to discuss and to demonstrate the fact that the distinctions of the "Pre" and "Post" are **fundamental**. Vitally so.

We propose to consider seven great and all important Bible Truths, which **must stand** or **fall** accordingly as the "Pre" or "Post" position is accepted. To be definite, the Post-millennial posi-

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tion annihilates seven important and all fundamental Bible Truths. The Pre-millennialist establishes them. Enumerated, they are:

1. THE HOPE OF THE CHURCH IS AT STAKE.
2. THE MISSION OF THE CHURCH IS AT STAKE.
3. THE HOPE OF ISRAEL IS AT STAKE.
4. THE HOPE OF THE PHYSICAL EARTH IS AT STAKE.
5. THE HOPE OF CHRIST HIMSELF IS AT STAKE.
6. THE INSPIRATION OF THE SCRIPTURE IS AT STAKE.
7. THE CO-OPERATION OF THE HOLY SPIRIT IS AT STAKE.

### I. THE HOPE OF THE CHURCH IS AT STAKE.

The Coming of Christ to the Bible and to the Pre-millennialist is, according to Peter, the **Morning Star** in earth's Saturday night; according to James it is the **Pacifier** to the down-trodden; according to John it is the **Purifier** to the carnal Christian; according to Paul it is the **Comfort** to the bereaved, and the "**Blessed Hope** and the Glorious Appearing of the Great God and our Saviour Jesus Christ."

In annihilating the hope of the church, the Post-millennialist does two things:

1. He destroys the **Power** of the Hope, by decrying its imminency.

He says: "My Lord delayeth His coming."

He says the Lord cannot come until the "Reign of Peace has been consummated."

In brief, at the present rate of evangelization, thousands of years must pass before the entrance to the reign of peace, and at least one thousand years thereafter must ensue before the coming of Christ can be realized.

Such a position puts a quietus, absolute and final, to the Biblical injunctions to "Watch," "Look for," "Patiently wait," "Pray for," "Hasten," and to "Love" the day of His appearing.

Emphatically, one cannot anticipate, or become **enthused**, over the coming of One whose advent is indefinitely delayed. To the Post-millennialist there is no **power** in the "**Blessed Hope**."

The Hope that encouraged Peter, stirred James, thrilled John, and energized the apostle Paul—the Hope that was the comfort to Job, the inspiration to Enoch, the prophetic fire of Isaiah, the strength of Jeremiah, and the vision of the Minor Prophets, cannot, must not, shall not be annihilated before the flaunting flags of Post-millennialism. The Blessed Hope must stand; His coming is imminent.

2. He destroys the **Glory** of the hope, by decrying its objective.

To the Word of God and to the Pre-millennialist, the coming of the Lord brings a realization of wondrous blessings.

To the church it means the resurrection of the "dead in Christ," the rapture of the living, and the meeting with the Lord in the air. It means the "marriage of the Lamb," the white-robed bride presented to the Bridegroom; it means the coming with Christ to the Mount of Olives, and the joint reign with Him in His glory.

The Post-millennialist eliminates all this. He knows but one resurrection. He has no place for the "rapture," the marriage-supper, the meeting of the Bridegroom, the returning with Christ and the

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joint reign. **The glory of the hope has been taken away.**

To the Post-millennialist, the second coming of Christ can be nothing more than the general resurrection of the dead, the forced appearance before the Great White Throne for judgment, and the entrance of the redeemed into a vague and mystic heaven. To him the second coming is **anything but** a glorious hope. The **Truths** which cluster around the Hope and give it **Glory**, he annihilates.

### II. THE MISSION OF THE CHURCH IS AT STAKE.

The "Post" holds a vision of the church in its activities which is strikingly at variance with the Word of God. The "Post" calls upon the church to "bring in the Kingdom," with the **Spiritual** reign of an **Absent** king.

The "Pre" accepts God's covenant to David, and the promise made by the angel to Mary that the Christ shall sit upon David's throne in Jerusalem. The "Kingdom" will be brought in only with the coming of the King.

The "Post" proclaims the conquest of the world **by the church**. The "Pre" reads in the Word that the church will be taken out; that Israel will be restored before the earth acknowledges and accepts the sway of King Jesus.

The hue and cry of the Post-millennialist is the "world for Christ." You hear it from the pulpit. It is the dominant note in missionary gatherings. The seminaries and the colleges teach it. Popular church hymns revel in it.

The scriptural cry of the "Pre" is, "Christ to the



world." He anticipates not the salvation of nations, but the calling out of the nations a "people for His name."

The "Post" gives to the church the promise "Ask of me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession."

The "Pre" takes the words of this promise, and gives them to the King as He sits upon His "holy hill of Zion," "breaking the nations with a rod of iron and dashing them in pieces as a potter's vessel."

A master "missionary text" with the Post-millennialist is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He would have the darkness which covers the earth and the gross darkness which covers the people dissipated by the rising glory of the church shining upon them.

The "Pre" knows that "the rulers of the darkness of this age" are to hold sway, that the light of the Word shall shine in a **Dark Place**, "until the day dawn, and the day star arise in your hearts"; until the **Lord** shall descend "in the clouds of heaven with power and great glory."

Then, and not till then, shall **Israel's Light Come**, and the glory of her Deliverer shine upon her. Then shall "darkness" and "gross darkness" be dissipated, while the gentiles come to the **Light of Israel** and kings come to the brightness of **Her Rising**.

The "Post" in raising his standard of a world-wide sweep of the gospel, is proclaiming an unscriptural, unrealized, and unrealizable optimism. Their great word is: "**I AM AN OPTIMIST.**"

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The "Pre" is a **Pessimist**. The Word of God makes him so. Present world conditions make him so. His pessimism, however, does not involve the glory nor the power of the gospel, but foresees that "the god of this world has blinded the minds of the unbelieving, lest the light of the **Gospel of the Glory** of Christ \* \* \* should shine upon them."

The Pre-millennialist is pre-eminently an **Optimist**. His optimism, unlike the "optimism" of the "Post," is a possible and realizable optimism. It anticipates the coming of the King. It foresees the day when the King shall sit upon David's throne, judging with righteousness the poor, and reproving with equity for the meek of the earth, when the knowledge of the Lord shall indeed cover the earth as the waters cover the sea.

The "Post" in his effort to bring in a Millennium without a Christ, and with an absent King, feels himself forced to lock arms with every human effort for **civic and moral righteousness**. Half unconsciously, he is swept into the maelstrom of public demand for world betterment. He clasps hand with politician, press, and public opinion in his endeavor to "hasten the kingdom."

The "Pre" remembers how Christ and the apostles stood aloof from a righteousness without a Cross. They know the futility of reformation without regeneration.

The Pre-millennialist with his heart true to Christ, must preach an individual regeneration, based upon the Cross; a life of right living based upon "walking in the Spirit," and must see the use-

lessness of co-operation with the world and world methods in its effort to perfect a high moral standard, with the Christ eliminated.

The "Post" proclaims this age "the age of man," "man's day."

The "Pre" accepts his terminology; but adds: "God's night," or, scripturally stated, "the age of darkness."

The "Post" proclaims this age as the "age of science, the age of reason, the age of enlightenment."

The "Pre" acquiesces, but reminds the "Post" that "the wisdom of man is foolishness with God," that, "the world in wisdom knew not God," that science is not salvation, that reason is not regeneration, that carnal enlightenment is not the entrance of Light.

The "Post" delights in the phrases: "world alliance," "world progress" and "world peace."

The "Pre" acknowledges the term "**World Alliance**," but remembers that the scriptures give warning: "say ye not a confederacy." World alliances are trending toward the day when "the kings of the earth set themselves, and the rulers take council together against the Lord and against His anointed."

Remember that this union of world rulers shall cause the Lord to hold them in derision, as he "speaks unto them in His wrath, and vexes them in His sore displeasure."

"**World Progress!**" Yes, the "Pre" has seen it. The world is progressing with pomp and pride; self crowned, and self exalted, laden with "the

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merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves and souls of men."

Yes, the "Pre" has seen it. **He has also seen** that "by as much as she glorified herself and lived in luxury, so much torment and sorrow shall be given her."

**He has also seen** that, "the kings of the earth who have committed fornication with her and lived in luxury with her shall bewail and lament for her when they shall see the smoke of her burning."

**He has also seen** "the merchants of the earth as they weep and mourn over her \* \* \* saying Alas! alas! that great city that was clothed in purple and scarlet, and decked with gold, and precious stones and pearls; for in one hour so great wealth has been made desolate."

**He has also heard** every shipmaster and every voyager and every sailor and as many as trade by sea, as, viewing the smoke of her burning, then cry: "Alas, alas! that great city wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour she is made desolate."

Yes, the "Pre" knows the meaning of the words: "**World Progress.**" Knows that it stands for

Commercialism, and knows that Commercialism is tending towards its doom.

**“WORLD PEACE!! WORLD PEACE!!!”**

Have you heard it? It is presented by the platform, proclaimed by the politician, placarded by the press, preached by the pulpit, applauded by the pew, and warned against by the Word of God.

**The “Pre” knows all this.** He knows also that the regime which would seek to bring in peace, while eliminating the “Prince of Peace,” casts insult on the Spirit of God. He knows that the Word of God says: “when they shall say **Peace, Peace,** then sudden destruction shall come upon them.”

**He knows, moreover,** that while man today is vainly crying “peace, peace,” man himself knows that he is strenuously preparing for war. Restlessness is in the air. Every nation trembles over a rumbling volcano, dreading momentarily the horrible carnage which must follow its eruption.

**The “Pre” knows what Armageddon means.** He knows that this age will be consummated in the war of all wars, when “He that is called Faithful and True, in righteousness doth judge and make war \* \* \* when the armies which are in heaven shall follow Him \* \* \* as He treadeth the wine press of the fierceness of the wrath of God, the Almighty.”

**The Pre-millennialist has heard** the angel calling to all the birds that fly in mid-heaven to “come and gather themselves together to the great supper of God, that they may eat the flesh of kings and the flesh of chief captains, and the flesh of mighty men,

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and the flesh of horses, and of them that sit on them.”

The Pre-millennialist knows that this age will end with the Anti-christ in league with the kings of the earth and their armies, gathering themselves together to make war against the Christ and His army.

Yes, the “Pre” has heard, “Peace, Peace,” but he has more authoritatively heard “War, War.”

The “Post” with presumptuous and presposterous platitudes, denouncing the supposed dogmatism of those who cling to the Word, is ever proclaiming the gradual but sure and glorious triumphant march of the church. If they, with half-blinded vision, perceive an apostacy from the faith, or a wave of infidelity, they assure us that it is only transient and passing, that “Truth Must Prevail.”

If they, with half-pleased vision, behold the church courting the fawning flattery of a wicked world, they assure us that “Righteousness Must Prevail.”

The “Post” has a vision of the prospective church, the church of the coming generations, a church rallying to one Lord, one faith, and one baptism; a unified church; a church dominating commerce, directing kingdoms, disciplining nations in equity and in righteousness.

To the Post-millennialist, the church must continue marching from victory unto victory until righteousness and truth shall kiss, until the kings of the earth shall yield their scepters to the ascended Christ, until the lion shall eat straw like the ox,

until the New Testament doctrine of life, love, and light "rule in the hearts of men," until swords are beaten into plowshares; in fact until Christ governs in the affairs of men.

The whole teaching of Pre-millennialism is an antipode to the idealistic visions of the Post-millennialists.

The "Pre," without platitude, but with fidelity to the unerring Word, knows that the day of the Lord shall not come except there be first "a falling away" (Gr. Apostasia). He knows that the wave of infidelity sweeping our day was foretold, and will increase, until they will "not endure sound doctrine."

He knows how the Spirit speaketh expressly that "in the latter days some shall depart from the faith," that, "false teachers shall bring in damnable heresies, even denying the Lord that bought them."

The Pre-millennialist has seen the many following out "their destructive ways by reason of whom the way of Truth is evil spoken of."

The Pre-millennialist has no "truth prevailing" in this age. Error prevails. The wave of apostacy will not stop until He who is the Truth shall, in His coming, lift up His standard against it.

The "Pre" has no vision of a prospective, unified church, sallying forth until she dominates commerce, directs kingdoms and disciplines nations. He knows that "iniquity shall abound," that "evil men shall wax worse and worse." To him there is no reign of righteousness until the "Lord Our Righteousness Shall Appear."

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The "Pre" instead of heralding the universal entrance of "life," "love," and "light," through the activities of the church in this age, stands with Jesus when seeing the opposite of all this he said: "When the Son of man cometh shall He find faith on the earth?" and again, "as the days of Noah, . . . . . of Lot, so shall the coming of the Son of Man be."

He stands with Paul when he said, "Perilous times shall come when men shall be lovers of pleasure rather than lovers of God, having a form of godliness but denying the power thereof"; and when He said, "they shall turn their ears away from the Truth and be turned unto fables;" and when He called this age, "this present evil age."

He stands with James when, describing the wealth of the last days, with its gold and silver rusted; with its treasures heaped up together; with its feet upon the laborer, holding back their just reward; he said: "Be patient therefore brethren . . . establish your hearts, for the Coming of the Lord draweth nigh."

He stands with Peter when he said that in the last days scoffers would arise "walking after their own lust and saying where is the promise of His coming?"

He stands with John, when, in describing the church of the Laodiceans, he said: "Thou sayest—'I am rich and increased in goods and have need of nothing,' and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked." He stands with Jude: when, seeing not a conquering



church but "**Certain Men**, ungodly men, turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ"; **Certain Men**, who as "filthy dreamers and despisers of dignities, going in the way of Cain, and running greedily after the error of Baalam for reward";

**Certain Men**, who are "murmurers, complainers, walking after their own lusts, with their mouths speaking great swelling words, having men's persons in admiration for the sake of advantage"—he stands, I say, with Jude, when, seeing these **Certain Men**, he rises mid their clamor and says: "But beloved remember ye the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you that there should be mockers in the last times, . . . who should walk after their own ungodly lusts." He stands with Jude, when concerning these **Certain Men**, who are to be manifested in the last days, he says, that "these be they who separate themselves, and are soulish, having not the Spirit." He stands with Jude, when amid the wreckage of this apostacy he cries to the brethren: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ."

The "**Post**" has no vision of wreckage.

His doctrine concedes no first resurrection, no raptured church, no meeting with Christ in the air, no marriage of the Lamb, no joint reigning with Christ.

The "**Pre**" sees for the church all this.

He watches for the advent, and as he watches, he

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works. To him the advent is the "Blessed Hope"; his relief from suffering and from shame.

### III. THE HOPE OF ISRAEL IS AT STAKE.

Post-millennialism affords no place for Israel's future. This is axiomatic. When he places the Coming of Christ at the end of the Millennium, to be followed simultaneously by a general resurrection and a general judgment, with the contingent burning of the present earth, he has forever eliminated Israel. If poor Israel deigns to raise her head, he shoves it back into oblivion by saying: "Promises to you are either null and void, or transferred to the church."

The Post-millennialist accomplishes the feat of Israel's annihilation by accepting her curses as literal, while either nullifying her promised future blessings by a pretended past fulfillment, or, by spiritualizing them and transferring them over to the church.

If the Post-millennialist demurs, claiming another method of dealing with the numerous, definite and decisive promises given to Israel, the "Pre" sustains the demurrer.

The "Post" has one other method—yea two: the first, that of **ignoring** them altogether; and the second, that of **expurgating** them from the Word of God.

The Pre-millennialist alone holds the key which unlocks a vast proportion of the Word of God. Both seer and sage, prophet and priest, proclaims Israel's prophetic glory. The re-establishment of Israel upon her own land is the burden of proph-

esy. The Old Testament is filled with the story. The Pre-millennialist accepts the many clear, ringing scriptures which proclaim three things in behalf of future Israel:

1. Her national forgiveness.
2. Her national restoration to her land.
3. Her national blessedness to the nations of the earth.

#### 1. ISRAEL'S NATIONAL FORGIVENESS.

The Pre-millennialist believes the inspired word of Isaiah when he says:

“So shall they fear the name of the Lord from the west, and His glory from the rising of the sun . . . . and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them saith the Lord . . . . **then**, “Thou shalt call thy walls **Salvation**, and thy gates **Praise**”; **then**, “Shalt thou be called **Hephzibah** (my delight is in her) and thy land **Beulah** (married). “Say to the daughter of Zion **thy Salvation** cometh; behold, His reward is with Him.” (The Pre-millennialist is not blind to the fact that this last quotation concerning Israel's salvation is indisputably linked to the apocalyptic promise: “Behold I come quickly and my reward is with me.”) “I that speak in righteousness, **mighty to save.**” “Shall the earth be made to bring forth in one day? Or shall a nation be born at **once**? For as soon as Zion travaileth, she brought forth her children. Shall I bring to

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the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, . . . . . For thus saith the Lord: Behold I will extend peace to her like a river."

The Pre-millennialist believes the inspired word of **Jeremiah**, when he says:

"I will make a new covenant with the house of Israel and with the house of Judah (the Pre-millennialist knows that there are twelve tribes included here) . . . . . after those days saith the Lord, and I will put my law in their inward parts.  
And write it in their hearts,  
And will be their God,  
And they shall be my people, \* \* \* \* \*  
For they shall know me—  
For I will forgive their iniquity,  
And I will remember their sin no more."

The Post-millennialist who would give this passage a past fulfillment would do well to read Heb. 8:8-12.

The Pre-millennialist believes the inspired word of **Ezekiel**, when, describing the restoration of the twelve tribes, (which restoration has never taken place), he says:

"A new heart also will I give you,  
And a new spirit will I put within you;  
And I will take away the stony heart out of your flesh,  
And I will give you a heart of flesh.

And I will put My Spirit within you,  
And cause you to walk in My statutes,  
And ye shall keep My judgments, and do them,  
And ye shall dwell in the land that I gave to  
your fathers;  
And ye shall be My people, and I will be your  
God."

The Pre-millennialist believes the inspired word of **Hosea**, when he says: "Afterward shall the children return and **seek** the Lord their God and David their King, and shall **fear** the Lord and His goodness in the latter days."

The Pre-millennialist believes the inspired word of **Joel**, when he says:

"But Judah shall dwell forever,  
And Jerusalem from generation to generation,  
For I will **cleanse** their blood.  
That I have not cleansed;  
For the Lord dwelleth in Zion."

The Pre-millennialist believes in the inspired word of **Zepheniah**, when he says:

"The King of Israel, even the Lord, is in the midst of thee, . . . . In that day it shall be said to Jerusalem, fear thou not; and to Zion \* \* \* the Lord thy God in the midst of thee is mighty, **He will save.**"

The Pre-millennialist believes in the inspired word of **Zechariah**, when in connection with the coming forth of "My Servant the Branch," he says concerning Israel:

"I will remove the **iniquity** of that land in one day."\* And when he says: "I will pour upon the

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house of David and upon the inhabitants of Jerusalem :

The Spirit of grace and supplication ;  
And they shall look upon me whom they  
pierced,  
And they shall mourn for Him  
As one mourneth for his only son ;  
And shall be in bitterness for him,  
As one that is in bitterness for his first born.'  
In that day there shall be a fountain open  
To the house of David,  
And to the inhabitants of Jerusalem  
For **Sin** and **Uncleanliness.**"

Finally, the Post-millennialist believes **the inspired word of the Apostle Paul.**

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."

### 2. ISRAEL'S NATIONAL RESTORATION TO HER LAND.

The Pre-millennialist well knows that "when the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel. He well knows that the

“bounds of their habitations” decreed unto Israel the land of Canaan for an everlasting possession. Unbelievers may for the present hold the titles to much of Canaan; doubting Post-millennialists may believe that Israel has forever lost her possessions; but he who accepts the Word of God knows that God in His eternal purpose has reserved unto Israel her land, and will in due time place the “twelve tribes” upon it.

Too numerous are the passages definitely declaring the restoration of Israel to her land, for notation here; but the Pre-millennialist accepts the inspired Isaiah’s words, when he says: “For thy waste and thy desolate places,

And the land of thy destruction  
 Shall even now be too narrow  
 By reason of thy inhabitants,  
 And they that swallow thee up shall be far  
 away.

The children—shall say \* \* \*  
 The place is too strait for me;  
 Give place to me that I may dwell.  
 Then thou shalt say \* \* \*  
 Behold, I was left alone;  
 These, where have they been?  
 Thus saith the Lord:  
 Behold I will lift mine hand to the nations \* \* \*  
 They shall bring thy sons in their arms \* \* \*  
 The Lord shall comfort Zion,  
 He shall comfort her waste places \* \* \* \*  
 And the redeemed of the Lord shall return,  
 And come with singing unto Zion \* \* \* \*

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For the Lord hath comforted His people.  
He hath redeemed Jerusalem.”

The Pre-millennialist accepts the inspired Jeremiah’s words, when he says:

“Therefore, behold, the days come, saith the  
Lord,

That it shall no more be said,  
The Lord liveth that brought up the children  
Of Israel out of the land of Egypt;  
But, the Lord liveth that brought up the  
Children of Israel (not Judah)  
From the land of the north,  
And from all the lands whither he has driven  
them;

**I will bring them again into their land,**

That I have given unto their fathers \* \* \* \*  
And I will gather the remnant of my flock  
Out of all the countries whither I have driven  
them:

And I will bring them again to their folds\*\*\*\*\*

And I will raise unto David a **Righteous  
Branch,**

And a king shall rise and prosper \* \* \* \*

In his day Judah shall be saved

And Israel shall dwell in safety \* \* \* \*

And they shall **dwell in their own land.”**

Hear the word of the Lord, O ye nations;

(Hear! O ye Post-millennialists).

“He that scattered Israel will gather and keep  
him as a shepherd doth his flock.”

Hear! O ye Post-millennialists!

“Thus saith the Lord which giveth the sun for



a light by day and the ordinances of the moon and of the stars for a light by night \* \* \* \*  
 the Lord of hosts is His name, if those ordinances depart from me saith the Lord, **that then** the seed of Israel shall cease from being a nation before me forever.”

Hear! O ye Post-millennialists!

“Thus saith the Lord: if the heaven above can be measured, and the foundations of the earth searched out beneath, **then** I will also cast off the seed of Israel.”

Hear! O ye Post-millennialists!

“If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, **then** may also my covenant be broken with David my servant.”

The Pre-millennialist **accepts the words of all the inspired prophets**, wherein in passages too numerous for quotation in this short treatise (but well worthy of study) they proclaim in words definite, decisive and devoid of “spiritual interpretation,” the restoration of Israel to her own land.”—

**Of Ezekiel:**

“I will take the children of Israel from among the nations \* \* \*  
 will bring them into their own land \* \* \*  
 will make them one nation in the land \* \* \* \*  
 and **One King** shall be king to them all.”

**Of Hosea:**

“The children of Israel shall **return** \* \* \*  
 in the latter days.”

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### Of Joel:

"I will bring again the captivity of Judah and Jerusalem."

### Of Amos:

"I will bring again the captivity of my people Israel \* \* and they shall no more be pulled up out of their land."

### Of Obadiah:

"The captivity of Jerusalem shall possess the cities of the south \* \* and the kingdom shall be the Lord's."

### Of Micah:

"I will assemble her that halteth,  
I will gather her that is driven out,  
And her that I afflicted."

### Of Zepheniah:

"At that time \* \* I will gather you \* \*  
When I turn back your captivity  
Before your eyes saith the Lord."

### Of Zechariah:

"I will save my people from the east country  
and from the country of the going down of  
the sun; and I will bring them, and they shall  
dwell in the midst of Jerusalem."

Let the Post-millennialist answer these arguments by saying "I am chary of prophecy."

The Pre-millennialist believes that "All scripture is **Given by Inspiration**"—it is all "God breathed and profitable."

The Pre-millennialist believes that "we have a **more sure word of prophecy**, whereunto ye do well that ye take heed."

### 3. ISRAEL A BLESSING TO THE NATIONS OF THE EARTH.

Once again it is axiomatic that in the Post-millennialist's "method of interpretation" there is no place for Israel's becoming a world-wide evangel of peace. If Israel, nationally, is never to be forgiven; and if Israel, nationally, is never to be restored to the land, as the "Post" would have us believe, then the Holy Spirit might as well have left unwritten the marvelous and all-glorious prophecies concerning Israel as God's evangel of peace. We have before shown that the church is to be "raptured," and that her mission is a "calling out" from among the nations a people for His name; that instead of converting the world she was herself to remain during her earth mission a suffering minority, while the world of evil men were to wax worse and worse, even to the day of the Coming of the Lord. We now propose to show that after the "rapture" of the church and the coming of the Lord, Israel, having been forgiven and washed from all her sins, and having been restored to her own land, is to become under the direction of her Heavenly Leader the successful preacher of righteousness.

To the Word, and to the Testimony ! ! ! ! !  
The Pre-millennialist believes that Israel is to prove a blessing to the earth because he believes the Holy Spirit's testimony concerning restored Israel, through Isaiah, when He says:

"I will also give thee for a light to the gentiles,  
That thou (not the church) mayest be my  
salvation

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To the ends of the earth \* \* \* \* \*  
Kings shall see and arise,  
Princes also shall worship,  
Because of the Lord that is faithful,  
And the Holy One of Israel,  
And He shall chose thee.  
Arise, shine, for **thy light** is come,  
And the glory of the Lord is risen upon thee.  
For, behold, the darkness covers the earth,  
Gross darkness the people;  
But the Lord shall rise upon thee,  
And His glory shall be seen upon thee,  
And the **gentiles shall come to thy light**,  
And kings to the brightness of thy rising.  
The gentiles shall see thy righteousness,  
And all the kings thy glory \* \* \* \* \*  
Thou shalt also be a crown of glory in the hand  
of the Lord,

And a royal diadem in the hand of thy God.”

Under restored Israel, with Christ standing as the ensign of the people, will be fulfilled Isaiah’s wonderful promise: “The earth shall be full of the knowledge of the Lord as the waters cover the sea.”

The Pre-millennialist believes the **Holy Spirit’s testimony through Jeremiah** concerning Israel as “a world-wide blessing.” Jeremiah, with inexplicable sorrow, and with floods of tears, had wept day and night for the slain of the daughter of his people: **Then**, with ineffable rapture and prophetic vision, he caught the words of the Holy Spirit as He bore

testimony of the day of Israel's restoration, and said:

“Behold, the days cometh saith the Lord,  
that \* \* \*

A King shall reign and prosper \* \* \*

In His days Judah shall **Be Saved**,

And Israel shall dwell safely,

And this is the name whereby **He** shall be called:

(Jehovah Tsidkeenu) the **Lord Our Righteousness.**”

But the prophet does not alone behold the glory of the King, for concerning Jerusalem, the City of the King, he also cries:

“And this is the name wherewith **She** shall be called: (Jehovah Tsidkeenu) the **Lord Our Righteousness.**”

And then under the reigning King, the saved people and the righteous City, Israel once more is restored to her place of service; and from her the prophet hears:

“The voice of joy, and the voice of gladness,

The voice of the bridegroom and the voice of the bride,

The voice of them that shall say: “Praise ye the Lord of Hosts.”

**Then** of Israel it is said:

“Out of them shall proceed thanksgiving,

And the voice of them that are merry;

And I will multiply them and they shall not be few,

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I will also glorify them and they shall not be  
small,

And I will be their God and they shall be my  
people \* \* \*

For they shall all know me

From the least of them even unto the greatest.

**Then shall Israel's glory and redemption be unto  
God for**

A name of joy, a praise and an honor,

**Before all the nations of the earth."**

What a marvelous promise of world-wide blessing is  
this!

The Pre-millennialist believes the **Holy Spirit's  
testimony through Ezekiel**, when, concerning Israel  
as a world-wide blessing, He says :

"And when they entered unto the nations whither  
they went,

They profaned My holy Name \* \* \*

But I had pity for my Holy Name,

Therefore say unto the house of Israel,

Thus saith the Lord God :

I do not this for your sakes, O house of Israel ;

But for My holy names sake, which ye have pro-  
faned \* \* \*

I will sanctify my great name \* \* \* which  
you have profaned,

**And the Nations shall know that I am the  
Lord \* \* \* \***

**When I shall be sanctified in you before their  
eyes \* \* \***

And the nations shall know that I, the Lord, do  
sanctify Israel,

When my sanctuary shall be in the midst of them forever more.”

No marvel that the prophet beholds the nations, brought to acknowledgement of God under the sway of redeemed Israel. Remember that the very last words the Holy Spirit penned through Ezekiel, as, describing the glory of the new city he calls her name “(Jehovah Shammah) The Lord is there.”

The dominant thought of the Minor prophets is: a restored and rejoicing Israel, a reigning Lord, and a world-wide glory. We call your attention to but one of these prophets, **Zechariah**.

The Pre-millennialist believes the **Holy Spirit's testimony through Zechariah**, when he says concerning Israel's mission as a world-wide blessing:

“Thus saith the Lord of hosts:

It shall yet come to pass,

That there shall come **peoples**

And the inhabitants of **many cities**:

And the inhabitants of one city shall go to another, saying,

Let us go speedily to pray before the Lord,

And to seek the Lord of hosts; I will go also.

Yea, **many peoples** and **strong nations** shall come to

Seek the Lord of hosts in Jerusalem,

And to pray before the Lord.

Thus saith the Lord of hosts:

In those days it shall come to pass,

That ten men shall take hold out of **all languages** of the nations,

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Even shall take hold of the skirt of him that is a  
Jew, saying,  
We will go with you:  
For we have heard that God is with you."

During those days "He shall speak peace unto the  
Nations,

And His dominion shall be from sea even  
unto sea,

And from the river even unto the ends of the  
earth,

And it shall be that whoso will not come up  
Of all the families of the earth unto Jerusalem  
To worship the King, the Lord of Hosts,  
Even unto them shall be no rain."

If any one who reads this has, heretofore, without personal study of the Word, joined in the cry of "The world for Christ, during this generation" as the church's motto, let him, we beg, fly to the Scriptures and find that the next anticipated step in God's program is the "rapture" of the church, to be followed by the re-instating of Israel.

Israel is God's accommodation train. Israel has been side-tracked, and the church is on the main-line gathering out a people (not all the people) for His name. She reaches her destination at the Coming of the Lord. The accommodation train switches back onto the main line and has the right of way.

We beg the reader of these words never again to take as a missionary text: "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Let him rightly divide the Word of Truth! Let him



know that the Lord is not to have this inheritance until He sits as King upon His Holy Hill of Zion.

Again, beware lest you think that Pre-millennialism is "the death knell to Missions." We do not tarry to argue that Pre-millennialists stand in the fore-front of the Missionary enterprise at home and abroad. We do not stop to argue that Pre-millennial churches are ablaze with the spirit of missions. What we do say is—that he who catches the vision that the mission of the church is to **hasten the Coming of her Lord** by the preaching of the gospel to every creature, and by the taking out from every nation, people, kindred and tribe a "people for His name," will become a sane enthusiast, a cheerful giver, a faithful expounder, and an arduous laborer in behalf of missions.

#### IV. THE HOPE OF THE PHYSICAL EARTH IS AT STAKE.

The coming of the Lord, to the Post-millennialist, grants no favors to this physical earth. His prospective is nothing but her burnings. The creation may "travail and groan" waiting for her deliverance from the bondage of corruption into the "liberty of the glory" of the children of God; but the Post-millennialist lets her groan and groan in vain. To be candid, the Post-millennialist allows to this physical earth and her creatures no redemption from the curse save that which he, through the genius of man, may grant her. The Post-millennialist is ever jubilant over the fact that the wild rose of the forest has, through man's genius, been developed into a fragrant beauty. He glories that under the sway of

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the genius of man "all nature has gone wild for joy." The same man who sought, erstwhile, to bring in world-wide peace without the Peace-giver, would now vainly seek to bring in a world-wide physical blessing without the Blessor.

The Pre-millennialist grants to man such progress as he has made. He grants that man since the day the decendants of Cain sought to alleviate the curse, has never taken rest.

God said, however, "Cursed is the ground for thy sake. \* \* \*

"Thorns also and thistles shall it bring forth to thee"; and the Pre-millennialist has noted that after six thousand years of vaunted progress, thorns and thistles still cover the earth.

God's curse has not yet been revoked. However, this earth **will yet laugh out** in the joy of restored Edenic glory. The Word of God says so; but it always says it in connection with the Coming of the King and restored Israel.

To the Word and to the Testimoney ! ! ! ! !  
The Pre-millennialist **rejoices with Isaiah in the sure word of Prophecy**, when concerning the Coming of the Branch, to judge with righteousness and with equity, and to smite the earth with the rod of his mouth, he says:

**Then,**

"The wolf also shall dwell with the lamb,  
And the leopard shall lie down with kid,  
And the calf, the young lion, and fatling together;  
And a little child shall lead them,

And the cow and the bear shall feed,  
Their young ones shall lie down together ;  
And the lion shall eat straw like the ox."

**Then,**

"The wilderness and the solitary place (Heb. dry  
land)

Shall be glad for them.

And the **desert shall rejoice** and blossom as the  
rose,

It shall blossom abundantly

And rejoice even with joy and singing."

**Then,**

"In the wilderness shall waters break out,

And streams in the desert,

And the parched ground shall become a pool,

And the thirsty land springs of water ;

In the habitations of dragons, where each lay,

Shall be grass with reeds and rushes."

(Let not the Post-millennialist argue that this prophecy is fulfilled in modern irrigation and training of animals. The success of their beneficent efforts is too limited to cover a sweeping prophecy like this ; and besides, the Holy Spirit emphasises that the redemption of the earth is **when** "The ransomed of the Lord shall return and come to Zion with song, and everlasting joy upon their heads.")

**Then,**

"I will open rivers in high places,

And fountains in the midst of the valleys ;

I will make the wilderness a pool of water :

And dry lands springs of waters,

I will plant in the wilderness the cedar,

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The acacia tree, and the myrtle, and the oil tree ;  
I will set in the desert the fir tree,  
And the pine and the box tree together ;  
That they may see and know and consider  
And understand together  
That the hand of the Lord hath done this,  
And the Holy One of Israel hath created it.”—

**Then,**

“The Lord shall comfort Zion,  
He will comfort her waste places,  
And he will make her wilderness like Eden,  
And her deserts like the garden of the Lord.”

**The Pre-millennialist rejoices with Amos in the sure word of prophecy.**

“Behold the days come saith the Lord,  
The plowman shall overtake the reaper,  
And the treader of grapes him that soweth seed,  
And the mountain shall drop sweet wine,  
And all the hills shall melt,  
And I will bring again the captivity of my people  
Israel,  
And they shall build the waste cities and inhabit  
them,  
And they shall plant vineyards and drink the  
wine thereof ;  
They shall also make gardens and eat the fruit  
of them.”

**He rejoices with the prophet Joel in the sure word  
of prophecy.**

The sun and the moon shall be darkened,  
And the stars shall withdraw their shining,  
And the Lord shall roar out of Zion,

And utter His voice from Jerusalem \* \* \* \*  
 So shall ye know that I am the Lord your God  
 Dwelling in Zion, My Holy Mountain,

**Then,**

“Shall Jerusalem be holy,  
 And it shall come to pass **in that day**  
 That the mountains shall drop down new wine,  
 And the hills shall flow with milk,  
 And all the rivers of Judah shall flow with  
 waters,  
 And a fountain shall come forth from the house  
 of God,  
 And shall water the valley of Shittim.”

We have tried to hold ourselves to the prophets;  
 but we can scarce refrain from quoting one of the  
 prophetic visions of the Psalmist. The Pre-millen-  
 nialist rejoices with the Psalmist in the sure word  
 of prophesy:

“Oh let the nations be glad and sing for joy  
 For Thou shalt judge the people righteously,  
 And govern the nations upon the earth,  
 Let the people praise thee, O God;  
 Let all the people praise thee.”

**Then,**

“**Shall the earth yield her increase:**

And God, even our God, shall bless us,

And all the ends of the earth shall fear Him.”

Let the “Post” continue his vain effort to deliver the  
 physical creation from her curse: but the “Pre” will  
 await the coming of Him at whose manifestation  
 (revelation) with the Sons of God, the whole crea-

tion shall be delivered from its bondage of corruption.

#### V. THE HOPE OF CHRIST IS AT STAKE.

The Post-millennialist is not satisfied in ruthlessly robbing the **Church** of her blessed hope. The Post-millennialist is not satisfied in ruthlessly robbing **Israel** of her blessed hope. The Post-millennialist is not satisfied in ruthlessly robbing the **earth** and its **creatures** of their blessed hope. With one sweep of his hand, he would rob **Christ** of the exultant joy of sitting once more in the midst of His people. He who robbed Israel of her King would now rob the King of His kingdom.

The Post-millennialist with all sorts of twisting and turning, with astute perversion of the scriptures, would say to Jesus: "You must remain on your Father's throne; for **we**, in our learning have decided that David's throne, of which you are the promised heir, must not be taken literally."

As Jesus rode upon an ass toward the beloved city; as Jesus heard the loud acclamations of his disciples: "Blessed **be the King** that cometh in the name of the Lord," with what sorrow did the bitter words of the Pharisees come to his ears: "Master rebuke thy disciples."

Do you marvel then that Jesus with an unspeakable depth of tenderness and with an unfathomable reach of disappointment, stood over the beloved city; and weeping, said:

"If thou hast known, even thou, at least in this **thy day** the things that belong to thy peace! But now they are hid from thine eyes."

And yet the Lord Jesus knew that Israel's defec-  
tion and rejection was **only temporary**. He knew,  
and how it pained, the coming sorrow and the suffer-  
ing, the anguish and the agonizing, the oppression  
and the persecution of Israel. He knew, moreover,  
that the gentiles were not to **tread down His people  
forever**.

What joy thrilled Jesus as, looking beyond her  
sufferings, He saw her glory. It was **then** He  
said:

"Jerusalem shall be trodden down **until**"—until  
they shall say: "Blessed is He who cometh in the  
name of the Lord."

Today, Jesus sits at the right hand of the Father,  
received thus into the heavens, **expecting**, "until  
the times of the restitution of all things."

**Jesus has said:**

"Him that overcometh will I grant to sit  
down with me upon **My Throne**. Even as I  
also overcame and **am set** down with my Father  
upon **His Throne**.

**God hath said:**

"When he again bringeth the first born into  
the world (inhabitable earth) \* \* \* let all  
the angels of God worship him"; and again  
when speaking of the throne of the Son, God  
saith, "Thy throne, O God, is forever and ever;  
and the scepter of righteousness is the scepter  
of thy kingdom."

We insist, the blessed Son of God **anticipates His  
throne**. We insist, the blessed Son of God antici-

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pates, with unspeakable pleasure, the taking of His throne.

And yet the Post-millennialist in his theology annihilates that throne.

To the Word and the Testimony ! ! ! ! !

The Post-millennialist differs with Isaiah when he says:

“Unto us a Son is given \* \* \* \*  
Of the increase of His government and peace  
There shall be no end,  
Upon the Throne of David and upon His Kingdom,  
To order it and to establish it.  
With judgment and with justice from  
Henceforth and forever.”

If the Post-millennialist demurs, remember, “The zeal of the Lord of Hosts will perform this.”

He differs with Jeremiah in:

“I will raise unto David a righteous Branch  
(we remind the “Post” that this Branch refers to Jesus) and a King shall reign and prosper,  
and shall execute judgment.”

He differs with Ezekiel in:

“I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all \* \* \* And David My Servant shall be King over them.”

He differs with Daniel in:

“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven \* \* \* and there was given him dominion,



and glory, and a Kingdom, that all people, nations, and languages should serve Him.”

**He differs with Hosea in:**

“For the children of Israel shall abide many days without a king, and \* \* \* \* \* afterwards shall the children of Israel return and seek the Lord their God, and **David their King:** and shall fear the Lord (Heb. Hasten to) and His goodness in the latter days.”

**He differs with Joel in:**

“So shall ye know that I am the Lord your God dwelling in Zion \* \* \* for the Lord dwelleth in Zion.”

**He differs with Amos in:**

“In that day I will raise up the **Tabernacle of David** that is fallen \* \* \* and will build it as in the days of old.”

**He differs with Obadiah in:**

“But upon **Mount Zion** shall be deliverance,  
And there shall be holiness,  
And the house of Jacob shall possess their possessions  
And the **Kingdom shall be the Lord’s.**”

**He differs with Micah in:**

“In the last days it shall come to pass that the Mountain of the house of the Lord shall be Established in the top of the mountain \* \* \*  
For the law shall go forth of Zion \* \* \*  
And the Lord shall reign over them in **Mount Zion**  
From henceforth even forever.”

**He differs with Zepheniah in:**

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“The King of Israel even the Lord is in the midst of thee.” (Let the Post-millennialist remember that Christ’s joy as King is expressed by this prophet when he continues:)

“The Lord thy God in the midst of thee is mighty;  
He will save,  
He will rejoice over thee with joy;  
He will rest in His love.  
He will joy over thee with singing.”

Endeavor not then to wrest from Christ the joy of His throne.

**He differs with Zechariah in:**

“Behold the day of the Lord cometh \* \* \* \*  
And His feet shall stand in that day upon the  
mount of Olives \* \* \* and the Lord My  
God shall come and all the saints with  
Thee \* \* \* \*

and the Lord shall be King over all the earth.”

If the “Post” avers that in the first coming of Jesus this passage met its fulfillment, let him remember that in Christ’s first coming, the mountain did not “Cleave in the midst” as the prophet definitely states, neither did Jesus in His first coming, “come with all His saints.”

We cannot refrain from leaving the prophets, long enough to remind the Post-millennialist that he differs with the Angel when he said unto Mary:

“Thou shalt conceive in thy womb and bring forth a son; thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord shall give unto Him

**the Throne of His Father David, and He shall  
Reign over the House of Jacob Forever and of  
His Kingdom there shall be no End."**

We remind the Post-millennialist that under no law of interpretation can he accept the first half of this verse as literal, and "spiritualize" the latter half.

**Jesus is Coming Again!**

**He is Coming to Reign Over His People Israel.**

**He is Coming to Sit Upon the Throne of His  
Father David!**

God's words shall stand. Yea, "Let God be true and every man a liar!"

#### VI. THE INSPIRATION OF THE SCRIPTURE IS AT STAKE.

The Post-millennialist, in denying the Hope of the **Church**, the hope of **Israel**, the hope of the **physical earth**, and the hope of **Christ**, denies the **Word of God**. He may vainly call it "interpreting the scriptures." We beg him to note, however, that any interpretation of plain, literal statements where not even the shadow of a figure occurs, which makes the Word of God null and void, and which makes the Spirit of God unsay what He meant to say, is fatal. Any process of **spiritualizing** the Word of God proves itself in its final analysis to be nothing less than **annihilating** the Word of God.

If plain scriptural statements do not mean what they say, and must be "interpreted" in order to be understood, whose interpretation is one to follow?

The Pre-millennialist for his part, does not juggle with the more sure word of prophecy. He knows that there are scriptures spoken in parable, symbol-

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ism, and figure. These scriptures must be understood in the light of other scriptures, and dogmatic interpretations avoided. He knows, however, that the fundamental facts, and basic truths of Pre-millennialism, **such as set forth in this booklet**, are not based on parabolic, symbolic, or figurative language.

If the Post-millennialist rejects the plain statements which cluster around the **coming Christ**, why not reject the plain statements that cluster around the **Cross of Christ**.

If he spiritualizes Olivet, why not Calvary? The Word of God, as a whole, must stand or fall. If the Post-millennialist rejects the clear, concise, and convincing statements of prophecy, why may he not join hands with the destructive "Higher Critic," accepting what appeals to his **reason** and rejecting **all** the rest.

It is an indisputable fact that in Post and Pre-millennialism the authoritativeness and inspiration of the scriptures is at stake. "No Pre-millennialist has ever evolved into a Higher Critic, they come altogether from the ranks of the Posts."

### VII. THE CO-OPERATION OF THE HOLY SPIRIT IS AT STAKE.

To this all must agree. He that contendeth in the games must strive **lawfully**. He who preaches the Word must preach **Scripturally**. The Holy Spirit cannot honor, cannot own, cannot bless any statement contrary to the Word of God. He did not, and could not inspire the prophet of yesterday to write one thing, and the preacher of today another. He cannot bless anything contrary to the "Word and

the testimony." Any truth the Post-millennialist preaches, the Holy Spirit can bless. There are many preachers, however, who claim to be neither "Post" nor "Pre." This means that they profess to leave out of their ministry a great bulk of scripture, and must therefore leave those who look to them for teaching wholly in the dark as to the **Blessed Hope**.

Such preachers must learn that even in preaching the truth they know, and which is not prophetic, that their preaching is usually tainted with non-scriptural and God-dishonoring Post-millennialism.

It is with difficulty that the "Post" can preach without his ideal of the "world-wide sweep of the gospel in this age" creeping into his sermons. If he preaches on the Cross, he would fain emphasize that the gospel of the Cross must girdle the globe with salvation. If he preaches on the church, he can with difficulty refrain from calling it "the Kingdom." If he preaches on the Resurrection, he can scarce withhold a few words concerning a supposed "general resurrection."

It is not difficult to see that the fallacies of Post-millennialism permeate all his preaching. To that extent he must lose the co-operation of the Holy Spirit. It is useless for a man to pray before he preaches, seeking the enduement of the Spirit, when he is about to preach error. The Spirit of God co-operates with no man in taking issue with his Word. If the Post-millennialist calls this age "man's day," "the age of enlightenment" with the world fast growing better, and the Spirit of God teaches that this is "God's night," "this present evil age," and

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that evil men are “waxing worse and worse,” **where is the co-operation?** How can two walk together unless they be agreed?

When the “Post” emphasizes that the church is to take the “world for Christ,” while the Spirit of God emphasizes that the church (God’s Ecclesia “called-out ones”) is to take Christ to the world, **where is the co-operation?**

When the “Post” glories in the achievements of man and half joins the twentieth century in man’s deification, while the Spirit expressly says “cease ye from man” and “let no one glory in men” and “the loftiness of man shall be bowed down,” and the haughtiness of man shall be brought low: and “the Lord alone shall be exalted in that day”; **where is the co-operation?**

When the “Post” preaches “peace,” dis-armament and prosperity, and the Spirit foretells “wars and rumors of wars and “Armageddon,” **where is the co-operation?**

When the “Post” cries “I’m an optimist—the world of men are fast evolving from the ‘infamy of the swine herd to the splendor of God’ while the Spirit testifies that “iniquity shall abound” and “men shall wax worse and worse,” **where is the co-operation?**

When the “Post” urges that the gospel will dominate commerce and regulate trade, and the Spirit urges the climax of commercialism in a time when “no man can buy or sell save he that has the mark of the beast,” **“where is the co-operation?”**

When the "Post" would hasten the day, when the glories of the gospel will grace the lives of men, when peaceful times should come, when men shall be lovers of others, lovers of poverty, humble, prayerful, obedient to parents, thankful, holy, with natural affection, forgiving, protectors of the innocent, meek, mild, docile, lovers of good, patriotic, poor in spirit, lovers of God more than lovers of pleasure, having the power of the gospel untied by the forms thereof, and the Spirit of God testifies that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient unto parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness but denying the power thereof:—**where is the co-operation?**

When the "Post" holds forth the unprecedented development of science and art, invention and discovery, industry and commerce, as a sign of the fast approaching day of the gospel's triumph, and the Holy Spirit holds forth that "the world in its wisdom knows not God"; holds forth the age of man's development, the age of steam and electricity, of the auto, the street car and the electric train, the age of the sky-scraper, the age of colossal enterprises, and the age of education, civilization and medication—is hastening on and on in its crime, Christ rejection, and satanic domination to the day of its overthrow. **Where is the co-operation?**

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In brief: When the "Post" denies the **Hope** of the church, the **Hope** of **Israel**, the **Hope** of the **Physical Earth**, the **Hope** of **Christ** Himself, all of which we have clearly seen the Spirit of God emphasizes,

**WHERE IS THE CO-OPERATION? .**





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