

“Christianity has thus passed through many stages of its earthly life, and yet has **hardly reached the period of full manhood**.... During this long succession of centuries, it has outlived [or survived] the destruction of Jerusalem, the dissolution of the Roman Empire, fierce persecutions from without and heretical corruption from within, the barbarian invasions, the confusion of the dark ages, the papal tyranny, the shock of infidelity, the ravages of revolution, the attacks of enemies and the errors of friends, [and] the rise and fall of proud kingdoms [and] empires and republics [and] philosophical systems and social organization without number. And behold, it still lives – and lives in greater strength and wider extent than ever; controlling the progress of civilization, and the destinies of the World; marching over the ruins of human wisdom and folly, ever forward and onward; spreading silently its heavenly blessings from generation to generation, and from country to country, to the ends of the Earth!”<sup>829</sup>

“It [the Church] can never die; it will never see the decrepitude of old age; but, like its Divine Founder, it will live in the unfading freshness of self-renewing youth and the unbroken vigour of manhood to the end of time, and will outlive itself. Single denominations and sects; human forms of doctrine, government, and worship -- after having served their purpose -- may disappear and go the way of all flesh. But the Church Universal of Christ, in her divine life and substance, is too strong for the gates of hell.”<sup>830</sup>

– **PHILIP SCHAFF**, Swiss Professor at Union Seminary in New York (A.D. 1893)

392) “It is evident that the [Westminster] Standards teach what is now known as the postmillennial view of the time and purport of the second advent of Christ... We pray for deliverance – that the Gospel may be spread throughout the World, that the Jews may be called into the Kingdom, and that the fullness of the Gentiles may be brought in.”<sup>831</sup>

– **FRANCIS R. BEATTIE**, Professor at Columbia Seminary S.C. (A.D. 1896)

393) “The Church has another and yet more difficult task before it, if it is to retain its ascendancy over the minds of men. That task is to bring Christianity to bear as an applied power on the life and conditions of society; to set itself as it has never yet done to master the meaning of ‘the mind of Christ’; and to achieve the translation of that mind into the whole practical life of the age – into laws, institutions, commerce, literature, art; into domestic, civil, social, and political relations; into national and international doings.”<sup>832</sup>

– **JAMES ORR**, Scottish Professor in Glasgow (A.D. 1898)

**394)** The imperialistic Anglo-Boer War broke out on 12th October 1899. On 20th June 1900, the Calvinistic President Kruger of the South African Republic sent the following telegram to his War Officers about the attacking British Empire:

“The Beast has received power to persecute the Christians.... But those who remain in the Faith and who fight in the Name of the Lord, shall receive the crown and enter into the glorious **Church State of the Millennium still here on Earth**, and in so doing [also] everlasting glory.”<sup>833</sup>

– **PAUL KRUGER**, Last President of the South African Republic (A.D. 1900)

**395)** “Prophecy shows that a time is coming when the Kingdom of Christ shall **triumph** over all opposition and **prevail in all the World**. The **Romish Antichrist** shall be utterly destroyed. The **Jews shall be converted** to Christianity. The **fulness of the Gentiles shall be brought in**. **All mankind shall possess the knowledge of the Lord**.

“The truth in its illuminating, regeneration and sanctifying efficacy shall be felt everywhere – so that **the multitudes of all nations shall serve the Lord**. **Arts, sciences, literature and property shall be consecrated to the advancement of the Kingdom of Christ**.

“The social institutions of men shall be regulated by Gospel principles. And **the nations as such shall consecrate their strength to the Lord**.... The **inhabitants of the World shall be exceedingly multiplied**. And pure and **undefiled religion shall exert supreme dominion over their hearts and lives – so that happiness shall abound**. This blessed period shall be of **long duration**.”<sup>834</sup>

– **IRISH REFORMED PRESBYTERIAN CHURCH**, Testimony (A.D. 1901)

**396)** “Through the successful preaching of the Gospel, “**all the nations shall ultimately be gathered into one common brotherhood**.”<sup>835</sup>

– **MOSES D. HOGE**, American Minister in Richmond Virginia (A.D. 1904)

**397)** “The expectation of a gradual and necessary decline of Christ’s Kingdom upon Earth, until Christ comes to bind Satan and to introduce the Millennium...not only contradicts such passages as Daniel 2:34-35 and Matthew 13:31-32 – but it begets a passive and hopeless endurance of evil. Whereas the Scriptures enjoin a constant and aggressive warfare against it -- upon the very ground that **God’s power shall assure to the Church a gradual but constant**

**progress** in the face of it, even to the time of the end.... There is no sign of cessation or of backward movement, but rather every indication of continuous **advance** to complete **victory** and **dominion**....

“The premillennial theory [on the other hand] supposes that for the principle of development under the dispensation of the Holy Spirit, God will substitute a reign of mere power and violence.... The theory also divests Christ of all kingly power until the Millennium – or rather, maintains that the Kingdom has not yet been given to Him....

“We may therefore **best** interpret Revelation 20:4-10 as teaching in highly figurative language not a preliminary resurrection of the body in the case of departed saints, but a period in the later days of the Church **Militant** when – under special influence of the Holy Ghost – the spirit of the martyrs shall appear again, true religion [shall] be **greatly** quickened and **revived**, and the Members of Christ’s churches become so conscious of their **strength**.”<sup>836</sup>

– **AUGUSTUS HOPKINS STRONG**, President of Rochester Baptist Seminary (1907)

398) “We should think of it [the Kingdom of God] as a spiritual Kingdom..., as a universal Kingdom designed by the King to take in **all nations** and **extend** to the **uttermost** parts of the **Earth**; as a **victorious** Kingdom, **subduing** all peoples and nations in its **progress** – until it shall **dominate all the kingdoms** of the **World**.”<sup>837</sup>

– **R.C. REED**, American Professor at Columbia Seminary S.C. (A.D. 1912)

399) “In Romans eleven...the Apostle proclaims the inner and progressive transformation of **mankind** through the Gospel, **culminating** in the **conversion** of the **entire Gentile and Jewish Worlds** – as the immediate **prelude** to the **Advent of Christ**.”<sup>838</sup>

– **R.H. CHARLES**, English Canon of Westminster in London (A.D. 1914)

400) “Neither will the text (John 3:16) allow us to suppose that God grants this His immeasurable love only to a few, abstracted from the World – while the World itself He permits to fall away to its destruction. The declaration is not that God has loved **some** out of the World, but that He has loved **the World**. And we must rise to the height of this divine universalism....

“Through all the years, one increasing purpose runs, one **increasing** purpose – the

kingdoms of the Earth become ever more and more the Kingdom of our God and His Christ. The process may be slow. The progress may appear to our impatient eyes to lag. But it is God Who is building. And under His hands, the structure rises as steadily as it does slowly. And in due time, the capstone shall be set into its place. And to our astonished eyes shall be revealed – **nothing less than a saved World.**”<sup>839</sup>

“The dispensation of the Spirit properly so-called did not dawn, however, until the period of preparation was over and the day of outpouring had come. The mustard seed had been preserved through all the ages only by the Spirit’s brooding care. Now it **is planted**, and it is by His operation that **it is growing up into a great tree which shades the whole Earth, and to the branches of which all the fowls of heaven come for shelter...**

“The Church, to use a figure of Isaiah’s, was then [in Isaiah’s time] like a pent-in stream. It is now like that pent-in stream with the barriers broken down and the Spirit of the Lord driving it. It was He Who preserved it in being when it was pent-in. It is He Who is now driving on its gathered flood, **till it shall cover the Earth as the waters cover the sea.**”<sup>840</sup>

“The sands of time have not yet run out. And before us stretch not merely the reaches of the ages but the infinitely resourceful reaches of the promises of God. Are not the saints to inherit the Earth? Is not the recreated Earth theirs? Are not the kingdoms of the World to become the Kingdom of God? Is not the knowledge of the glory of God to cover the Earth as the waters cover the sea?... Is it not the supreme, the glorious, issue of that love of God which loved not one here and there only in the World, but the World in its organic completeness; and gave His Son not to judge the World but [so] **that the World through Him should be saved?**”<sup>841</sup>

“All conflict then will be over, **the conquest of the World will be complete – before Jesus returns to Earth.** He does not come [back] in order to conquer the World to Himself. He comes [back] because the World has [then] already been conquered to Himself. In quite similar fashion...Peter in...Acts 3:21 defines the time of our Lord’s return as at the end of the World... According to the New Testament, the time in which we live, is precisely the time in which our Lord is conquering the World to Himself. And **it is the completion of this conquest which,** as it marks the completion of His redemptive work, so **sets the time for His return to Earth to consummate His Kingdom and establish it in its eternal form.**”<sup>842</sup>

“Paul, then, [in First Corinthians 15:24-28] teaches that – as Jesus has once come in humiliation, bringing grace into the World, and God has raised Him to high exaltation and universal dominion in reward for His sufferings and in order to the completion of His work of redemption, so – when He shall have put all His enemies under His feet, He shall come again to judgment in an epiphany of glory, to close the dispensation of grace and usher in the heavenly blessedness. The enemies to be conquered are principalities and powers and World-rulers of this darkness and spiritual hosts of wickedness. This whole period is the period of advancing conquest, and will end with the victory over the last enemy, death, and the consequent resurrection of the dead. In this advancing conquest, Christ’s elect are His soldiers. And the **conversion of the World** – first of the Gentiles, then of the Jews – **marks the culminating victory over the powers of evil.**”<sup>843</sup>

“The section [Revelation 19:11f ] opens with a vision of the **victory** of the Word of God, the King of kings and Lord of lords over **all** His enemies. We see Him come forth from Heaven, girt for war.... It is a vivid picture of a **complete** victory, an **entire** conquest, that we have here....

“We are carefully told that the sword by which the victory is won -- proceeds ‘out of the **Mouth**’ of the Conqueror [viz. from Christ as God’s **Word**] (verses 15 and 21).... We are not to think...of any literal war or manual fighting, therefore. The conquest **is wrought...by the spoken word** -- in short, by the **preaching of the Gospel**....

“We have before us here a picture of the **victorious** career of the Gospel of Christ in the **World**. All the imagery of the dread battle and its hideous details, are but to give us the impression of the **completeness of the victory**. Christ’s Gospel is to **conquer the Earth**. He is to **overcome all His enemies**.... It is the **period of advancing victory of the Son of God over the World**.... It is the eleventh chapter of Romans...in symbolical form....

“As emphatically as Paul, John teaches that [not the postmortal-heavenly but precisely our present premortal] **earthly** History of the Church is not a history merely of conflict with evil, but of a **conquest over** evil.... Even more richly than Paul, John teaches that this conflict will be **decisive and complete**.... Jesus comes forth not to war merely, but to **victory**. And every detail of the picture is laid in, with a view precisely to emphasizing the **thoroughness of this victory**. The Gospel of Christ is, John being witness, completely to conquer the **World**....

“The **Earth** – the **whole Earth** – must be won to Christ **before He comes**.... Our Lord Jesus Christ came to **conquer the World** to Himself. And this He does with a thoroughness and **completeness** which seems to go beyond even the intimations of Romans eleven and First Corinthians fifteen. Meanwhile, as the **conquest of the World** is going on below, the saints who die in the Lord are gathered in Paradise to reign with their Lord Who is also Lord of all and Who is from His throne directing the **conquest of the World**....

“Distinction may be made between a **converted** Earth [at the **start** of the ‘Millennium’] and a **sanctified** Earth [during the ‘Millennium’ and further of a **consummated** Earth (at the **end** of the ‘Millennium’)].... There is a ‘golden age’ before [or ‘ahead for’] the Church -- at least an age relatively golden, gradually ripening to higher and higher glories -- as the Church **more and more fully conquers** the **World** and all the evil of the World....

“The possibility of an **extended duration** for the **conquered Earth**, lies open.... A **progressively advancing conquest of the Earth** by Christ's Gospel, implies a **coming age** deserving at least the relative name of ‘**golden**.’

“Perhaps a distinction may be made between a **converted** and a **sanctified Earth**.... There is a ‘golden age’ before the Church – at least an age relatively golden, gradually **ripening to higher and higher** glories – as the Church **more and more fully conquers** the **World** and all the evil of the World.”<sup>844</sup>

“When the Scriptures say that Christ came to save the **World**..., they mean that He came to

save, and **does save**, the **human race**; and that the human race is being led by God in a racial salvation [of the entire human race as a whole].... In the age-long development of the race, it will attain at last to complete salvation. Our eyes will be greeted with the glorious spectacle of a saved World.... William Temple has said strikingly in *Foundations* that 'the Earth will in all probability be inhabited for myriads [or thousands] of years yet. We are the primitive Church.'<sup>845</sup>

"It is the constant teaching of Scripture that Christ must reign until He shall have put all His enemies under His feet.... Spiritual not physical conquest is intended.... It is inherent in the very idea of the salvation of Christ, Who came as the Saviour of the World in order to save the World; that nothing less than the World shall be saved by Him; and that redemption as a remedy for sin cannot be supposed to reach its final issue, until the injury inflicted by sin on the creation of God is repaired and mankind as such is brought to the destiny originally designed for it by its Creator."<sup>846</sup>

– **BENJAMIN B. WARFIELD**, Professor at Princeton Seminary in N.J. (A.D. 1915)

**401)** "The second coming of Christ will be at the climax of Christian development, and not at the collapse of the Christian Church.... When His Church, under His personal guidance, has carried the World forward to righteousness as far as it can be brought, and civilization has attained its fullest fruition – He will return to claim His Own....

"Jesus taught that this approach would be gradual, and that the progress of His Kingdom upon the Earth would be continuous.... His Kingdom would...involve the evangelization of the various races (Matthew 24:14; 26:13; Mark 13:10; Luke 21:24). All this would require a long process, but it would be a course of increase in the Earth."<sup>847</sup>

"Even that World of mankind alienated from God, is the object of attack by the servants of Christ with a view to winning to truth and righteousness as many of its inhabitants as possible.... Neither in the case of the Jews not in that of the Gentiles, does Paul [in Romans 11:25-27] say that everyone will be converted. But the words 'fullness' and 'all' certainly point to an immense number of the elect, and hence to a comparatively small number of the reprobate.... In fact, it would not be difficult to show from the writings of Paul [*e.g.* First Corinthians 15:24f] that he counted on a perpetual growth of the Christian propaganda, until it issued in triumph over the World."<sup>848</sup>

"We are seeing a glorious revival of spiritual idealism, such as has not captivated the World for many decades.... The World is growing better by the hour.... The nineteenth chapter of Revelation must be read...in order to understand what is leading up to the twentieth chapter; and then the twenty-first chapter must be read to understand what is the end of the general scheme of this allegorical representation.... We are convinced that this is a vision of **Christ conquering....**

**"What is He conquering? The nations of the World. How is He doing this? By the**

sword of the Spirit, which is the **Word of God**. What does this militant exhibition mean? That the good is triumphant over the evil.... Revelation 19:11-21[f] is a symbolic putting of the age-long context between right and wrong under the leadership of Christ...which is to ensure, at last, in the complete overthrow of iniquity and the consummate triumph of righteousness....

“Furthermore, there is nothing elsewhere in the Bible to justify the theory of a limited space in history to be filled by an era of unwonted peace and righteousness...to be followed by a period of unparalleled wretchedness and sin..... The Old [Testament] Seers did foretell a **golden age of peace and righteousness, to follow the [first] advent of the Messiah....** But no Prophet **ever** mentioned a period of a thousand years or any other length during which righteousness would be triumphant and which would **terminate in disaster....**

“What is described in this passage [Revelation twenty], therefore, is...the overthrow of the devil.... The saints...are absolutely safe. The devil cannot hurt them.... Further exposition of the **increasing** triumph of righteousness in the World, appears elsewhere.... Christ’s forces will **win**. The **nations** will be brought to **His Standard**....

“It is during this [present] period, that the Gentiles – that is, the Non-Jewish nations – are availing themselves of the privileges of the Gospels which the Jews rejected. In other words, the time which will be required for the **evangelization** of the **World** – that is, the period running from the hour of the destruction of Jerusalem....

“This is the period through which we are now passing. It covers all of the Christian centuries.... At the present hour...whole villages and tribes are passing over to Christianity.... It will continue until the World outside of Judaism, called the Gentiles, including **all the pagan nations, has been evangelized....**

“Here [in Romans 11:25f] ‘the **fullness** of the **Gentiles**’ means...the great mass of the World’s population.... When the World at large is evangelized, the Jew will come in[to the Church]. The conversion of the Jews will be a remarkable event. It will give spiritual enrichment to the entire World. ‘For if the casting away of them is the reconciling of the World – what **shall** the receiving [back] **of them be, but life from the dead?**’ says Paul [Romans 11:15]....

“The World has greatly profited by the fact that the Non-Jewish nations have had the blessings of Christianity offered to them in consequence of Judaism’s delinquency. That advantage will be still further **increased** – when the Jews come back, devoting their intellectual ability and their spiritual qualities to the religious **development of mankind**.”<sup>849</sup>

– **GEORGE P. ECKMAN**, Famous American Bible Scholar (A.D. 1917)

**402)** ”‘And it shall come to pass in that day, that...it shall be one day which shall be known to the Lord.... It shall come to pass, that at evening time is shall be light’ [Zechariah 14:6f]....

“The Millennium shall begin, and the light shall be so clear and so bright that none who has the sight of his eyes can have any doubt but it is day and not night. It looks more like the morning than the evening. As the natural sun rises and advances to its meridian height -- so does the spiritual sun in that glorious period.

“The work of enlightening **all the nations** of the **World** shall begin on a **small** scale, and shall go on gradually ‘till the Earth is **full** of the **knowledge** of the glory of the Lord, as the waters **cover** the sea.’ It may be asked by what means shall this be brought about? We answer, **by the preaching of the Gospel**, and by the effectual working of the Holy Spirit....

“The first to be converted are young men who are to become Ministers in the Church. We find that this was the case in Christ’s personal ministry on Earth. He converted those whom He afterwards commissioned to go into the World and to preach the Gospel to every creature....

“The **Millennium** will **begin** first in the **pulpit**, then it shall proceed to the Eldership.... It is not likely that there shall [then] be any unconverted man holding that Office – whereas previous to that glorious period, graceless men who were wealthy and in high positions in society were put in[to] that Office....

“The good work shall go on apace **till all the nations** of the **World** are **enlightened** by the Gospel. **The Jews**, who had been so long under the veil of unbelief, **shall be converted** to the Christian religion.... **The Mahomedans** shall be **converted** and shall believe in Christ as their Saviour. **The Papists** shall be **converted** and cast off their superstitions and worship and serve God only. **The Hindoos, the Chinese, and all other nations shall become Christians.** Although we have no warrant that every individual in the World then shall be converted, we may safely say that **the unconverted shall be very few.**

“When the **Millennium** shall come, God’s will shall be done on Earth as it is done in Heaven. There shall be no Sabbath-breaking or open transgression of **His Law [the Ten Commandments]**. The power of godliness shall be so great and universal, that **the few who are not converted shall be found walking in the ways of His Commandments outwardly**, so that one would think that [even] they were godly persons.

“**They would feel ashamed** if any of the Lord’s people would see them breaking God’s **Commandmemnts.** The Gospel shall have a moral influence on these, so that they do not desire to trample upon God’s Law. What a contrast to the present time when so many transgress His law without shame; and worse than that, in order to grieve the Lord’s people who rebuke them for their sins! But **at the Millennium, even those that are not converted shall respect the Lord’s people and thank them for their good advice.**”<sup>850</sup>

– **DONALD MACFARLANE**, Founder of Free Presbyterian Church of Scotland  
(1918)



403) “All authority hath been given unto Me in Heaven and on Earth!” All authority includes all power of every kind that is applicable to this task. Jesus Christ can never have any more power than He has now. For He now has all there is! Premillenarians put their confidence in some ‘rod of iron’ with which Christ will ‘smite down all opposition’ when He comes. But Christ now has omnipotence, and has pledged it to the present work of **preaching** the Gospel for the **conversion** of the **World**.

‘Go ye therefore!’ This seems like strange logic. We might have thought that as Christ already has all power, He would at once do this work of **converting the World** Himself. But this is not His plan. Christ never does anything He can get His disciples to do for Him. Divine power takes to human hands and feet. Christ energizes in Christians....

“Go ye therefore...and **make disciples** of [**all the nations**]!’ The word [*mathēteusate*] is a strong one, and means: **converting into disciples**. It is not equivalent to ‘preaching’...but it describes the **results** of...evangelizing in actual **conversion**.

“The favorite word of Premillenarians to designate the work of preaching the Gospel, is ‘evangelizing’ – by which they mean ‘bringing the good news’ of the Gospel.... But the word translated ‘make disciples of’ will not admit of being bleached into this colorless and weak meaning.... The two words are accurately used and brought into contrast in Acts 14:21, where it was only when Paul and Barnabas **had evangelized** or ‘preached the Gospel in that city [of Derbe] and **had** [also] **made many disciples** -- [that] they returned to Lystra’....

“Paul and Barnabas...did not stop with ‘evangelizing’ the city [of Derbe], after the manner of premillenarian theory and practice. But they ‘**made many disciples**’ – the same Greek word (*mathēteusantes*) being used, that is used in the Great Commission [of Matthew 28:19]. We thus have in this Commission express and inescapable teaching that the Gospel is preached **not simply...**’for a **witness**’ – but for the deeper work of **conversion** [and also **ongoing instruction**]....

““All the nations”” are to be ‘discipled.’ “On a later occasion, Christ told the disciples they were to be witnesses ‘unto the uttermost part of the Earth’ (Acts 1:8). The nations are to be **converted** into Christian **disciples**.... Some Premillenarians would have that this command means to ‘make disciples out of all nations’ [viz. “raptured” from out of midst of all nations by being brought into the Church surrounded by each always-alien nation]. But this ‘translation’{?!} will not stand for a moment, in the light of the Greek original....

““And lo, I am **with** you!” This is the pledge of Christ to His disciples that He is not sending them to accomplish this tremendous World Task in their own name and strength. But [in His Spirit] He goes **with them**, to encourage and support and inspire and energize them....

“Premillenarians say that Christ the King is absent, and tell us what great things He will do when He comes again. But Christ Himself assures us He is present and is **even now** with us in our work.

““[I am with you] **always**, even unto the **end** of the **World**.” The work is as great and will be as long as all the ages of the World. This is no short program that may be accomplished in a

few years. But it reaches through the centuries and will go on to the end of time. But however long it may be, Christ's presence will never be withdrawn and His power will never run short – 'even unto the end of the World.'

"[To] reduce this Great Commission to the premillenarian program of preaching the Gospel as a 'witness' to a World that is to grow 'worse and worse' until it plunges into its doom in destruction – is to emasculate the Gospel of Christ...into pitiful impotency. This is to send the Gospel out into the World as a futile thing, foreordained to failure from the start.

"No, the Gospel is the power of God unto salvation. And Jesus Christ, marching in the greatness of His strength, sends us on no empty errand of uttering a message that will die away in the air of an unheeding and hostile World, gathering only a few out of its innumerable multitudes -- and consigning the vast majority to destruction. But He sends us to 'make disciples of all the nations' – and thereby win the World itself to the God and Father of all men Who loved the World and gave His Son for it."<sup>851</sup>

"The true way of judging the World, is to compare its present with its past condition, and to note in which direction it is moving. Is it going backward, or forward? Is it getting worse, or better?

"It may be wrapped in gloomy twilight. But is it the twilight of the evening, or of the morning? Are the shadows deepening into starless night – or are they fleeing before the rising sun?... One glance at the World as it is today, compared with what it was ten or twenty centuries ago, shows us it has swept through a wide arc and is moving towards the morning!"<sup>852</sup>

– JAMES H. SNOWDEN, American Professor at Pittsburgh (A.D. 1919)

404) "It is very probable that the number of the elect from Israel will be much greater in the latter ages than it was in Paul's century or in later times or even in our own day. There is no reason at all to deny this. Much rather does the **extension** of the Gospel among **all nations** raise the **expectation** that a **continually increasing number** will be saved from Israel as well as **from the Gentiles.**"<sup>853</sup> "The believer cannot rest content in his faith, but must make it the point of vantage from which he mounts up to the source of election and presses forward to the conquest of the entire World."<sup>854</sup>

– HERMAN BAVINCK, Famous Theology Professor in the Netherlands (A.D. 1920)

405) "Ask whether God has since the fall deserted this splendid creation of His – this human race as His image, with its whole treasure (in a word, this World of His) – in order that, casting it aside, He may create an entirely new thing out of it and for the elect. And the answer

of the Scriptures, is a **decided negative**...

“If we compare mankind as it has grown up out of Adam to a tree, the elect are not leaves which have been plucked off from the tree so that a wreath may be braided from them for God’s glory while the tree itself is to be felled and uprooted and cast into the fire. To the contrary, it is the lost that are the branches and the twigs and the leaves which have fallen away from the tree of mankind – while the elect alone remain attached to it.

“It is not the tree itself which goes to destruction – leaving only a few golden little leaves strewn on the fields of eternal light. To the contrary, it is the stem, **the tree, the race, which abides.**

“What is lost, is that which is broken away from the stem and which loses its organic connection with it.”<sup>855</sup> Like fallen leaves cease to be part of the tree itself!

“The Jews are not a vanishing nation. Israel remains. And when once the number of the elect nears **completion** and the end of the World is at hand – the irrevocable election of God shall again reveal itself gloriously amongst the same Jews, in order to **perfect** the number of the called and the elect even out of Israel, so that the **entire** pre-ordained **Israel** may be **saved.**

“Together with the tens of thousands of the blessed from Israel as it existed before the days of Bethlehem and the tens of thousands who, subsequent to Pentecost, unite in the Hosanna to the Son of God – the new **multitude** out of Israel shall come to God and His Anointed One. And this **vast number** of Israel from the people of the covenant of old -- shall enter into the coming glory of Christ **with** the **hosts** of those that are gathered in from amongst the **other nations.**”<sup>856</sup>

“Every heathen temple had to be demolished, every priestcraft abolished, every idol exposed in its nothingness, and every human soul commanded to **yield** to the honour of **Christ.** There could be no question of co-ordination. Even sub-ordination of the other religion, was not sufficient. All other religions had to disappear as sinful and God-dishonouring. Nothing else except Christianity was to remain. And the **dominion** of the King of **Christendom** is **being** recognized and acknowledged – over **all** the **Earth.**”<sup>857</sup>

“We are working for the future. We are not concerned with the seeming victory of the moment, but with the **final triumph.** With us the question is not what influence we can exert now, but what power we can exert fifty years hence; not how few men we have today, but how many will arise out of the younger generation who will be men of our principles. We know how to practise patience. We know that the fruit cannot be plucked before the harvest-time has arrived. Yet **we also know that the hour of victory will some day come.**”<sup>858</sup>

“**The consummation** must bring us not only to a transition of the Church Militant to the Church Triumphant, and not only to a gathering of the kingdoms of **this World into** the Kingdom of **Heaven.** Also that which God has hidden even in the realm of nature and the life of the **World, must first** be brought to light to the **praise** of His Name – **before the end can commence.**”<sup>859</sup>

– **ABRAHAM KUYPER SR.**, Theology Professor in and Prime Minister of Holland (1921)

406) “The Stone cut without hands, symbolizes the Kingdom of God -- which is superhuman in its origin, **feeble** in the **beginning**, **gradual** in its **progress**, **universal** in **extent**, **invincible** in **strength**, and of perpetual duration.”<sup>860</sup>

– **EUGENE C. CALDWELL**, Professor of Greek at Union Seminary (A.D. 1922)

407) “Here [in Revelation twenty], we suggest that Satan is bound for a certain period and in such a manner as not to be very able to move the **Heathen nations** to wish to destroy Christianity and the Church of the Lord. Accordingly, this binding of Satan commenced when the **Heathendom** of the Roman World had to yield to **Christianity** and the latter thus came to march at the **head** of humanity.... Thus too even Augustine’s *De Civitate Dei* 20,7,9 -- Honig.... This opinion of **Greijdanus** seems to be the most acceptable one to me.”<sup>861</sup>

– **A.G. HONIG**, Famous Dutch Theology Professor at Kampen (A.D. 1922)

408) Despite the difficult times ahead, **glorious** days are in store for God’s Kingdom. “Jesus Christ is on the **throne**. He is **going to disciple** all the **nations** of the **Earth**.... **Further triumph** is ahead for the Church.”<sup>862</sup>

– **T. CARY JOHNSON**, Professor of Theology at Union Seminary (A.D. 1923)

409) “Instead of stifling the pleasures afforded by the acquisition of knowledge or by the appreciation of what is beautiful -- let us **accept** these pleasures as the gift of a heavenly Father! **Instead** of obliterating the distinction between the Kingdom and the World, or on the other hand **withdrawing** from the **World** into a sort of modernized monasticism – let us **go forth**, joyfully, enthusiastically, to **make** the **World subject to God**!... Despite all ridicule..., I cherish the hope that the Gospel is going to **win**.”<sup>863</sup>

– **J. GRESHAM MACHEN**, Presbyterian Professor at Princeton (A.D. 1923)

410) “From whatever side, then, one looks upon the subject – the outlook for Calvinism in Scotland appears re-assuring. There is, on the one hand, a yearning among the serious-minded for the recovery of the lost deep insight into the mysterious and tragic things in life, and on the other a crying need for the **enrichment** and purgation of life by a gracious self-discipline – both of which Calvinism can supply...

“Heirs of an imperishable heritage, because truth is eternal – the Calvinistic Churches are therefore called upon not merely to cultivate their individualism and to co-operate closely in the maintenance of this rich heritage, but with its liberating dynamic and creative power to offer their contribution on the altar of World-service, for the relief and re-creating of an enthralled and suffering humanity.”<sup>864</sup>

“‘Yes,’ said [Donald] Cargill, the famous Covenanter – ‘we will get more [than Heaven]! We will get God glorified **on Earth**, which is more than Heaven!’”<sup>865</sup>

– **DONALD MACLEAN**, Scottish Theology Professor at Edinburgh (A.D. 1927)

411) “The ‘**abc**’ of **God's Law** dominates **all spheres of life**. And in all this, Christ consummates everything in the World.... He went back to the beginning of God's creation. There, from the **Tables of the Law** [Ecclesiastes 7:29 *cf.* Romans 2:14f], He read out the rules for work laid down at the beginning by God for the ‘man-of-God’ who was God’s creature **in** and **with** the World.

“And **this** is the **pure rule for labour** -- which He read out from the **Tables of the Law** [Hosea 6:1-11 *cf.* Revelation 22:14].... Paradise was the **beginning**.... Everything was already there in principle...in order for it to develop into a consummated World. But a historical process of many centuries is needed for it to come to its **full-grown state**....

“**Christ conquers the World** for His God. He unites the beginnings of the World with its final end; its earliest history with its ultimate history; its *alpha* with its *omega*; the ‘abc’ of God's legislative speech in the **beginning**, with the composition of the fugue of the faithful culture of the last days ripe in all its points and counterpoints....

“**Every** labourer God created should, in the history of the created World, so use all the ‘talents’ issued by God to His workmen in the **morning** of creation that, by making them productive, **everything inherent in the World would finally be extracted from it**. All the talents which the Lord of the servants gave to the servants, were finally to have achieved just as much at **dusk**, as they were distributed at **dawn to do** [Romans 2:14f]....

“It was to make this **service** of God again possible for man -- to give God His World and His workmen back again -- that Christ came.... With His blood He purchases a Church, as His

heir to eternal life.

“But inasmuch as eternal life must commence here and now (yes, here, in this World of culture) -- through His Holy Spirit He prepares His blood-bought labourers for the service of God. He gives back to the new humanity – which was the old – the rich powers of His poured-out Spirit: the powers of sanctification, of ecclesiastical conquest, of World cultivation, of cultural activity....

“He again makes ‘men of God’ [*cf.* Genesis 1:26*f* with Second Timothy 3:15-17].... He again erects specimens of the pure human race. They are not yet perfect, but in principle they do exist. They exist from the very moment Adam bowed in faith under the first promise of the Gospel. And they are coming, and increasing, and becoming the great multitude which no man can number -- the multitude of those sanctified by God in Christ. Their army is increasing, and shall be completely numbered by the last day.<sup>”866</sup>

“The Psalm [127] which commences with the confession that our building up the house of the universe is in vain unless God Himself is put first in that construction, ends with the heroic image of the man with a full quiver who puts the full armour of God onto his sons – to undertake the conquest of the World for his and their God.... Thus it is precisely the Calvinistic life and world view, that accepts a life's task, which arouses the highest attention of the soul -- in the knowledge that there is a vocation in respect of the entire Cosmos which rests on that man who hears creation sigh...and who hears God's voice calling him to enter into the Sabbath of God. For God's Sabbath arrives when the Cosmos is renewed and the Universe is regenerated [Matthew 19:28]....

“The kingship comes over everything, as a rich blessing.... It moves upward, so that -- while preserving that which is individual -- everyone achieves kingship [Revelation 21:24-26 and *cf.* too 22:1-5]....

“Our building up the house of the Universe is in vain [Psalm 127] -- unless God Himself is put first in that construction..., to undertake the conquest of the World.<sup>”867</sup>

– KLAAS SCHILDER, Dutch Professor of Theology at Kampen (A.D. 1922)

412) “Pessimism doubts whether, at the end of World History, the Lord God shall indeed be vindicated.... Pessimism suggests the Almighty is not able to maintain His work of creation; that the Eternal One must surrender the work of His hands and give the victory into the hands of Satan.... God's creation work would then fail, and result in a fiasco.

“Thus says the Lord Who created the Heavens; God Himself Who formed the Earth and made it. He established them. He did not create it in vain. He formed it, to be inhabited.... From the beginning, He declares the end – and from ancient times, the things which have not yet occurred. He says: ‘My counsel shall stand; and I will do all that pleases Me!’ [Isaiah 45:17*f* &

46:10]....

“Paradise, however beautiful and glorious, offered merely the incipient glory.... The full glory would be manifested in Paradise only if Adam had remained faithful to the Covenant of works, and had earned the reward of glory. Then, from being an earthly Paradise, it would have become a heavenly Paradise. Adam fell.... But now comes Christ as the Second Adam..., also to do in actual obedience what Adam as Covenant Head could and should have done – and in so doing, to gain the reward of glory....

“If Adam had remained faithful, he would have perfected the obedience which was demanded of him in the Covenant of works. Paradise with its earthly glory, would have arrived at the heavenly glory. Alas, man sinned.... But through the work of Christ, the Second Adam – as a reward for His active obedience – the everlasting final goal which the Lord God previously had for man and his World, shall be reached. [Viz.] the fully unfolded glory in the realm of glory – with the coming of the New Heaven and the New Earth on which righteousness shall dwell, and where God shall be all things in all people....

“The tree of life...produces fruit from month to month.... The leaves of that tree fully then [in future glory], but also already now, are for the healing of the nations [Genesis 2:9 cf. Revelation 2:7 & 22:2]....

“In the quiet of eternity, before the foundation of the World, the Lord God decided: to create man as His image and likeness; to get him, at creation, to live in the earthly Paradise; and further, after temporal life, to take him up into glory, and there to give him the enjoyment of the heavenly Paradise.... Now the question was – would God’s counsel not continue; would glory unto all eternity be lost to man; has the divine plane of creation missed its mark; has Satan obtained the victory?

“And God speaks majestically, and causes this word to be proclaimed through His Prophets: ‘My counsel shall stand; and I will do all that pleases Me’ [Isaiah 46:10]. The eternal counsel of salvation shall certainly be fulfilled. Christ has been fore-ordained!....

“This is how the Apostle [in First Corinthians 15:22-47] describes the triumphal march of the great and mighty King, the King of kings and the Lord of all lords: ‘Then comes the end, when He [Christ the Second Adam] shall have delivered up the Kingdom to God, even the Father; when He [Christ the Second Adam] shall have put down all rule and all authority and power.

“For He [the Second Adam] must [keep on] reign[ing], till He has put all enemies under His feet.”<sup>868</sup> So that God may be all things in all people.

– ABRAHAM KUYPER JR., Dutch Theologian and Preacher in Rotterdam (A.D. 1935)

413) “The Church has become international.      The international Church is very

**powerful.** ‘Like a mighty army, moves the Church of God’.... The Bible, just recently, was translated into its thousandth[!] tongue. The influence of the Gospel upon the thought and life of mankind, can scarcely be overestimated. In some countries, the blessed truth of Christianity affects life in all its phases: political, economic, social, and intellectual.

“Only the individual who lacks the historical sense and is therefore unable to see the present in the light of conditions which prevailed throughout the World before Christ’s ascension, can fail to appreciate the glories.... Truly, the prophecy found in Psalm 72 is being fulfilled before our very eyes.”<sup>869</sup>

– WILLIAM HENDRIKSEN, American Professor at Calvin Seminary Michigan (1938)

414) “The Faith of the Reformed Churches will in days of reviving have an ample vindication, and in glory and power surpass the best and brightest days of its past.”<sup>870</sup> “A heartily supernatural Christianity that is content to be in a minority with Christ and His Apostles, though for a time it may be set aside and discounted, will yet assert itself. The best of the past, the brightest days in the history of the Kingdom of God on Earth, have been ours. And the future is ours.”<sup>871</sup>

– JOHN MACLEOD, Scottish Professor of Theology in Edinburgh (A.D. 1939)

415) To illustrate the relationship between “realized eschatology” and its future actual fulfilment, one may refer to the examples given by Cullmann soon after the Second World War. He compared Easter with D-Day (alias the Allied Armies’ Invasion of Europe), and the final *Eschaton* with V-Day (alias the final end of the Second World War). In the course of a war, the decisive battle [D-Day] may have been fought long before the real end of the war [V-Day]. Only those who realize the decisiveness of the critical battle [viz. on D-Day], will also be certain that victory is from now on assured. Thus Calvary and the Resurrection [alias D-Day when the Hero invaded Satan’s Territory], the decisive events in the history of salvation, assure the believer of the Day of the Lord [or V-Day] in the ultimate future.<sup>872</sup>

– OSCAR CULLMANN, Swiss Professor at Basel University (A.D. 1946)

416) “Our confidence in human destiny and in the future of the spirit is great, but it is to be feared that the immediate future – by immediate, we mean the coming [twenty-first] century – will not bring happiness to the World.... The only salvation for mankind, will be found in



**religion.**

“However, it must be a sound **Christian** religion, **vitalized** by its own primitive ideals; aware of the **progress of science**.... Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfil her obligation as the comforter and guide of humanity.”<sup>873</sup>

– **LECOMTE DU NOÛY**, Director of French School of High Studies (A.D. 1947)

417) “His Kingdom commences small and gets bigger and bigger and mightier and mightier, and I thank God that I don’t have to preach concerning a Kingdom that is continually ‘petering out.’ I am glad that I can preach a **Gospel** that is **growing in power** and **extending in domain**, and that has the promise of God that it shall fill the whole World....

“I expect [one day] to see...every mountain of this Earth or mountain-range and every valley between and every plain (whether rich red land like the Panhandle or dry sand like the Sahara Desert); and every zone (Arctic, Temperate, or Torrid); every iceberg shivering in the *Aurora Borealis* around the North Pole or South Pole, have floating over it the great white conquering banner of the Gospel of the Lord Jesus Christ. We are to have every bit of it. And the time will come when no fallen angel will flap his wing and make a shadow on any part of it and when no wicked man shall crush beneath his feet any of its beautiful or sweet flowers, but when the meek shall inherit the Earth.”<sup>874</sup>

– **B.H. CARROLL**, President of Southwestern Baptist Seminary in Texas (A.D. 1948)

418) “The modern World may serve its purpose by providing Christianity with a completely World-wide repetition of the Roman Empire to **overspread [everywhere]**.... Christianity may be left as the spiritual heir of all the other higher religions...while the Christian Church as an institution may be left as the social heir of all the other...civilizations.... The triumphant Church Militant on Earth will become a province of the Kingdom of God.”<sup>875</sup>

– **ARNOLD TOYNBEE**, London University Professor of History (A.D. 1948)

419) “The Christian meaning of history, in particular, consists in the most paradoxical fact that the cross, this sign of deepest ignominy, could conquer the World of the conquerors by opposing it.... The Christians of the first generation believed in the eschatological victory and in

the future manifestation of the Kingdom of God – because they believed in the hidden **presence** of the Kingdom.”<sup>876</sup>

– **KARL LÖWITH**, German Professor at Heidelberg University (A.D. 1949)

420) “Missions is the great work of Jesus Christ whereby, after His completed Mediatorial works, He draws all nations to His salvation and makes them participants of the gifts which He acquired for them. Missions is the Church in action – essentially nothing other than the mighty action of Christ Himself which He performs through His Church – whereby, in the period toward the consummation, she calls the nations unto conversion and unto faith in Christ, so that they may become His disciples and be engrafted by baptism into the community of those who expect the coming of the Kingdom.”<sup>877</sup>

– **J.H. BAVINCK**, Famous Dutch Missiologist (A.D. 1949)

421) “Without force, without finance, without machinery or organization, little companies of men and women, two by two, they scatter and tell their message and return with joy. So it was at the first, and so it was for two centuries. Silent as the coming of the day, **irresistible as the rising of the tide**, mighty with the majesty of the risen Christ, these humble folk did the deed. It is the most stupendous restitution in history, of which we here see the beginnings.”<sup>878</sup>

“With God’s sovereignty as basis, God’s glory as goal, and God’s will as motive, the missionary enterprise today can face the most difficult of all missionary tasks – the evangelization of the Moslem World.”<sup>879</sup>

– **SAMUEL M. ZWEMER**, American Professor at Princeton (A.D. 1950)

422) “We are indeed spoken of as pilgrims in this World. But we are pilgrims with many tasks to perform ere we leave it. Moreover, we are to remember that this World belongs to our Lord and Saviour – and that it is our privilege to enjoy its blessing with thanksgiving. ‘For all things are yours; whether Paul, or Apollos, or Cephas, or the World, or life or death, or things present, or things to come; all are yours; and ye are Christ’s, and Christ is God’s’ [First Corinthians 3:21-23].

“There is need of emphasizing this thought. Not because our age is over-ascetic. It is not. But because the notion prevails in some quarters that at heart Christianity is an ascetic religion and that it is only by a happy inconsistency that Christian men and women take an active interest in art, literature, business, science, politics and the like.

“Such a notion is wholly ungrounded, and we may be sure will find no place in the thoughts of those who realize that Jesus is the Creator of the World as well as its Savior. Such will find no fault with Harnack – however much they may differ with him in other respects – when he says:

“If Christianity has no goal to set before **this** life; if it transfers everything to a Beyond; if it declares all **earthly** blessings to be valueless and points exclusively to a World-shunning and contemplative life – it is an offense to all energetic, nay ultimately to all true, natures. For such natures are certain that our faculties are given us to be **employed**, and that **the Earth is assigned to us to be cultivated and subdued.**”<sup>880</sup>

“We are told that certain events – such as the **preaching** of the Gospel among **all the nations** (Matthew 24:14), the **conversion** of the **Jews** (Romans 11:25-27), the **overthrow** of ‘every rulership and every authority and power’ **opposed** to Christ (First Corinthians 15:24) – are to take place **before** the return of our Lord. It seems clear, therefore, that while the time of our Lord’s return is unknown, yet it still lies some **distance** in the future.

“Just how far in the future, we have no means of knowing. No doubt, if events move as slowly in the future as in the past, the coming of our Lord lies **far** in the future.... We may be certain that it lies in the near future as measured in the scales of God according to Whom a **thousand years** is as one day. In view of present conditions, however, there seems to be little or **nothing** in the Scriptures to **warrant** [or even to suggest] the notion that Jesus will **return** within the **lifetime** of the **present** generation.”<sup>881</sup>

“It has been hastily assumed by many, that what is taught concerning the evils that would exist in the ‘latter times’ or ‘last days’ -- *cf.* First Timothy 4:1; Second Timothy 3:1; Second Peter 3:3; Jude 18 – means that the days immediately preceding the end will be particularly bad. This, however, is to overlook the fact these phrases as used in the New Testament refer to the whole dispensation of the Spirit – *i.e.*, to the whole period between the first and second advents (compare Acts 2:17).

“It is **illegitimate**, therefore, to say that the New Testament teaches that the times will grow worse and worse. Such statements do not necessarily refer to more than the [now long past] **first** states of ‘the latter times’ or ‘last days.’ For aught that the statements imply, the **closing** stages of this dispensation may be days in which evil will [have] be[en] completely **subjugated**. It is only because men have overlooked the technical sense in which these phrases are used in the New Testament, that they have supposed that there is any contradiction between the passages in which they are found -- and such a passage as First Corinthians 15:20-28. where the period in which **we** are living is spoken of as a period of **advancing conquest** on the part of Christ.”<sup>882</sup>

“**Certainly** on the basis of **Scripture**, we are warranted in **looking forward** to a period relatively **golden** as compared with that which we now enjoy. Christ is today the Head of a **Kingdom**, a Kingdom that is not merely engaged in conflict with evil but **that is triumphing over evil.** We are today living in the midst of a period that is relatively golden as measured with the period in the midst of which the New Testament was written.

“Moreover, Christ is to go on conquering and to conquer, until the kingdoms of this World have become the Kingdom of our Lord and of His Christ. Until in fact the prayer He taught His disciples to pray, shall have been realized: ‘Thy Kingdom come; Thy will be done – as in Heaven, so on Earth!’”<sup>883</sup>

“No doubt many Calvinists, like many not Calvinists, have – in obedience to the [falsely pre]-**supposed** teachings of the Scriptures – held that few will be saved. But there is not good reason why Calvinists may not believe that the saved will ultimately embrace the immensely greater portion of the human race. At any rate, our leading theologians – Charles Hodge, Robert L. Dabney, W.G.T. Shedd, and B.B. Warfield – have so held.”<sup>884</sup>

– **SAMUEL G. CRAIG**, American Editor of *Christianity Today* (A.D. 1952)

423) “The most serious error in most of the current ‘prophetic’ teaching of today, is the claim that the future of Christendom is to be read not in terms of Revival and Victory but of growing impotence and apostasy – and that the only hope of the World is that the Lord will by His visible coming and reign complete the task which He has so plainly entrusted to the Church. But it is pessimistic and defeatist. I hold it to be unscriptural.

“The language of the Great Commission is World-embracing. And it has, back of it, the authority and power of One Who said: ‘All power is given unto Me in Heaven and in Earth. Go ye, therefore, and make disciples of all nations!’ The duty of the Church is to address herself to the achieving of this task, in anticipation of her Lord’s coming – and not to expect Him to call her away to glory before her task is accomplished.”<sup>885</sup>

– **OSWALD T. ALLIS**, Old Testament Professor at Westminster Seminary (A.D. 1952)

424) “Under the shock which is rapidly causing its rivals to disappear, **Christianity** – which might at first have been thought to be shaken too – is showing, on the contrary, every sign of forging ahead. For, by the very fact of the new dimensions assumed by the universe as we see it today, it [*viz.* **Christianity**] reveals itself both as inherently more vigorous in itself and as more necessary to the World than it has ever been before.... It is acclimatizing itself and expanding.... Christianity fulfils all the conditions we are entitled to expect from a religion of the future.”<sup>886</sup>

– **PIERRE TEILHARD DE CHARDIN**, French Theologian and Philosopher (1955)

425) “We must not be surprised if during our course through a World in which there still remains so much that is evil -- we often suffer persecutions, sickness, poverty, cold, hunger and other disagreeable circumstances. For all of these things have their appointed place in God’s providential control of the World, and as they come upon believers they are designed not as punishments but as disciplines or chastisements for their improvement.

“We have the assurance of our King that He will never forsake us – ‘Lo, I am with you always, even unto the end of the World’.... He will supply, not our every desire, but our ‘every need...according to His riches in glory.’ [Matthew 28:20 and] Philipians 4:19....

“Being truly united with Christ and depending on the power of His Spirit, we should not doubt but that we shall be finally victorious over the Devil and every kind of evil that he can bring against us. We look upon science, education, invention, art, music, commerce, statesmanship, sociology, *etc.*, each in its own field -- so far as it is based on truth – as a revelation of the wisdom and glory of Christ Who is the Light of the World and the Ruler of the nations.

“Each of these represents an accomplishment in man’s conquest of the forces of nature, which was the task assigned to him when immediately after his creation he was commanded to ‘subdue’ the Earth [Genesis 1:26-28]. And each of these is a prophecy of the complete establishment of Christ’s Kingdom. Let us ever remember that Christ is our King here and now – that He is ruling and overruling through the whole course of human history, making the wrath of men to praise Him [Psalm 76:10] and able even to bring good out of that which men intend for evil [Genesis 50:20]....

“According to law and right, Jesus is entitled to universal obedience. As a matter of fact, only a relatively few render Him the homage and obedience that is His due. We may be sure, however, that things will not always remain as they are in this respect. Jesus being what He is, we may be confident that He will make good His claims and that the time is coming when all men, willingly or unwillingly, will acknowledge His Lordship....

“Isaiah 65:17-25 and 66:22-23 portray the glorious Kingdom which eventually is to result from the Messiah’s work, as the Gospel is preached to ever larger numbers of men and the World is effectively turned to righteousness. The Lord’s people are to be redeemed not only from the Babylonian captivity, but from all evil; and not merely the Jews but the Gentiles as well are to share in these blessing when ‘the residue of men’ and ‘[all] the Gentiles’ are to ‘seek after the Lord’ – Amos 9:11-12; Acts 15:17. For Jehovah is no mere tribal deity, but ‘the God of the whole Earth’ [Genesis 18:25].

“Up to the present time, we have had only a foretaste of this great Golden Age, and that in very limited communities. But we see the forces of righteousness advancing, and the forces of evil in retreat. And we look forward to the time when the Gospel shall have won its complete victory and when (as a result of man’s increased diligence and his advanced knowledge in the realms of agriculture, biology, chemistry, engineering *etc.*) even nature shall reflect gloriously the

change that has occurred in the hearts of men – ‘when the wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose,’ Isaiah 35:1.”<sup>887</sup>

“To us who live **between** the first and second coming of Christ, it is given to **see** [however slowly] the **conquest taking place**. As to **how long the conquest continues** before it is **crowned with victory**, or as to **how long the converted World** is to **await her coming Lord [thereafter]**, we are not told.

“Today we are living in a period that is **relatively golden** compared to the first century of the Christian era, and **this progress is to go on** until those on this Earth shall see a practical fulfilment of the prayer ‘Thy Kingdom come, Thy will be done, on Earth, as it is in Heaven!’ As we get the broader view of God’s gracious dealings with the sinful World, we see that He has not distributed His electing grace with niggard[ly] hand, but that **His purpose has been the restoration to Himself of the whole World**.”<sup>888</sup>

“We believe that the Great Commission includes not merely the formal and external announcement of the Gospel preached as a ‘witness’ to the nations...but the true and **effectual evangelization of all the nations** – so that the hearts and lives of the people are **transformed** by it. That seems quite clear from the fact that all authority in Heaven and on Earth and **an endless sweep or conquest** has been given to Christ – and through Him to His disciples – **specifically for that purpose**.

“They were commanded not merely to preach [to] but to **make disciples of all the nations**. It was no doubtful experiment to which they were called, but to a **sure triumph**.... Looking back across the nearly two thousand years that have passed since the coming of Christ, we can see that there has indeed been **marvelous progress**. This progress will ultimately be completed. And **before** Christ comes again, we shall see a **Christianized World**.”<sup>889</sup>

“The **best explanation** of this passage [Revelation 19:11f.], we believe, is that given by Dr. Warfield [in his article *The Millennium and the Apocalypse*].... Warfield believed there will be **no resurgence of evil at all at the end**; but rather that at the return of Christ, the present Kingdom -- then perfected with the conquering of the last enemy, death -- will be merged into the eternal Kingdom....

“The views of such a distinguished theologian must be given consideration in any comprehensive treatment of this subject. And we agree that Revelation 20:1-10 affords **no real basis for believing that there is to be a final apostasy** in the sense that a large proportion of Earth's inhabitants turn against God, or that the safety of the saints is seriously threatened.”<sup>890</sup>

“The optimistic viewpoint...brings out the true meaning of that element in the Psalms. I had never realized how definitely and consistently optimistic the Psalms were.... I think that it will do much to help make known **the predicted latter-day glory of the Church**....

“Dr. Warfield did not believe that there would be a final apostasy [in Revelation 20].... There is no actual apostasy. No real danger ever faces the saints.... The Devil and his followers are merely exposed before the righteous, shortly before their final expulsion into hell.

“I have never been fully satisfied with the view that there is to be a fearful apostasy just before the end of the Church Age, in which the saints would be all but annihilated just before Christ returns.... I believe that this interpretation solves that problem; that it firmly establishes the postmillennial system.”<sup>891</sup>

– **LORAINÉ BOETTNER**, Famous American Professor and Writer (A.D. 1957f)

**426)** “There are some who misunderstand the saying of Jesus, ‘My Kingdom is not of this World’ (John 18:36). The inference is that Christianity is much like Buddhism, a religion of secular abandonment and transcendentalism.

“Those who make such an inference, are overlooking the fact that Jesus spoke the above words in reply to Pilate’s question ‘Art thou the King of the Jews?’ -- and that He went on to say ‘If My Kingdom were of this World, then would My servant fight [so] that I should not be delivered to the Jews; but now, My Kingdom is not from hence.’

“In other words, Jesus was saying that His Kingdom was not an **ordinary** earthly Kingdom the subjects of which would engage in physical combat with the subjects of another earthly kingdom -- but rather a spiritual Kingdom to be **established** on **Earth** with **Christ** as its **Lord**. When Pilate questioned Him further, saying, ‘Then you are a king? – Jesus answered and said, ‘As you say, **I am** a King. For this I was born. And for this I came into the World, to bear witness to the truth.’

“This statement makes it clear that the Kingdom of Jesus was **not** as that of the Buddhist paradise **beyond** this World His Kingdom is **in** the World, and He is its **King**, and the true Witness to its **development** – until **all** people in the **World** shall come to **enjoy** it.”<sup>892</sup>

– **PIK KUM-CHAU**, famous Chinese Christian Educationalist (A.D. 1957)

**427)** “The centrality of the preaching of the Word of God in Calvinistic Missionary Work does not exclude the fact that this type of missions can never acquiesce in a **narrowing** of the message to the sphere of the soul. On the contrary, because the Word of God does not only contain a call to personal conversion but the proclamation of the **Kingdom** of Christ over the **whole World** – the claims of this Word are **totalitarian**.

“Calvin clearly saw that the message of the Kingdom has a comprehensive meaning. Not only man’s soul has to be saved, but the **whole** of man’s existence has to be brought under the command of the King Who asks for **total** obedience. The Word of God has a message for man in his **social**, his **economic**, his **political**, and his **cultural** context. In a period in which life

threatens to disintegrate under the impact of Western secularized culture – Calvinistic Missionary Work has to proclaim the new integration of life in the Kingdom of Christ.”<sup>893</sup>

– **JOHANNES VANDENBERG**, Dutch Reformed Missiologist of Zutphen (A.D. 1959)

**428)** “The whole World is destined to come under the rule of Christ and therewith of the Triune God. And the Church must do everything in its power to reach this goal. It is for that reason that the Church has receive a ‘missionary’ or ‘apostolic’ commission. Every isolation for the sake of isolation, is from the evil one....

“‘Waiting’ and ‘working’ belonged together for Calvin, and these must also belong together for us. It is just exactly for his expectation of the Kingdom of God, that Calvin drew the strength restlessly to do what he could to establish what today is called ‘signs of the Kingdom of God.’ We could also say that we are to urge all and everything to submit to the rule of Christ and His Word.”<sup>894</sup>

– **G. BRILLENBURG WURTH**, Dutch Professor of Ethics at Kampen (A.D. 1959)

**429)** “In the light of the beginning, in the truth of creation [Genesis 1] – as well as in the light of the end [Revelation 22], in the truth of glorification – the Church is there for the sake of the World.... The **World** is the **actual**; the **Church** is just an **intermezzo....**

“The Church is not a piece of the ‘supra-natural’ which can only be brought into contact with nature by a *metabasis eis allo genos* [alias a ‘transition to something quite different’].... The ordering work of the Church in the World, is a movement which lies totally in the direction in which the Church has moved from the very beginning. The Church still stand pointed with its face toward the World. In short, **Church and Politics are not two heterogeneous matters.**

“One sees this theocratic relationship of Church and World the most clearly and in the purest way, from the instituted elements of the Church. In the Church, there is Preaching **and Sacrament....** **Infant baptism considerably extends the Church into the nation** [Matthew 20:19].... The true ecclesiastical confirmation of marriage is also of principal significance for the entire relationship between Church and World [Matthew 19:4-6].... Preaching is serving the Word...to the totality of earthly life.... Only in this light and in this guidance of the Word, can one truly **live.**”<sup>895</sup>

“From the doctrine of the covenant, the idea of a **National Church becomes unavoidable....** Whenever one says: ‘the believers and their seed’ – one already has the National Church in embryo (Hoedemaker). From the seed of believers arises not the Church but the Nation.



“The thousands of those who love Him and who keep His Commandments – are the Nation. The children cannot be loosened from the national root . Thus Wormser. And he also points out that in Circumcision it is indicated that one’s sinful nature is, in the organs of reproduction, accepted and sanctified in the deepest sense [Genesis 17 *cf.* First Corinthians 7:14].<sup>896</sup>

“The complete identity of **this World** and ‘the next’ -- needs to be emphasized.... ‘I am with you, always [-- even to the **end of the World**].’ Matthew 28:20....

“The consummation is...in no case a [brand] new creation coming in the place of the old. To express this, one can speak of recapitulation – the bringing together of **all things** under one Head. Ephesians 1:10....

“One must also speak of **continuity**.... More pointedly, one speaks too of **identity**: ‘**this** mortality must put on immortality’ [First Corinthians 15:54].... God achieves in His final and saving acts, the **original goal of the World**.

“His creation is no *fiasco*.... Eschatologically, one goes back to normal life.... One should acknowledge that the cosmos [or] the universe...is the object of the final and salvific acts of God... In this **cosmic** focus of the acts of God, there is indeed a **universal** tendency....

“The whole history of the World is nothing more than the sounds of the footsteps of the [re]approaching Christ.... This judgment arouses an expectation for the World. The Church is not the only act of God. God is busy with the World. The power of salvation attracts everything. All things stand in the fullness of time.... In short, Mission is the most complete concept of the Church.... One should merely try to understand a word such as Romans 11:26 – ‘and so shall **all** Israel be saved.’”<sup>897</sup>

“The New Testament in any case teaches emphatically that Jesus Christ had even an **original** relationship to ‘**all things**.’ That is a relationship distinct from the relationship which He acquired to all things through the work of atonement by way of the cross and His resurrection.... [See:] John 1:1-5..... John 1:10-11.... First Corinthians 8:6.... Hebrews 1:1-4.... Colossians 1:15-18.... First Corinthians 15:24-28.... Luke 22:28-28....

“What is the destiny of man? In other words: What is the meaning of being?.... We have already permanently engaged ourselves with the eschatological elements in Christology. For it is still an irremovable given in the New Testament, that in Jesus Christ and specifically in His resurrection as a *sine qua non*, the end is nothing other than the end [or] the future age [and] -- the New World has arrived. That stands on every page of the New Testament....

“On the one hand, the end is the focus of history. If there were to be no end, there would therefore be no history. On the other hand, history is the contents of the end. If there were to be no history, there would be no end....

“This is not to say that without sin and grace, no plus at the end beyond the beginning would have been possible. From the doctrine of the covenant of works [Hosea 6:7], this plus

can and must be sought in the incorporation of man in the actions of God. From man: first, in his activity (for it is a covenant of life); second, in his plurality (for it is a covenant of works); and third, in his reciprocity (for in the covenant of works the favour of God is imputed as something to be experienced in man's conscience).... The actual question is: Does the beginning come back in the end? One would have to answer that affirmatively – but with the acknowledgment of a **plus**....

How do you, thinking it through dogmatically, understand the tremendous passage First Corinthians 15:24-28?"<sup>898</sup>

"The Apostles saw this lightning-like insertion of God's deed into history. That is whence they got courage in front of the World. This is why they went preachingly, teachingly, baptizingly, discipliningly – to the **nations of the Earth**.

"**The Church** accepted and adopted all these realities and concepts. She **is marching with the nations to the end** which is now at present being fulfilled...and which must, again, be made manifest....

"The future and history, the eschatological and the historical, determine one another reciprocally. Without an end, there is no history. The end is the focus which keeps history moving in a line toward it.... The end is the end of history; the end, the conclusion, the consummation....

"**This is God's World**. There is no other World – at least, not for us children of men.... It is said of Abraham Kuyper, that on his deathbed he spoke and thought more about the future of the Antirevolutionary Party than about his soul and Heaven. If that is true, it is a sign of the man's godliness. In so doing, he at least had an abiding interest in the World....

"What is the position of Europe (and America) in the future of the World? Are we finished? Are we to creep into our shell, the shell of our guilt (toward the other races)? Are we, at least in Europe, becoming an Old Age Home whittling away the last years of our life?

"Naturally, something like the sunset of the West is possible. Especially also as regards Christian Theology. God is not married to the white race – as He indeed was, in a certain sense, to Israel. [The past dechristianization of] Asia Minor and North Africa, could give a picture of what God is able to do to Europe! We should pay regard to this. But in any case, we are not to reject ourselves. For then we would indeed be rejected by God.

"Too, there is not yet much reason to reject ourselves. Modern science and technology are a product of the West. All nations of Asia and Africa are eager for the pomp of Europe, to quench their thirst precisely for its products....

"It is not to be hoped that Asia and Africa become copies of Europe. May the Kingdom of God take shape there too, just as it has here among us! But all signs are pointing to Europe presently still maintaining a colossal meaning.... Europe is, once and for all, an unsuspendable event....

“It is meanwhile quite certain that the work of missions must be continued with great power. Also in Asia and Africa, the Kingdom of God needs to be erected. Therefore the Church must be extended there too.... The future is filled also with missionary work.”<sup>899</sup>

“The idea that the end is a ‘new creation’ which appeared at the resurrection of Christ, has always been an error.... The Son of God was **not** created by God with a new human nature in Heaven, to pass **through** Mary.... Biblically, everything points to [Christ being conceived and born] **from out of** Mary.

“If one holds onto that, then redemption is linked to creation.... Creation itself, all that exists, already anticipates. The World **is** – according to its contents – the **end**. The eschatologization of theology is a good thing. It is in any case a legitimate possibility, and even a necessity....

“**The resurrection of the flesh** is the hinge around which everything turns.... **I** am **that** life! It is that life which rises from the dead. That is what is redeemed unto everlasting life. Only thus does history contain the ingredients of the end, and is the end the integration of history.”<sup>900</sup>

“The end is not *ex nihilo*. It is *ex creatura*.... Therefore the *kainō ktisis* [or ‘(re-)new-(ed) creation’] too is in no way a *nova creatio* [or ‘brand-new creation’] – the Anabaptistic view from the sixteenth century and the Docetic from the second century – but it is exclusively a *re-creatio* [or a *re-newal* of our already-existing creation].... The question...is of decisive importance for whatever one says further -- not only in eschatology; not only in the other divisions of dogmatics; but also in the theory of culture, in politics, and in the philosophy (of history)....

“The crucible of the Christian eschatological expectation resides in...the resurrection of the flesh.... What am I? More than just my soul! But also more than my unity and totality of body and soul. I am also, and especially, part and parcel of the destiny and deed which fills time....

“**Nor** is it **only** all about **our** future. The end is more than a mode or perspective of existence. More too than the final realization of the social ideal. **It involves the totality of created reality** and of all that exists and occurs in the redemption and the glorification thereof.

One cannot think about these matters concretely enough.... In other words, the end is no escape from time – but an emphasizing of time. One might say – the only real emphasizing of time. Who can still take the present seriously, if he has no eschatological expectation?”<sup>901</sup>

“This World is God’s World. God is holy and good. Therefore the World **cannot** remain in the condition it is in now! This is the truly Israelitic, Christian eschatology – **courage** and **hope** for **this World**....

“**This World** is, after all, the real and the only World. Also at the end, it still concerns this and no other World.... We need to be fixed in a strictly-focussed expectation on what the Lord God shall once again do with this World of His. But then, we must also manfully face up to the

fact that He is not yet that far.

“He is still **busy**. He is **still** at work. With **every** human **heart**, and with [**all**] the **nations of the Earth**. The historical process is still continuing. And that -- is God **working**.”<sup>902</sup>

“This essay goes against what is today being thought or at least said in Christian and especially theological circles. It is said with a certain ease -- and ‘self-evidently’ – that Christ is naturally the meaning of history....

“The West still, at least since Augustine, has lived on the idea that history has meaning – and that one can ascertain it.... It also hurls forth the idea that history has meaning, with every machine which is brought to Asia or Africa.... It [the West] is still exporting machines. And thereby, it is severing the nations of Asia and Africa from their naturalistic root.... As soon as we no longer know the meaning of history, we can no longer genuinely understand man in the context of history.... The meaning of history is of an eschatological nature.”<sup>903</sup>

“Christ’s Kingdom has been erected.... He rules in the midst of His enemies. And He subdues them all under His feet. The last enemy to be destroyed, is death.... The Earth is, after all, our abode. It is there that we belong.... Christianity accentuates death, by defending the unity of human nature.... It knows God as the Creator of Heaven and Earth.... It expects, through the demise of the World, a new one. That is **not another**. But a radically **re**-new-ed **Earth** – which has even sociological categories, so that righteousness can dwell thereon....

“We must learn to understand the New Testament not from Plato but from Moses. Does the New Testament indeed know of a hereafter; an immortality; a life after this one? It knows of Jesus Christ. It has learned about the power of God in the resurrection of Jesus Christ, and about Heaven as a Messianic intermezzo.

“**Heaven is...not the end goal**.... It is on **Earth** that the Holy Spirit has been poured out.... God is busy with His creation. He enters into it. He aids it, ruling and saving, sifting and healing. He saved it from its destruction.... The living God wills the freedom...of the creature.... Therein He wishes to express His Own Being – which is generous and good and beautiful and glorious. God wills humanity....

“I too must, when I die, not let go of the life of the World and my descendents. I have my children and my family and the generations who follow me....

“Therefore everlasting life concerns **all** things. It does not concern merely a few **souls**, or just a **few men**. It concerns the totality of everything which exists. The entire riddle of reality is unveiled. The soul and the body, man and society, Church and State, mystique and culture, history and nature, the Earth and the Cosmos – they are all partake, each in its own way, of everlasting life and the glow of God’s **glory**.”<sup>904</sup>

“Heaven is, after all, the place of God’s completely-executed creational and recreational ideas.... Everything stored by God into creation, and which He has summoned to grow, and which has been taken up into the grace of recreation – has now, after being stripped of the curse

of sin, reached its full fruition' [Schilder]....

"History is the dispensation or economy of the Holy Spirit, in which the Earth's grapes are warmed and ripened.... Schilder speak of 'a sinless Heaven which collects the results of our history, without which it is both unthinkable and impossible'....

"The New Heavens 'shall only be the development of all the powers which have been deposited by Christ in the new (re-new-ed) humanity – that is, in the community of God's servants – which was already worked out at the beginning.... 'It is in the re-creation of all things, that the original creation triumphs' [Kuyper].

"That work already began in Paradise [alias the Garden of Eden], in the promise of regeneration [Genesis 3:15]. It continued down through the centuries, in all of God's revelations and salvific operations. It revealed itself principally in the incarnation of the Word, in the cross, and in the resurrection. The existence of the Christian Church on Earth -- still serves mainly to execute that great plan of our God....

"That which shall arrive at the *parousia*, is not the beginning but the completion of this reparation.... The recreation does not appear as a foreign or a new principle over against creation.... Creation reaches its goal in the revelation and completion of the work of particular grace in the consummation of the centuries."<sup>905</sup>

– ARNOLD A. VAN RULER, Dutch Professor of Theology at Utrecht (A.D. 1959)

430) "Calvinists are incurable optimists. They are not Calvinists because they are optimists, but optimists because they are Calvinists. Calvinism teaches that every picayune event which occurs to the most insignificant creature, is the perfect outworking of the infinitely wise and good will of an eternal sovereign God. A person who believes that is, by definition, an optimist....

"A Calvinist is optimistic even about the pessimistic outlook for Calvinism at the present moment. The shape of things to come is not congenial to the fortunes of Calvinism in the main, in one sense of the word. But precisely because these forebodings are part of the eternal wisdom of God, the Calvinist rejoices in them – while he repents of any guilt which he may share in the blame for them....

"Meanwhile, he goes on confidently assured that this is the best possible universe. And 'all things work together for good, to them that love God and are called according to His purpose' (as the greatest Calvinist of all once wrote [in Romans 8])."<sup>906</sup>

– JOHN GERSTNER, American Professor at Pittsburgh Presbyterian Seminary (1959)

**431)** “I am a disciple of Jesus, Who is the Saviour of all people... We often grow disappointed when we cannot live up to our ideals.... It almost seems that men are fated to sink ever lower in the vortex of degradation – lost forever, without hope.

“But is it really true that we cannot escape this hapless fate? I can affirm with the greatest certainty, ‘Of course, there is a way.’ Christ has pointed to us a way.

“Christianity believes in the conversion of human beings. This faith shows us wherein our **hope** lies – that the conversion of the World, starts in the human heart. If each individual had a better life, the World would naturally become a more beautiful place.

“My fellow believer, my compatriot, there is no evil on Earth that can suppress truth for ever. Neither is the devil able to resist God’s Truth without being ultimately destroyed.... These times of darkness, evil, and immorality cannot overcome us. For we know that these insults are but the price we must pay in order **to build a new China** of the people, by the people, and for the people – **based on the teachings of Christ.**

“My compatriots on the Mainland, take heed and be of good faith! Only an unshakeable belief, can conquer a World of woe. Only a firm faith, can turn darkness into light. As long as your faith in God and our Savior Jesus Christ remains intact, as long as you resist the temptations of evil – defeat shall turn to victory. Do you not know that when night is the darkest -- dawn shall soon break? When Winter is here – can Spring be far away?

“My fellow believer, not for a second can we depart from the eternal plan of God. Only believe and obey! Accept the transient sorrows such as those of St. Peter and St. Paul; the trial of the cross; the baptism of Golgotha; the cup of Gethsemane. After the long night of sorrow, the song of triumph will ultimately be yours.”<sup>907</sup>

– **CHIANG KAI-SHEK.** President of the Republic of [Free] China (A.D. 1960)

**432)** “In the formation of man at the beginning, God used material.... From the outset, therefore, man was body.... Body and spirit are not antithetical to each other.... Man is not ‘naturally’ mortal.... The Biblical Revelation is largely concerned with life in the body....

“The [Final or Second] Advent of Christ is the pivotal event of collective eschatology.... Diversity of viewpoint respecting the relation of other events to the Advent of the Lord in visible glory, should never be allowed to obscure the centrality for faith and hope of the Advent....

“There is no evidence to support the notion of a secret *parousia*.... The Advent of Christ is the event that will end this age and usher in the age to come.... The event...will signalize the

cosmic renovation....

“The practice of fixing a date for the [Second] Coming of the Lord, exemplified in the Montanist movement about 200 A.D., and reappearing in other circles from time to time -- has proven itself to be presumptuous.... A position much more common...is the teaching that the Lord’s Coming is imminent.... The insistence that the Advent is imminent is...without warrant, and its falsity should have been demonstrated by events....

“The Advent may be hundreds of years distant, and it is presumptuous for us to aver that it is imminent.... There is a sense in which the Lord is at hand (*cf.* Romans 13:11-13; Philippians 4:5; James 5:8; First Peter 4:7). But this nearness is compatible with the elapse of nineteen hundred years, and must also be compatible with another long interval....

“The precursors of the Advent are those happenings which must precede Jesus’ Coming....  
1. The World-wide preaching of the Gospel is one of these (Matthew 24:14). This word of our Lord...does mean World-wide extension of the Gospel witness and of the Kingdom of God.... The World-wide witness means the World-wide extension of the Church.... Jesus had promised that the Holy Spirit would convict the World.... The Gospel will be preached for a witness to all the nations....

“2. The Conversion of Israel is another precursor of the Advent.... Israel is contrasted with the Gentiles (*cf.* Romans 11:11-12).... Paul envisions a restoration of Israel as a people to God’s covenant favour and blessing. In Romans 11:15 this view point appears inescapable. The casting away of Israel (*apobolē*) is the rejecting of Israel as a people collectively (*cf.* Matthew 21:43). The rhetorical question which follows, implies that there is to be a reception of them again (*proslēmpsos*) -- a restoration of that from which they had been rejected....

“The same collective aspect must apply to the restoration.... The statement in verse 26, ‘all Israel shall be saved’ should be taken as referring to the same event -- an interpretation supported by verse 31 to the effect that, by the mercy bestowed upon the Gentiles, Israel also will obtain mercy.... It surely must imply...the widespread acceptance of Jesus as Messiah and entrance into the Church....

“If ‘fullness’ [in Romans 11:25] conveys any idea, it is that of **completeness**. Hence, nothing less than a restoration of Israel as a people to faith, privilege, and blessing -- can satisfy the terms of this passage [Romans 11:11-12]. The argument of the Apostle is not, however, the restoration of Israel. It is the blessing accruing to the Gentiles from Israel’s ‘fullness.’”

“The ‘fullness’ of Israel, with the implications stated above, is presupposed. And from it is drawn the conclusion that the fullness of Israel will involve for the Gentiles a much greater enjoyment of Gospel blessing than that occasioned by Israel’s unbelief.

“Thus there awaits the Gentiles, in their distinctive identity as such, Gospel blessing far surpassing anything experienced during the period of Israel’s apostasy. And this unprecedented enrichment, will be occasioned by the conversion of Israel on a scale commensurate with that of their earlier disobedience.”<sup>908</sup>

“The partial hardening of Israel will have a *terminus*. This is marked as ‘the fullness of the Gentiles.’ What is this ‘fullness’? The term as applied to Israel ([Romans 11] verse 12), has the complexion of meaning appropriate to that context. It is contrasted with their trespass and loss.

“Without doubt, the present context yields its own complexion to the term as applied to the Gentiles. But it would not be proper to discard the basis meaning found in verse 12. There, ‘fullness’ – like the ‘receiving’ in verse 15 – refers to the **mass** of Israel in contradistinction from a remnant; the **mass** restored to...the covenant favour and **blessing** of God....

“The numerical cannot be suppressed.... To say the least, we would expect that the ‘fullness’ of the Gentiles points to something of **enlarged blessing** for the **Gentiles** comparable to that expansion of blessing for Israel which ‘their fullness’ (verse 12) and their ‘receiving’ (verse 15) clearly involve.”<sup>909</sup>

– **JOHN MURRAY**, Scottish Professor at Westminster Seminary in Philadelphia (1960)

**433) “The covenant concept of ‘**all nations blessed**’ comes to the fore in...the Psalter. The composers of the Book of Praise of the Old Testament looked for the **triumph** of the **Church upon Earth**.**

“There are no better missionary hymns than those contained in the Psalms. One of the contributing factors to present-day pessimism, gloominess, defeatism within the Church – is the omitting of the Psalms from the hymn books.”<sup>910</sup>

“The Book of Revelation, of course, is the book which speaks of the ultimate triumph of Christ and His Church. It is terrible ignorance of this book that causes some to think it speaks of a triumph only by a cataclysmic act at the second coming of our Lord. The poor Church, according to some, is only to struggle -- without hope, till that day.

“Rightly interpreted, Revelation reveals a **triumph** of the Church in time and history. It sums up for us the promise of [Genesis] 3:15; it gives reasons to the triumphant poetry of the Psalter; it indicates the fulfilment of the covenant promise that **all nations will be blessed**.”<sup>911</sup>

“That there is still a remnant of Paganism and Papalism in the Word, is chiefly the fault of the Church. The Word of God is **just as powerful** in our generation as it was during the early history of the Church.... These **enemies** could be **completely vanquished** if the Christians of this day and age were as **vigorous**, as bold, as earnest, as prayerful, and as faithful as Christians were in the first several centuries and in the time of the Reformation.”<sup>912</sup>

– **J. MARCELLUS KIK**, American Associate Editor of *Christianity Today* (A.D. 1961)



434) “In agreement with the principle laid down in Romans 11:11, the conspicuous coming in of the fullness of the Gentiles (cf. verses 12 &15) will rouse Israel to jealousy. The reciprocity of the stimulating action of the fullness of the Gentiles and that of Israel, is evident... The acceptance by presumably many Gentiles, leading to their fullness, arouses jealousy in Israel – with the result that they [the Israelites] turn to the Messiah... The fullness of Israel means blessings untold for the Gentiles – and culminates in ‘life from the dead’ for them [the Gentiles] (verse 15).”<sup>913</sup>

– **F.J.M. POTGIETER**, South African Theology Professor at Stellenbosch (A.D. 1961)

435) “The Psalmist sang: ‘All the ends of the World shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee’ (Psalm 22:27). Another Messianic psalm foretold: ‘He shall have dominion also from sea to sea, and from the river unto the ends of the Earth. They that dwell in the wilderness, shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him. All nations shall serve Him’ (Psalm 72:8-11).

“The Stone Which, in Nebuchadnezzar’s dream, was cut out without hands and smote the image of iron, clay, brass, silver, and gold -- so that it [the thus-broken image then] resembled chaff of the summer threshing-floors -- ‘became a great mountain and filled the whole Earth’ (Daniel 2:31-35). The day is coming, when all things will be subdued unto the Christ (First Corinthians 17:27f).”<sup>914</sup>

“The Christian Evangel is nothing else than the presentation of God’s solution for the problem of sin. Only when it has been preached in the whole World and through it the nations have been made disciples of the Christ, will it come to pass that ‘they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more’ (Micah 4:3)...

“Christ’s triumph, then, will be the triumph of evangelism. That is implicit, to say the very least, in the concluding words of the Great Commission: ‘Lo, I am with you always, even unto the end of the World’ (Matthew 28:20). What else can this mean, but that -- to the end of time -- He Who has all power and authority on Earth and in Heaven will prosper His Church in the proclamation of the Evangel?

“Therefore it is written: ‘They shall not hurt nor destroy in all My holy mountain; for the Earth shall be full of the knowledge of the Lord as the waters cover the sea’ (Isaiah 11:9). Of

the victors in the strife, it is said that they overcame ‘by the blood of the Lamb, and by the Word of their testimony’ (Revelation 12:11). And He Who riding upon a white horse leads the armies of Heaven to consummate triumph, is named ‘The Word of God’ {Revelation 19:13}.”<sup>915</sup>

– **R.B. KUIPER**, American President of Calvin Seminary in Grand Rapids (A.D. 1961)

**436)** “The mystery of Christ is therefore a revelation that is disclosed in the last days. It became at Pentecost the central revelation of the will of God for the reunion of men in the new humanity which is the Church, the body of Christ. The mystery was dramatically illustrated at Pentecost. And through the Paraclete Who at Pentecost began to indwell the Church, is now declared to men everywhere in the outreach of the missionary witness from Jerusalem to the ends of the Earth as a necessary prelude to the consummation of all things at the end of time.”<sup>916</sup>

“This task urgently requires renewed reflection on the meaning of the Holy Spirit for the missionary proclamation of the Church. He it is Who bears the witness of the Church; His is the life that her witness transmits; His the communion that unites the saints; His the unity that makes the Church one.

“For He is the life of the new creation; He is the power of the new *aeon* [or age]; He is the glory of Christ. This is the Spirit Who was given to the Church at Pentecost. This is the Spirit Who prosecutes His witness, powerful yet gentle, in ways manifest and hidden, in all places and through all times -- until every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.”<sup>917</sup>

– **HARRY BOER**, American Missionary and Theology Professor in Nigeria (A.D. 1961)

**437)** “Expressions such as ‘we live on the edge of a volcano’; ‘it can’t last this way much longer’; ‘humanity is steadily becoming worse’; ‘the end of time is near’ – are very popular in Christian circles.... It is indeed true that these complaints are not baseless, even in what God reveals about the World. But it is at most a half-truth.

“There should be reason for great wonderment, just because everything looks so threatening! The fact that we can still live on the edge of a volcano, in the midst of secularism and nihilism, is a tremendous miracle which can be understood and observed only in the light of Christ’s already-active conquest.

“We should not be surprised that a Christless or even antichristian autonomy and ideology threatens to disintegrate life. On the contrary, these forces are repeatedly limited, held back,

turned back, or **converted** by the positive signs of Christ's reign in the World. And this tremendous fact should fill us constantly with gratitude and amazement, giving us power to enter the future without fear and with the **expectation** of seeing **new signs**."<sup>918</sup>

"We believe in a God Who continues His work **victoriously**, in **this** dispensation. This is a **belief**. It is based on the fact that Christ was raised from the dead in this old World.... We see how the missionary endeavour had planted the young churches **everywhere**, just before the doors of the West were being closed to the West....

"We see how Israel, in spite of the most radical attempts to wipe it from the Earth, has survived and is returning to the land of promise and is undergoing a complete rejuvenation and renewal. We see that Christ's order of life forcefully **progresses** throughout the **World** – through aid to under-developed nations – against the old naturalistic patterns of life."<sup>919</sup>

– **HENDRIKUS BERKHOF**, Dutch Theology Professor at Leiden (A.D. 1962)

**438)** "When **He** said 'it is finished' – it **was** finished! Satan and his hosts were vanquished. The gates of hell would be unable henceforth to obstruct the coming of the Kingdom of Heaven in any final way. The **whole Earth** is subject **now** to Jesus Christ as **King**.

"**A mighty army, the army of God**, goes forth to battle now. In the spirit of Noah, but with deeper consciousness of the meaning of the struggle between Christ and Satan, they now rejoice in the fact that they may follow in the **all-conquering train**. On their escutcheon the words *Pro Rege* are emblazoned. Looking at the cross of Christ, they cry out: 'In this sign, conquer!'"<sup>920</sup>

"The self-attesting **Christ** will yet gain the **victory**. But He will gain it **when theologians, philosophers and scientists**, and all that have cultural responsibility, **re-assume afresh** the mandate given to Adam to **subdue** the **Earth** to the praise of its Maker and Redeemer."<sup>921</sup>

– **CORNELIUS VAN TIL**, American Professor at Westminster Seminary (A.D. 1962)

**439)** "We have repeatedly noted...the continued **World-wide spread** of the Faith. Although [by 1952] convinced Christians were becoming a minority in Europe, and in Russia even nominal Christians were far less than half the population -- in the **United States**, the most populous Occidental country outside Europe, the proportion of Church Members continued the **rise** which had been in progress since the eighteenth century.

"It had not declined in most of the rest of the America, or in Australasia. In all but a few of the **Non-Occidental** parts of the World, the numbers of those bearing the Christian name were

still mounting. More nearly than at any previous time, Christianity was being planted among all the peoples of the globe.<sup>922</sup>

“The new day is one of confusion. Many have lost a sense of direction and purpose. They are terrified by the passing of the old and familiar, and by specters of disaster in the path ahead. It is the great privilege of Christians to discover a fresh vision of the high calling of God in Christ Jesus -- to declare from conviction born through struggle, doubt, despair, and faith and experience – that human life and history have meaning....

“It is our high privilege in this day which we are entering, to join in the vision of that community, and to share with God and with those who have gone before us in carrying it one stage further toward its consummation. We can work in confidence that He will take whatever in our weakness and our ignorance we attempt to do for Him -- and multiply it many fold and bring it to fruition in a far more glorious, even though in a different fashion, than we have ever dared to dream.”<sup>923</sup>

“The record of as much of the course of Christianity as has thus far become history, seems to presage a continued expansion in the area covered and in the effect upon (hu)mankind as a whole. Christianity has now been present for over nineteen centuries and, through its Hebrew rootage which Christians have claimed as an integral part of the process of which Jesus was the culmination, it is approximately two thousand years older. It is thus among the most ancient of the religions of mankind.

“Yet, in contrast with these others – all of which, even the youngest, Islam, have slowed down in a fashion which gives no promise of marked revival – in the past hundred and fifty years, Christianity has had its greatest geographic extension and its widest influence upon mankind. Throughout its history, it has gone forward by major pulsations.

“Each advance has carried it further than the one before it. Of the alternative recessions, each has been briefer and less marked than the one which preceded it. This has been the case by whichever of the criteria the advance and recession have been measured – geographic extent, the new movements issuing from Christianity, or the influence upon the human race.”<sup>924</sup>

“It may well be that in the course of the centuries, Christianity will become the professed faith of all mankind.... A basis for hope for the continued growth of the influence of Christianity upon mankind, is to be found not only in the past record but also in the nature of the faith.... Presumably this will continue to be the record of Christianity.

:The natural expectation is that as one stage of civilization succeeds another, Christianity will have a part in the destruction of each, and in inspiring and shaping its successor.... In each new age, it [viz. Christianity] will be more potent than in what was being displaced.”<sup>925</sup>

“Christianity, beginning in a very unpromising fashion, has gone forward by a series of pulsations of advance, retreat, and advance. Each advance has carried the Christian tide farther than its predecessor....

“Each major recession has been shorter and less marked than the one before it... In the mid-twentieth century, of mankind is viewed as a whole, Christianity is **more** a force in the human scene than it or any other religion has **ever** been...

“All men will be brought to **discipleship**, incorporated in[to] the Church, and taught to conform to the high standards which Jesus set for His disciples [Matthew 28:19f & Mark 16:15f]... God sent His Son into the World not to condemn the World – but [so] that the **World** through Him might be **saved**.”<sup>926</sup>

– KENNETH SCOTT LATOURETTE, American Professor at Yale (A.D. 1962)

440) “Man was intended and is destined to have dominion over all the Earth and all the creatures upon it... The command to rule the Earth, given before man became a sinner (Genesis 1:26ff.), was repeated to Noah and his posterity after the devastation of the flood (Genesis 8:15 to 9:17), after mankind had become a sinful race...

“God’s image in man, which is related to man’s intended rule over the Earth, [should be regarded] as a key for interpretation of the entire biblical doctrine of human culture... Each major human cultural activity or institution will be found to be the subject of a body of teaching contained in the Scriptures. It will be found that each exists, [so] that man may live for the glory of God, and that each comes to its climax and its fulfillment in the future Kingdom of our Lord Jesus Christ.”<sup>927</sup>

– J. OLIVER BUSWELL, American President of Covenant Seminary (A.D. 1962)

441) “If the Kingdom is indeed to come, the life-sap of the World must be ‘sanctified’ – ‘supernaturalized.’ And a ‘supernatural consummation’ cannot be brought about by ‘natural potentialities.’ It must be ‘received’... The second coming of Christ... must be preceded and prepared by a long process of human development.”<sup>928</sup>

– HENRI DE LUBAC, French Professor of Theology at Lyons (A.D. 1965)

442) “We read, ‘For the Earth **shall** be filled with the **knowledge** of the glory of the Lord as the waters cover the sea.’ It is not for anyone to attempt to predict what is going to happen in detail. But we can be certain of one great fact – namely, the ultimate triumph of God. ‘Jesus shall reign where’er the sun doth his successive journeys run; His Kingdom stretch from shore to shore till moons shall wax and wane no more.’

“Yes, the Heathen may rage, and the people imagine a vain thing. ‘Yet have I set My King upon My holy hill of Zion!’ Let the enemies of God and [of] His people be rampant; let everything appear as if they are going to exterminate the Christian Church! Yet a day is certainly coming when ‘at the Name of Jesus every knee shall bow – of things in Heaven, and things in Earth, and things under the Earth. And every tongue shall confess that Jesus Christ is Lord -- to the glory of God the Father.’ **Certainly the Earth shall be filled with the glory of God!**”<sup>929</sup>

– **MARTYN LLOYD-JONES**, Famous Welsh Theologian of London (A.D. 1965)

443) **“We are in urgent need of an evangelical approach – a creative, positive, dynamic and revolutionary approach – in order to evangelize the World and bring the Gentiles to a saving knowledge of Jesus Christ.”**<sup>930</sup> **“We are not at the end of our missionary enterprise in the Orient, but rather at the most opportune time to sow the seeds of the Gospel while the fallow ground has been broken, and to pull down the strongholds while revolutions are sweeping away the obstacles – and to start a new epoch-making movement.”**<sup>931</sup>

“Then why can we not expect great things from God in China? Even *Time* magazine, after analyzing the situation in China, could arrive at this conclusion: ‘Without doubt, the bitterness of Communist rule will profoundly change China.’ Then why should we as Christians doubt that this is the most opportune time – and not **prepare with confidence to open our second spiritual front to meet this great event?**

**“God might have seen fit to close the door [to China] in 1949. But once the door opens again – He will also raise up a very strong Church there, ‘for a witness unto all the nations.’ And then ‘this Gospel of the Kingdom shall be preached in all of the World.’”**<sup>932</sup>

**“Leon Trotsky [Lenin’s appointed Successor and Commissar of the Soviet Union] once said that there are two forces in the World: one is Communism, the other is Calvinism.”**<sup>933</sup>  
“Christianity is the agency...of the Lord of history and the Prince of Life, and also the embodiment of His active power in the achievement of human destiny and the glorious hope of mankind....

**“We must not stop at merely winning souls; though it is our basic work. Our aim is to change the course of history, to correct its wrong direction, to turn the World upside down, and to transform the quality of human culture by the radical redirection, reintegration, and renewal of the human corporeal World.”**<sup>934</sup>

– **LIT SEN-CHANG**, Chinese Theologian, Gordon-Conwell Seminary, Mass. (1968)

444) “Jesus reigns as as King.... He has an invincible purpose to redeem a **great many** from the **nations** of the **Earth**. The universal Kingship of Christ is far more prominent in Scripture than the idea of defeat and apostasy.... Ultimate triumph [by the believers] is certain, and their triumph includes the proclamation of the Gospel on a **vast scale** to the salvation of an **innumerable multitude**....

“Now is a dark time... But the rains and harvests will come once more. The promises are ripe. They await fulfilment. Yes, in these last days it shall come to pass that the mountain of the Lord’s house shall be established in the top of the mountain, and shall be exalted in the hills; and **all nations** shall flow unto it (Isaiah 2:2 & Micah 4:1). Now, we see the tiniest trickle. Then, shall come the river flow irresistible. Hallelujah!”<sup>935</sup>

– ERROLL HULSE, South African Editor of Britain’s *Reformation Today* (A.D. 1968)

445) “This ‘authority of Christ’ (Matthew 28:18f) must be **extended** to **all nations**. This presupposes the preaching of the facts of salvation, but is not absorbed into them. On account of and through preaching – it is a bringing of the **World in all its totality** and complexity (**the nations!**) into **submission** to the leadership of Christ Jesus, in which (as we have seen) the absolute norm ‘at the beginning’ [Genesis 1:1-28f] again demands validity.”<sup>936</sup>

– JAN KAMPHUIS, Dutch Professor of Theology at Kampen (A.D. 1968)

446) “Luther paved the way...by his historicist approach to the last book of the Bible, which he adopted in the second edition of his *Notes on the New Testament*. Henceforth, most Protestant Writers who commented on the Apocalypses of John and Daniel followed his lead and saw in their highly symbolic vision and dreams -- prophecies of the downfall of the Turks, of the destruction of the city of Rome, of the demise of the Papacy, and of the ultimate **triumph** of the **Protestant Biblical Religion**....

“In a further development of the modified Augustinian eschatology, the **optimistic** aspects were elaborated and **strengthened**. It was taught that there would be a period of ‘latter-day glory’ at the end of the age after the collapse of the Papacy, in the **conversion of the Jews**. Spirit-filled Preachers would be God’s instruments in accomplishing this **great revival of Christianity in the World**.”<sup>937</sup>

– PETER TOON, English Professor of Theology in Lancashire (A.D. 1969)

447) “Christian must realize that the words of Ecclesiastes are true: **‘Whatever your hand finds to do -- do it with your might!’**... Life is given us, in order that we accomplish these works and make scientific progress. And we are asked to have a share in all of the human life; in all of man’s research; to build, with men, their works. To the extent that in Jesus Christ the city is not devilish, to the extent that it is destined to be transfigured – we must not pass judgment on the works of others, but must work along with the others in the construction of the city....

**“God’s pardon will make the city of man into the new Jerusalem.** That is, its precise goal is to keep her from disappearing into nothingness.... Are we not in the World?... And we cannot, and must not, be anywhere else!”<sup>938</sup>

– **JACQUES ELLUL**, Famous French Professor of Law at Bordeaux University (1970)

448) “Daniel is political prophecy. And it is confident prophecy – declaring the certain victory of the Kingdom of God (not to be confused with or limited to the institutional Church which is one manifestation thereof), **in history**.... The whole of Scripture proclaims the certainty of God’s victory in time and in eternity, and the resurrection is the bold and uncompromising declaration of that victory in time.

“There can be no retreat from victory – without a corresponding retreat from Christ. The Great Commission, with its confident command to **make disciples of all nations** (Matthew 28:19), was no mere hyperbole or vain expression of wistful hope – but the assured promise of Him Who could say: ‘All power is given unto Me in Heaven and in Earth’ (Matthew 28:18). ‘Go ye, therefore’ (Matthew 28:19)!”<sup>939</sup>

In Revelation twenty, “verses 7-10, **we see the release of Satan, [so] that he might be destroyed** in all that he presumes to be. This means that **the Gospel age sees the False-Prophet and Beast destroyed** in their Babylonian dream (in the explicit revolt of Satan against Christ’s Kingdom)....

**“Some see a defeat of the saints** and a victory for Satan **in the end times -- but only by importing other Bible passages** into this text, **all with doubtful reference**.... We are here told only of an attempt.... It fails, and God destroys forever the power of Satan.”<sup>940</sup>

“The purpose of Socialism is to give a dimension of victory to history. An important factor in its success, is the fact that ‘Christian’ eschatology has increasingly surrendered the dimension of victory and emphasized the dimension of tribulation as the essence of the future. But this is scarcely the Biblical view; by no means the temper of Scripture; nor of Biblical theologians in the great ages of the Faith.



“St. Paul, faced with the trials of the saints, declared: ‘What shall we then say to these things? If God be for us, who can be against us?’ (Romans 8:31) The sovereignty of God over history is emphatically the Biblical view. God predestines, creates, and totally governs all history.”<sup>941</sup>

“The World of history will see Christ’s triumph, and the triumph of His saints, His Church, and His Kingdom. History will not end in tribulation and disaster. It will see the triumph of the people of God and the manifestation of Christian order from pole to pole – before Christ comes again....”

**“The Second Coming...shall be preceded...by the destruction of all His enemies except death (First Corinthians 15:24-26). However, there can be a very long time-span between the World-triumph -- and His coming again.”**<sup>942</sup>

“Some individuals and some churches discourage interest in eschatology.... This is a very dangerous view.... To deny eschatology, is in effect to deny meaning to history.... It can also be a form of religious selfishness – a way of saying: ‘Since I am saved and will go to Heaven, the World and the future can go to Hell’ ....

“Jewish millennialism has a long...history.... The Messianic age is a Kingdom Age with a splendid political status.... All nations will be gathered to David’s throne.... Biblical eschatology...presents history as a long struggle by ungodly men in revolt against God.... Psalm 110, often cited in the New Testament, celebrates the triumph of the Messianic Kingdom. Every area of life and thought will be brought under the sway of Christ....

“Postmillennialism has a long but neglected history.... Loraine Boettner’s works have been the most influential in the twentieth century. The interpretations of Biblical texts by Scholars such as A.A. Alexander, J. Marcellus Kik, and others, are exceptionally good.... Postmillennialism sees a continuing World Order that serves the Triune God and Christ the King – until the last enemy, death, is destroyed with Christ’s Return (First Corinthians 15:23-28).

“How is the World brought under Christ’s dominion? Evangelization makes of the fallen man, a new creation in Christ (Second Corinthians 5:17 & Galatians 6:15). What then is the mandate for this new man? Is it not the original Creation Mandate of Genesis 1:26-28, and the requirement to apply God’s Law-Word to every area of life and thought?....

“Eschatology is inseparable from purpose – purpose in history.... The goal of Christ’s people must be the Kingdom of God, ruled by God’s Law-Word. Eschatology is not only about ends, but also means, to the given goal. This is why Theonomy – God’s Law and its rule – is inseparable from God’s Kingdom.”<sup>943</sup>

– **ROUSAS JOHN RUSHDOONY**, President of Chalcedon in California (A.D. 1970f)

449) “Communists can be won for Christ. Christianity can conquer Communism.... Mankind must either be converted, or be destroyed in a nuclear catastrophe. We are striving to convert the World. We wish to bring the Jewish people to Christ, because not till then will there be new life in the Church [Romans 11:11-15]....

“Every day, the Devil takes tens of thousands of people with him to Hell. We do not [today] bruise the serpent’s head, but only tickle its stomach a little – if we are content merely to save one out of all these tens of thousands. We must change the religious attitude of our people, and of the whole World, This is undoubtedly a difficult task, but everything is possible with God and with those who believe.”<sup>944</sup>

“I already see Jewish synagogues, schools, newspapers and publishing houses – Jews in all the key positions in political, economic, cultural, scientific and artistic life, in every country in the World – rallying to the service of Christ. I see people of all colours and races turning...to the Saviour... I see peace, love, justice and understanding – triumphing. I see the lion lie down with the lamb.”<sup>945</sup>

– RICHARD WURMBRAND, Director Christian Mission to Communist World (1970)

450) “Rooted deeply in the Reformation tradition were expectations of greater, more glorious days for the Church on Earth.... This optimism took several forms: anticipation of the approaching fall of the Roman Catholic and Turkish [alias Islamic] Antichrists; hope for the conversion of the Jews and many Heathen to the Reformed Faith; predictions of an age of peace, unity among Christians, and a great decline in the power of Satan and evil; the belief in the destined wealth and prestige of the Protestant powers.... After the initial days of the Reformation, many heirs of that movement – both Lutheran and Reformed, theologians as well as scientists – expressed in one form or another their optimism regarding the dawn of an era of growth, purity and unity for the Church....

“The majority of Independents and Presbyterians [at the Westminster Assembly] entertained a mild [post]millennialism.... That they were the largest group, is evident from several sources....

“The Westminster documents reflect these views. The section entitled ‘Of Publick Prayer before the Sermon’ which was included in Westminster’s *Directory for the Publick Worship of God*, petitioned [God] ‘for the Propagation of the Gospel and Kingdom of Christ to all Nations, for the conversion of the Jews, the fullness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord’....

“The Larger Catechism, in treating the second petition of the Lord’s Prayer, gave virtually identical thoughts.... In the context of the views current then, Westminster’s formulation must

be seen as a **deliberate choice of...postmillennial expectations.**<sup>947</sup>

“Anglo-American missions were the fruit of these enlivened expectations... Presbyterian and Independent [Post]millennialists were her strongest supporters and leaders in the propaganda and financial drives on her behalf.... Uncountable guarantees of those glorious days were found throughout the Old and New Testaments – and were used throughout the missionary literature to amplify the understanding of and quicken desires for it. The early work was seen as leaven, a mustard seed, a bruised reed and smoking flax, a day of beginnings and small things, the harvesting of first fruits. All these figures, guaranteed greater things to follow.

“Christ, the Sun of righteousness, was seen as riding forth to victory on a white horse [cf. Revelation 6:2 & 19:11-20]. **Knowledge of the Lord** was being spread to **all nations** – from sea to sea, to the ends of the Earth.

“He was **claiming the nations** as His **heritage.** Fields were white unto harvest. The everlasting Gospel was being proclaimed. The Stone cut out of the mountain, was crushing earthly kingdoms – and would soon fill the Earth with Christ’s Kingdom. Clearly, the first ‘fullness of the Gentiles’ was being completed – and would be followed by widespread conversions of both Jews and Gentiles.”

However, the later (nineteenth- and twentieth-century) **premillennialistic** or “adventist viewpoint -- tends toward **World Flight** and World Renunciation. It consigns the present World Order to the jurisdiction of the Evil One, and conceived of salvation and hence of the Mission’s predominant concern as the saving of souls from the present Evil Order. This resignation is compatible neither with Scripture’s view of the whole man, both in his total need and in his total deliverance – nor with the profession of Christ’s Lordship over all of history.

“On the other hand, it is noteworthy that...the [postmillennialistic] Anglo-American missionary tradition of the seventeenth and eighteenth centuries...asserted the worth of the World as created and as in the process of being redeemed by God. Both Jews and Gentiles were being called, and would eventually become one ‘people of God.’

“Christ’s **triumph** would be made **visible** among **all nations.** It would occur in history, before the end of time. Yet this would not be achieved without bitter struggle and unflagging effort. For the antichristian forces in all their craft and power, would first have to be abolished. Christ’s victory would come through the spread of...a personal knowledge of the living God.... Through this full-orbed knowledge, God would effect a new and glorious age....

“As an institution [now] found on all six [humanly inhabited] Continents, seriously searching for inner unity, and attempting to be of benevolent service to her fellow men – the Christian Church may be said to have received a measure of that glory which the founders of the Missionary Societies regarded as her destiny. The ministry of medicine has brought...extended lives.

“In the Third World, progress has been made in the political, economic, educational,

industrial, and technological fields. The potential for taking still further strides in these areas, is greater than ever before. Nations are inclined to resort to the Council Table, rather than to the battlefield to settle their differences. The leaders of the younger Churches are making significant contributions to discussions in Christian theology. Jews have returned to Palestine. Nations have heard the Good News of salvation in Christ...

“Today no less than at earlier periods in her mission, the Church must live in hope. She can **do no better than the early [postmillennial] Anglo-American missionary leaders**. She must return to the Christ of the Scriptures for her vision of mankind and of the rest of creation made new in Him. She must draw her hope and her inspiration from those divine prophecies of the Kingdom of God in Christ. She must pattern her program after divine ideals. Her mission will founder, on anything less. But in Christ, she can and she will triumph.”<sup>948</sup>

– **JAMES A. DE JONG**, President of Calvin Theological Seminary Michigan (1970f)

451) “We may say that the image of God in man, is seen in man’s dominion over the Earth. God has made man like Himself, in that man may **rule**.... He was to be a Prophet, a Priest, and a King. As a Prophet, he would proclaim God’s Word.... As a Priest, he would worship his Lord. And as a King, he would rule in the Name and upon the authority of his God.

“It was the understanding of this concept of man, that gave our forefathers their desire for freedom.... Ephesians 4:24...and...Colossians 3:10...indicate that the elements in God’s image destroyed by the fall of man, are restored in redemption.... Every Christian man who understands the nature of his faith, will fight for freedom against socialization and Communism....

“I write simply as a Preacher of righteousness and on the basis of the truth we find in the Holy Scriptures. There we see the battle between Christ and Antichrist, God and Satan, good and evil, righteousness and wickedness.

“The Christian is exhorted to victory.... When victory is won, men will turn to Him in thanksgiving and praise for His goodness and His faithfulness.... There can be no substitute for victory.”<sup>949</sup>

-- **CARL MCINTIRE**, President International Council of Christian Churches (1970)

452) “Our vision for helping to **evangelize the World for Christ in this generation**, is clear. We face a World desperately in need of Jesus Christ. We live in a period of history unique for its challenges and opportunities. We have a great, omnipotent God and loving Heavenly Father.... We have a dynamic Gospel to proclaim – a message that is the power of

God unto salvation. Let us join hands and hearts, in the power of the Holy Spirit and in the love of Christ, to help **change the World.**”<sup>950</sup>

– **BILL BRIGHT**, American Founder of Campus Crusade for Christ (A.D. 1970)

**453)** “The Kingdom of God is thus not of the World, but it is indeed in the World. Actually, the World is under God’s dominion. And signs of this already-present-but-still-future Kingdom are being erected everywhere men bow before the authority of God and His Word, and where powers are subdued by God’s dominion....

“The appealing order of the Kingdom means: the World is not only concerned with man, but with men who **obey God** with the realization of His plan and His goal which He has set for all things -- and, within that, with us, with our happiness, our service, our future. It thus concerns unendingly more than the salvation just of man.

“It concerns the fulfilment of a **destiny** in which the **entire cosmos** shares – namely the honour and majesty and glory of God. Thus, obedience to the Ten Commandments becomes one of the scores of signs of the tentatively-present Kingdom of God erected by men when by their faith in the atoning merit of Christ, they launch out above all things and lay hold of God’s **original plan** and **ultimate destiny** for man.”<sup>951</sup>

– **JOHAN HEYNS**, South African Professor of Theology at Pretoria (A.D. 1970)

**454)** “Erroll Hulse -- in his study *The Restoration of Israel* [1969] -- writes that his view of eschatology and the part played by genetic Israel in the establishment of a Millennium was radically affected by his reading of Professor John Murray’s *Commentary on Romans*, specifically Romans 11. Mr. Murray got to me even earlier, in his class on Romans at Westminster Seminary in the Spring of 1964.

“I went into Romans 11 a convinced Bullingerite Ultradispensationalist. I began Romans 12 as a convinced Postmillennialist. Murray’s exposition of Romans 11, plus my own reading of Revelation 12, completely revised my thinking.

“In retrospect, I am astounded that neither Hulse nor I had ever experienced the same transformation by reading the expositions found in the commentaries on Romans written by both [Rev. Professor Dr.] Charles Hodge and Robert Haldane. The same fundamental outline is presented in both books.

“In American Presbyterian circles [the orthodox remnant of Presbyterianism, I mean], a century of Princeton Postmillennial exegesis somehow got lost.... [But] Postmillennialism,

since 1965, has experience a Renaissance.”<sup>952</sup>

“The  **blessings** and cultural  **victory** taught by the Bible (and adequately commented upon by Postmillennialists) will not be the products of some form of pietistic, semi-monastic Revivalism. The ‘merely soteriological’ preaching of Pietism – the salvation of souls by special grace – is not sufficient to bring the  **victories** foretold in the Bible.

“The  **whole** counsel of God  **must** and  **will** be preached. This means that the  **Law** of God will be preached.

“The external blessings will come, in response to covenantal faithfulness of God’s people.  **The majority** of men  **will** be  **converted**.”<sup>953</sup>

“Christian Reconstructionists, as both postmillennial and theonomic, have from the beginning challenged the two rival dominant eschatological theories, Premillennialism and Amillennialism (‘Pessimillennialism’ as Nigel Lee has identified them). Both of which  **deny** that  **Christianity** will be  **dominant** culturally or any other way  **when Jesus Christ returns** physically to bring His judgment.....

**Antinomian** viewpoint[s] regarding the systematic long-term outworking of God’s visible covenantal judgments in the Christian era, leads directly to what F.N. Lee has termed Pessimillennialism, referred to both Premillennialism and Amillennialism.... The term ‘Pessimillennialism’ was coined by F.N. Lee.”<sup>954</sup>

–  **GARY K. NORTH**, American Editor of *Journal of Christian Reconstruction* (1971)

**455** “When Paul now (in Colossians 2:15) uses this word [‘triumphing’] for Christ, it means that He has conquered and bound the evil powers and is now marching victoriously through the World. The only other time Paul uses this word, in Second Corinthians 2:14 [‘causes us to triumph’], it also means that the Worldwide Mission is Christ’s great triumphal procession through the World to give everyone everywhere the opportunity to see that He has conquered the enemy -- so that they can begin rejoicing and celebrating together.

“That is the deepest meaning of Missions. This is the meaning of Paul’s declaration in Second Corinthians 2:14 – Christ always causes us to triumph or, translated a little more clearly: Christ always causes ourselves to participate in His Own triumphal procession.... The devil and his hordes have been demoted, and all they can still do is – humiliated – to run along after the Missionaries in Christ’s Worldwide Victory March.”<sup>955</sup>

“Another connection should be pointed out – that between Revelation 20 and John 12:21. Here too, there is first of all an agreement in the words. Derivatives from the same Greek word are used where John 12:31 declares that the devil is cast out, and [where] Revelation 20:3 [declares] that he is cast into. This similarity, however, goes much further – especially if one

compares the contexts in which the two passages occur.

“John 12:31 follows on the request of the Greeks to see Jesus. Jesus reacts by saying two things: (1) Satan was then to be cast out of his dominion (12:31); and (ii) that Jesus would thereupon draw all men unto Himself (12:32).

“This means that Satan is now being conquered and bound, and that Jesus is now (by means of **Worldwide Missions**) turning **all nations** into His **disciples**... This means: by Christ’s actions (death and resurrection), the power of Satan over the nations has been broken and the house of Satan or the ‘strong man’ [that is the World] is now being taken over by [the Stronger Man’s] Worldwide Missions as pictured in Matthew 12:29.”<sup>956</sup>

“The continued progress of the Kingdom [of Christ] throughout the World, is indeed not an unpleasant surprise. To the contrary... Jesus was not just a Jewish apocalyptic who would have been satisfied if the end of the World had arrived immediately and only an handful of Jews would have been saved while God’s judgments would have broken loose over all mankind.” No!

“In the first place, Jesus is the revelation of the God of love (First John 4:8 & 4:16) – of the God Who so loved the World (John 3:16); of the God Who sent His only Son not ‘to condemn the World but so that the World through Him might be saved’ (John 3:17). And this is why Jesus was called ‘the Saviour of the World’ (John 4:42 cf. First John 4:14 & 2:2).

“This Father and this Son do not just quietly supervise the arrival of the end, as nothing more than a destructive condemnation of the human masses. No! This Father told this Son: ‘It is a light thing that You should be My Servant to raise up [only] the tribes of Jacob, and to restore [only] the preserved of Israel. I will give You for a Light to the Gentiles, so that You may be My Salvation unto the ends of the Earth.”<sup>957</sup>

– ADRIO KÖNIG, South African Theology Professor in Pretoria (A.D. 1971)

**456)** “Only very slowly did I come to believe that the Christian Church has indeed a **great future** in the **World**... When nineteenth-century Christian Leaders such as William Wilberforce viewed the World not so much as a wreck from which individual souls must escape by rather as the property of Christ to Whose Kingdom the Earth and the fullness thereof must belong – their thinking bore the genuine hallmark of the Puritan outlook.

“A hope which led to such World-wide results, is surely worth examining. In the light of history, we can hardly say that matters prophetic are too secondary to warrant our attention. The fact is that what we believe or do not believe upon this subject, will have continual influence upon the way in which we live.

“The **greatest** spiritual endeavours and achievements in the **past**, have been those energized by faith and **hope**. By comparison – how small are our efforts! And can we

disregard the possibility that this stands related to the smallness of our anticipations and to the weakness of our faith in the promises of God?"<sup>958</sup>

– **IAIN MURRAY**, Australian Presbyterian Editor *Banner of Truth Magazine* (1971f)

457) “The translations have the writer of Hebrews saying in 11:13 that the Patriarchs ‘confessed that they were strangers and pilgrims on the Earth.’ Now it is very questionable whether this translation ‘Earth’ [of 11:13’s original Greek word  $\Gamma\alpha\iota\alpha$ ] -- is justified.... Instead of ‘Earth’ – we would like to plead for the translation ‘Land’ [cf. the Hebrew word  $\text{^\circ}Erets$ , meaning ‘Land’ or ‘Earth’ or ‘Country’], and to think here of ‘the promised Land’ [viz. the earthly Land of Canaan]....

“In verse 8, we read of a place which Abraham received as an inheritance. Canaan was not [like Haran on his journey from Ur to Canaan] a halfway-house [during his **earthly** journey]. No, it was his **inheritance** – his ‘place.’

“Verse 9 speaks of this ‘place’ as ‘the Land of Promise.’ Woe unto Abraham, if he thought: [that] that [‘Land’ of Canaan] is still not actually the true and real thing! Even though (on account of his situation) he lived in ‘the Land’ as a sojourning stranger -- he was still the legal heir.

“Abraham expected ‘the city which has foundations’ (verse 11). Here, however, we should think of **both** Jerusalem and the New Jerusalem [initially as the present Christian Church and finally as the Church Triumphant in glory]. For both are linear fulfilments of the promise. Verse 14 says that the Patriarchs sought a country [or a ‘Land’]; and verse 16 declares that they were not thinking of the Fatherland which they had left. But now, they were longing for ‘a better Country [or “Land”] -- that is, a ‘heavenly’ one.

“Here, we do not read that they longed for **Heaven** as a Fatherland, but for ‘a heavenly’ one – namely a Fatherland determined by and given from Heaven. In addition, the contrast is not: ‘Ur (the deserted Fatherland) plus Canaan as the lesser Promised Land *versus* Heaven as a better Fatherland.’ But rather: ‘Leaving Ur as a lesser Fatherland (deserving to be deserted!), *versus* the Promised Land which in turn was a picture of ‘the New Heaven and the New Earth’ of the [then!] Messianic Future.”<sup>959</sup>

“Now we are indeed threatened by a certain ‘horizontalization’ of Canaan – **if** it is [or were to be] described as **the** [one and only] better Fatherland and **if** one stops right there. Then, there would be an immediate reaction to refer to ‘Heaven’ [as being a still better Fatherland].

“But we are also threatened by a pietistic distortion of the Gospel which practically denies God as Creator. As a result of this kind of [distorted] spiritualization which ignores the history of salvation, the Old Testament is obscured and people then know no better than to use terms like ‘external’ and ‘earthly’ [and ‘national’] to characterize the [then] under-esteemed gift of Canaan.



“However, here – as too in respect of Jerusalem – we should not docetically picture ‘Canaan’ as ‘simply’ being ‘earthly.’ For Heaven is **included** in the gift of ‘Canaan’ – even as the vines and fig-trees spoke of the Messiah and His [then] coming Kingdom. The geographical Jerusalem and the geographical Canaan were on the **same line** as the New Jerusalem and the New Earth which we are **still expecting**.”<sup>960</sup>

“Precisely because we have our rights, we also have our **duties – politics** in respect of our **nations; and culture too** in the broadest sense of the word. We may not play down ‘the Land which the Lord thy God giveth thee’ (Exodus 20:12 *cf.* Ephesians 6:3) as merely an ‘**earthly**’ blessing....

“After Christ’s ascension, no change has occurred in the attitude of the Church to ‘earthly life’ – at least not in the sense that the outlook of the Church is [now] much more directed toward that misinterpretation of Colossians 3:1-2 which ignores verses 18ff! Even under the Old Covenant, the outlook was directed also toward the Messianic Age. And even under the New Covenant, one should live according to the words of [the great Christian Theologian] Hondius: ‘Look downward; but think upward!’

“Even under the **New Covenant**, ‘the **Land**’ had been **given** to the children of men. But the citizens of God’s Kingdom must fulfil their tasks consciously and fully. **Not with the attitude that they are living at the ‘End of the Ages’ -- but rather by **executing** the Mandates (Genesis 1:28 & Matthew 28:19) of their heavenly Lord and Saviour!**”<sup>961</sup>

– **KEES VAN DER WAAL**, Dutch South African Theologian in Pretoria (A.D. 1971)

**458)** “Here again, the history tells of a denomination [the Free Presbyterian Church of Scotland] often opposing -- and protesting against -- trends towards worldliness and ungodliness in the churches and disregard of God’s **Law** with the **State**. The record, therefore, is one of constant struggle against the kingdom of Satan to which the Lord has allowed so much power in the period covered by the history.

“The struggle might seem, in fact, to be a rearguard action fought to cover a continual retreat, with no prospect of ever gaining the **victory**. That view might be justified -- if one knew of no other realm than the seen and temporal. But if the power possessed by the unseen Christ, the Captain of salvation, also be kept in view – and this is one of the most necessary exercises of saving faith in our day – it will be realized that the cause of Christ **must prosper**. ‘For He must [keep on] reign[ing], **until** He hath [finished] put[ting] **all enemies under His feet**”<sup>962</sup> – **and** ever beyond!

“Our duty plainly is to **hold fast** that which we have, with a view to **passing on** these inestimable privileges to our **children...and** [for] the good of souls **far beyond** the borders....

Let us desire and pray and **strive** for the **continuance** of the pure Gospel among ourselves and, by God's blessing, its **effective proclamation** to a **World** lying in darkness and in the shadow of death.

"Let this be done humbly in faith and love and **hope**, and there **shall** come to pass eventually that which is written: 'A seed **shall** serve Him' [and] 'unto the Lord it shall be a generation' reckoned in ages **all!** 'They **shall** come, and **they** shall declare His truth and righteousness unto a people **yet unborn** [Psalm 22:30f]."<sup>963</sup>

– **A. MCPHERSON**, Scottish Preacher of Erroglie in Inverness (A.D. 1971)

**459)** "Thankfully there is another strand [in history, apart from the strand of apostasy and decadence]. Acts 2: the living waters of Pentecost flowing in the great Missionary Movement that was to **spread** over the **Earth**.

"On the Day of Pentecost, Peter stood up and declared: 'These [Apostles] are not drunken, as ye suppose.... But this is that which was spoken by the Prophet Joel: "And it shall come to pass in the last days," saith God, "[that] I will pour out of My Spirit upon all flesh.... And it shall come to pass, that **whosoever** shall **call** on the Name of the **Lord** shall be **saved**."

"Surely in the last two millennia, we have witnessed the power of this strain – as the Gospel moved from Jerusalem, Judea and Samaria unto the **outermost parts** of the **Earth**. [For this was:] the missionary wave that not only survived the Roman Empire but converted a large part of it in the early centuries; the Protestant Reformation of the sixteenth century; the revivals of the eighteenth century under Whitefield and Wesley; and the Worldwide Missionary Movement of the nineteenth century."<sup>964</sup>

"The optimistic strand of Acts 2 is closely related to, even flowing from, the truth that Jesus is **presently** reigning at the Father's right hand (Hebrews 1:13), and 'must [keep on] reign[ing] till He **has** put all enemies under His feet' (First Corinthians 15:25). The most compelling evidence in support of our proposition, however, is Romans 11 – a portion of Scripture which not only captivated Puritans of old, but also modern day Scholars of the Word who are interested in arriving at a biblical philosophy of history....

"But most germane to our proposition concerning the triumph of the Acts 2 strain, is that Israel's restoration to the blessings of salvation – not national hegemony – will issue [forth] in unprecedented blessings for the **Gentile nations**. Such is the force of the two dynamic *a fortiori* [how much more] arguments of [Romans] verses 12 and 15....

"Although the optimism of the above circle of speculation does not, thankfully, derive from a study of current events [history], the correctness...of the same will have to be determined by history.... But as [it] relates to the stance of the believers, there is no uncertainty and waiting to know that truth. For the directive is clear."<sup>965</sup>

“Even in the face of the Rome of John’s day, [even in] the evil face of a demonic beast -- the way of Jesus prevails. Not revolution, not the sword, but the way of testimony.... This is Jesus’s way. It is the way of the cross and proclamation. And so effective was that way, that the blood of the martyrs [who testified even unto death] year after year became the seed of the Church – the Church advancing, the kingdom of the beast receding!

“How? Through testimony and martyrdom. Year after year, this continued. Until finally, in the time of that Caesar Julian whom the Christians called ‘Apostate’ – Julian rises up momentarily on his deathbed and shrieks: ‘The Galilean hath conquered!’ And He always will.”<sup>966</sup>

“The oath of Queen Elizabeth II stated: ‘Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the uttermost of your power maintain in the United Kingdom the Protestant Reformed Religion?....’

“The Moderator of the General Assembly of the Church of Scotland brought to the Queen the Bible. And he said to her these words: ‘Our gracious Queen, to keep Your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole life and government of Christian princes, we present you with this Book, the most valuable thing that this World affords.’

“Then the Archbishop of York, receiving it from the Lord Great Chamberlain, presented the sword of civil power to the Queen with these words...: ‘With this sword do justice! Stop the growth of iniquity!’

“Protect the holy Church of God! Help and defend widows and orphans! Restore the things that are gone to decay!’.... When the orb with the cross was given to the Queen, the Archbishop declared: ‘Receive this orb set under the cross, and remember that the whole World is subject to the power and Empire of Christ!’”<sup>967</sup>

“We can’t lose. We are on the winning side. But as Christians living upon Earth – let us pray with some sense of urgency: ‘Thy Kingdom come! Thy will be done on Earth – as it is in Heaven!’”<sup>968</sup>

– GEORGE MILADIN, American Preacher and Theologian in California (A.D. 1972)

**460)** “What we need...is a genuine Biblically-based Reformation.... When the Law goes forth, it must go forth from Zion [alias the Christian Church].... We are resolved neither to rest nor to hold our peace, till out of Zion shall go forth the Law....

“The Church is waking up to the magnitude of the importance of the contest with the powers of darkness.... What we want, is faith – faith in the Divine promises, faith in the Divine appointments. And when this faith is imparted, earthen pitchers and lamps will be strong and

resistless in our hands....

“What is desperately needed in America today, is a true Presbyterian Church that will set forth afresh these principles and, using the instruments that God has ordained, carry forth the Gospel even **more effectively** than it has **ever** been done before....

“If this were truly done, then surely we would see the Church in the twentieth century **revived** with the power of the Church of the first century, going forth to **conquer** in the Name of Christ.”<sup>969</sup>

“May Christ, the King of the Church, Who has all authority and rule in Heaven and on Earth, so guide and govern His people...so as to bring more glory to God His Father! May He be pleased to bless us all with a **great spiritual awakening!** May He **renew** His Church so that she may hold forth His Gospel in all its fullness as a light to the **whole World!**”<sup>970</sup>

– **MORTON SMITH**, Founder of Reformed Theological Seminary Jackson Ms. (1973)

**461)** “We devoutly pray that the Church catholic [alias universal] may be **filled afresh with the Holy Spirit**, and that she may speedily be stirred up to take no rest until the Lord accomplishes His Kingdom, making Zion [alias the Christian Church] a praise in the **whole Earth**.... We are firmly persuaded that the more thoroughly Reformed a Church is, the more evangelistic it will be.... The Church is not merely a Superintendent, but an **Agent** of Mission Work.... To You, dear Jesus, we commit the National Presbyterian Church [alias the Presbyterian Church in America]. Use her to the **four ends** and corners of this **Earth** -- to the end that the day may be hastened when **every** knee shall bow and **every** tongue shall confess that You, the Savior, are Lord!”

“Jesus Christ, upon Whose shoulders the **government** is.... Of the **increase** of Whose **government** and peace there shall be **no end**. Who sits upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from hencefore, even forever (Isaiah 9:6-7).” For Jesus has had “**all power given** unto Him in Heaven and in **Earth** by the Father Who raised Him from the dead and set Him on His Own right hand, far above all principality and power and might and dominion and every name that is named not only in this World but also in that which is to come. And [His Father] hath put **all things** under His feet, and gave Him to be Head over all things to the Church which is His body – the fullness of Him That filleth all [things] in **all [people]** (Ephesians 1:20-23).”<sup>971</sup>

– **PRESBYTERIAN CHURCH IN AMERICA**, *Minutes of First General Assembly* (1973)

462) “It is the faith there formulated [in the *Westminster Confession*] that sustained the Scottish Church under the many fiery trials of her long history, and that **will**, we believe, be the means in God’s hand of **reviving** the soul of Scotland in the **better** days for which, in dependence upon His **promise**, we **look**. Today its supporters are few. **Tomorrow** (and pray God the dawn may not be long delayed!) it shall rally the forces of a **revived** Church, and lead them to **victory**.”

“He shall see of the travail of His soul, and shall be satisfied’.... He shall have the pre-eminence. The battle is still on. His Church has had her grievous reverses and shall continue to sustain setbacks until it please the Captain of her salvation to arise and plead His Own cause. But ‘Freedom’s Battle once begun, bequeathed by bleeding sire to son -- tho’ baffled oft, is ever won.’ Therefore, ‘let us hold fast the profession of our faith without wavering; for He is faithful That promised.’”<sup>972</sup>

– **G.N.M. COLLINS**, Scottish Theology Professor at Edinburgh (A.D. 1974)

463) “Christianity has long been **large** upon the Earth. But Satan’s power to deceive the nations is **not yet** bound.... The Earth is **not yet** full of the knowledge of the Lord as the waters cover the sea. **That time shall come**. But we of this generation ought to make investment of time and energy in the temporal interest of the Church of God. For **beyond the night** whose gloom is gathering about us, **there lies a very glorious day** (cf. Romans 13:12).”<sup>973</sup>

– **E.W. JOHNSON**, Baptist Pastor and Theologian, Pine Bluff, Arkansas (A.D. 1974)

464) “The history of Israel was a history of redemption by the almighty power of God. Then, enemies were real. They were contemporary manifestations of Satan’s kingdom. They were terribly real. But **they were crushed** by the wonder-working power of almighty God....”

“Our religion today, if it is **Biblical** Christianity, is a religion of **overcoming** powerful **enemies** by the supernatural almighty power of God.... **Christ’s Kingdom is not advanced** without **Satan’s kingdom being destroyed**.”<sup>974</sup>

– **JOHANNES G. VOS**, American Professor of Theology in Pennsylvania (A.D. 1974)

465) “As we approach the end of the age[?!], **the head of Satan is being battered** and

bruised as the forces of God gain momentum. Under the command of God..., I'm an optimist."<sup>975</sup>

– **BILLY GRAHAM**, World-famous American Evangelist (A.D. 1975)

**466)** "We're [all] approaching a major turning point in World History – in the history of civilization.... Your [American] Leaders during this time (which is so near) -- will need profound intuition; spiritual foresight; high qualities of mind and soul. May God grant that in those times you will have at the helm in this country personalities as great as those who created your country!..."

"Under[neath] the cast-iron shell of Communism – for twenty years in the Soviet Union and a shorter time in other Communist countries – there is occurring a liberation of the human spirit. New generations are growing up which are steadfast in their struggle with evil; which are not willing to accept unprincipled compromises. They prefer to lose everything – salary, conditions of existence, and life itself – but are not willing to sacrifice conscience. They are not willing to make deals with evil.

"This process has now gone so far, that in the Soviet Union today Marxism has fallen so low that it has become an anecdote. It's simply an object of contempt.

"No serious person in our country [Russia] today, not even university and high school students, can talk about Marxism without smiling – without laughing. But this whole process of our liberation, which obviously will entail social transformations, is slower than...the process of concessions [in America to Communist aims].... Let us try to slow down the process of [American] concessions, and help the process of [Russian] liberation!"<sup>976</sup>

– **ALEXANDR SOLZHENITSYN**, Russian Christian and World Author (A.D. 1975)

**467)** "The Apostle Paul in Romans 11 (especially verses 12 and 15) points to a time yet future when the Jews will be converted to Christ in great numbers, followed by an unprecedented time of Gospel blessings commensurate with the extent of unbelief that we presently see.... It remains for the Christian to engage himself whenever possible, as a subsidiary task (to emphasizing the Gospel message), in efforts to improve our economic and political situation rather than abandoning it to unrestrained lawlessness where life in general would be quite miserable. In the final analysis, however, the improved state of our World will come about only as a by-product of the greatly-increased numbers of regenerate men that God would be pleased to call."<sup>977</sup>

– **WALT HIBBARD**, President of Delaware's Puritan Reformed Book Service (1975)

468) “One of the most insidious weapons which Satan has been able to wield against the advancement of the Kingdom of God is the inculcation of the belief that though the Kingdom must be proclaimed throughout the World, the Church really cannot expect that such proclamation will meet with any significant degree of success.... Why are we as Christians so much more confident with respect to the victory of Anti-Christ than we are with respect to the triumph of Jesus Christ? Is the Worldwide dominion of Satan toward the end of history so much more obviously and unambiguously a revealed truth of Scripture than is the Worldwide dominion of Jesus Christ?...

“It is this justice, this righteousness, this salvation -- which Jesus will lead to victory. The success of Jesus’s ministry to the Gentiles, will be in marked contrast to what is an initial failure among the Jews. But Paul also holds forth in Romans 11 an ultimate victory with respect to the Ancient Covenant People as well....

The victory begin with the remnant that followed Jesus, and was healed. The smoldering wick is not snuffed out. On the contrary, with the tongues of fire on the Day of Pentecost, it burst into flame – a flame that has been **spreading ever since**. Jesus is leading justice to victory....

“Isaiah writes of Jesus that He will not be disheartened or crushed, until He has established justice in the Earth (42:4). Both the Authorized and Revised Standard Versions read: He will not fail or be discouraged.

“Christ is surely no pessimist. And those who are refashioned into His image and serve under His Leadership – dare not be pessimistic either. Our Lord leads justice to victory.”<sup>977</sup>

– **NORMAN SHEPHERD**, Theology Professor at Westminster Seminary (A.D. 1976)

469) “I trust that the work and the vision of the people named or mentioned above will be rewarded in their being able to see a tangible change for the better brought about in our day and age.... God exists and...He has not been silent but has spoken to people in the Bible and through Christ. This was the basis for the return to a more fully Biblical Christianity in the days of the Reformers. It was a message of the possibility that people could return to God, on the basis of the death of Christ alone.

“But with it came other realities, including form and freedom in the culture and society built on that more Biblical Christianity. The freedom brought forth was titanic – and yet, with the forms given in the Scripture, the freedoms did not lead to chaos. And it is this which can

give us **hope** for the **future**.... This book is written in the **hope** that this generation may **turn** from that greatest of wickedness, the placing of any created thing in the place of the Creator, and that this generation may get its feet out of the paths of death and may **live**.”<sup>978</sup>

– **FRANCIS SCHAEFFER**, American Founder of L’Abri in Switzerland (A.D. 1976)

470) “Man remains responsible to God despite this rationalisation of his responsibility to God as his Maker -- and is therefore totally under **God’s Law**. Likewise, because God is man’s Creator, He is also man’s Saviour and Judge.... The background of eternity, of judgment, of the Second Coming – must **never** be eliminated from our preaching. The deep undertones of judgment must be heard **as well as** the more winsome overtures of **divine love**. The whispers of **Calvary must not preclude** the thunders of **Sinai!**”<sup>979</sup>

– **HAROLD J. WHITNEY**, Principal of Queensland Presbyterian Seminary (A.D. 1976)

471) “The essential distinctive of **Postmillennialism** is its scripturally-derived, sure expectation of Gospel **prosperity during the present age**.... The thing that distinguishes the Biblical Postmillennialist, then, from Amillennialists and Premillennialists – is his belief that the Scripture teaches the **success** of the Great Commission in **this age** of the Church.”<sup>980</sup>

“The New Covenant promises...that in some future day, **everyone** will be **converted** by it. The day is coming when, in the power of the Holy Spirit, **all citizens and relatives**, from the small to the great, will know the Lord (*i.e.*, love, serve, and understand Him)....

“Revelation 19 metaphorically describes the **stupendous victory** of Gospel preaching done by the Church led by their Captain Jesus Christ. The sword with which they **conquer the nations**, proceeds out of the mouth [of Christ] – *i.e.*, is the powerful Word of God’s Gospel being heralded to the **World** (*cf.* Ephesians 6:17 & Hebrews 4:12). Isaiah prophesied that ‘the **Earth** will be **full** of the **knowledge** of the **Lord** as the waters cover the sea’ (Isaiah 11:9).

“The Great Commission will one day be fulfilled – a day in which **all nations** (not just representative individuals in them) shall have been **disciplined**.... The power and presence of Christ, is the seal and guarantee of the Great Commission’s **success** (Matthew 28:18-20).”<sup>981</sup>

“Although the Kingdom starts out small, like a mustard see, it will grow to **large proportions**.... Christ’s Kingdom will grow to be a mountain filling the **whole Earth**....

4). “**All nations** will flow into God’s exalted House, and be instructed in His Law (Isaiah 2:2-4). So that of the increase of Christ’s Kingdom there will be no end, and justice will be



established in the Earth (Isaiah 42:1-4), meaning that He will send forth judgment unto **victory** as the Gentiles hope in His Name (Matthew 12:17-21).

“Presently, the Lord is reigning. He is progressively **subduing** every enemy, so that He will be Lord over **all** (First Corinthians 15:24-28 & Colossians 1:18). **All nations are being brought to the obedience of faith.**”<sup>982</sup>

“The significance of **hope** for a person, the function of vision for his life-style, the critical need for accurate calculation and wise planning, and the ethical ramifications of one’s historical expectation, have been repeatedly stressed and illustrated in futurology (the study of the future) – which has become firmly entrenched in modern thought, from psychology and morality to economics and sociology. The spirit of our ages has taken an eschatological turn....

“Your view of the future, whether stemming from revelation or extrapolation, is not a matter indifferent or irrelevant. Your attitude toward history is not simply idle speculation. Ideas have consequences....

“Prior to the resurrection of the saints – i.e., the defeat of the last enemy, death – Christ must reign **till He has put every other enemy** under His feet (First Corinthians 15:25-26). Radical and dispensational theologians alike fail to see that in history prior to the *Parousia* (or Second Coming of Christ), the kingdoms of this World are [to] become the Kingdom of our Lord and of His Christ (Revelation 11:15).”<sup>983</sup>

– **GREG L. BAHNSEN**, Professor at Reformed Seminary in Jackson Ms. (A.D. 1976)

472) “Well, if the World is finally discovering Evangelicals, it may be equally true that **Evangelicals are finally discovering the World.** We’ve been singing ‘This World is not my home’ so lustily, that perhaps we fail to realize that this old World might be around a few more years than **we** will!”<sup>984</sup>

– **WILLIAM PETERSEN**, American Editor of *Eternity* (A.D. 1977)

473) “What if the Lord should tarry for a century, a millennium, five millennia? Can we be sure He will not?....

“A Christian theology of the future is thus like a life insurance policy. Its beneficiaries are **all of mankind on planet Earth.** Its premium a selfless, thoughtful consideration of what may lie ahead in 2000 or 2100 and so on....

“May we expect that soon Christian theologians and scholars in all the academic disciplines will turn their attention to the future? That is my hope. And what is a future without that?”<sup>985</sup>

– **JAMES SIRE**, American Editor of InterVarsity Press (A.D. 1977)

**474)** “Those who do seek the Lord (the true remnant of Judah) are called to remember that they inherit the promises of God to Abraham. They are the blessed seed of Abraham....

“In the end, the seed of Abraham will grow and increase over the World. The tents of Judah will have to be enlarged to take them all in (Isaiah 54:1-2; see Genesis 9:27). They will truly possess the nations of the Earth (Isaiah 54:3).”<sup>986</sup>

– **JACK B. SCOTT**, Professor at Reformed Seminary in Jackson Ms. (A.D. 1977)

**475)** “[Calvin] expected the Kingdom of Christ to **grow** throughout history; to roll back the darkness of the Papacy; and to be established in every nation under Heaven.... Calvin’s concept of the Church involved a strongly dynamic forward thrust....

“Calvin conceived of the Church as the restoration of order in the World.... Calvin held to a radically this-worldly concept of sanctification.... Calvin’s this-worldly orientation extended beyond personal sanctification, to societal sanctification as well....

“Calvin did not conceive of the expansion of the Church in any isolation from society. The Reformation itself, indeed, was as much a reformation of society as of the Church proper. Though the duties of Church and State were distinct, Calvin had no idea that one could be reformed without the other.”<sup>987</sup>

– **JAMES B. JORDAN**, Administrator of Geneva Divinity School in Tyler Tx. (1977)

**476)** “I am one of a Christian Army going forth. We are moving forward as Christian soldiers in spiritual warfare. We’ve pledged our lives, fortunes and sacred honor for the subduing of the World and conquest [of it] for King Jesus and the glory of His Kingdom.”<sup>988</sup>

“‘Where will it all end?’ many are asking. The answer is – in victory! Yes, in victory for Christ and His Kingdom! Certainly these are days of uncertainty. But let us not hang our heads in despair!

“May we rejoice in the person of Christ! He is in control! His Kingdom is **growing**. Babylon is experiencing destruction daily. Our God is either **converting** or **destroying** His **enemies**. In a World of confusion, those saved by God’s grace have the Holy Spirit – as Teacher, Sanctifier, and Comforter. Yes, there is much cause for joy!”<sup>989</sup>

– **PAUL D. LINDSTROM**, American Educator and Preacher of Illinois (A.D. 1978)

477) “God has begun and has **promised** to carry through this work of reconstructing... We as Christians are called by Him to reconstruct our own thinking in such a way that it affects our living, by His Word and in the power of His Spirit... We are not to sit fatalistically and wait for God to re-form us. He works in us, as **we** work. He keeps re-forming us by His Word, as we seek to reconstruct our thinking and living by His Word...

“Jesus Christ Himself calls us to this task regarding the **whole World**, in the Great Commission: ‘Go, therefore, and **disciple all nations**...teaching them to observe whatsoever I have commanded you!’ As the Church of Jesus Christ becomes faithful to this work of reconstruction in every area of life, bringing God’s Word to bear on it – we will have more and more of the very mind of Christ on all things.

“And **we will see God, through us, establish and **advance** His Kingdom upon the **Earth****. As He has promised: ‘The **Earth** will be[come] **full** of the **knowledge** of the **Lord** as the waters cover the sea.’”<sup>990</sup>

“‘Do your utmost to make the nations – **Christian nations!** Christ the Mediator is setting up a Kingdom in the World. Bring **the nations** to be His subjects! Setting up a school – bring **the nations** to be His scholars! Raising an army for the carrying on of the war against the power of darkness – enlist **the nations of the Earth** under His banner!’ (Matthew Henry)....

“‘Let us press forward, resolved that we shall not desist or pause in our onward cause and career of victory – until Christ’s crown be triumphantly planted on the last citadel of the hitherto unconquered realm of **Heathenism!**’ (Alexander Duff)....

“The Christian Reconstruction Movement is the fastest growing, most influential force in American Christendom as well as in Central America....

“Its influence and numbers are rapidly spreading all over the World.... There is a **victory-**orientation....

“Its adherents are convinced, to one degree or another, that the faithfulness of the Church in evangelism, reconstruction, education, worship, family-building, caring for the poor and needy, culture winning, *etc.*, will eventually be successful – in changing men, women, and their institutions....

“South Africa’s own Francis Nigel Lee...has made a major impact on American Calvinism through his preaching and his dozens of books, tapes, and booklets.... South Africa has had a major influence on the mind-set and theology of this Movement. Through the preaching and numerous books of Francis Nigel Lee – names like Potgieter, Stoker, and Du Plessis are familiar to us....

“Our peoples must be brought to believe again, with all their hearts, minds and souls – what Dr. Potgieter has written: ‘The course of history between the resurrection and the second coming of Christ is a course of **inevitable victory** for His Kingdom.... The outpouring of the Spirit on the Day of Pentecost is nothing less than the indisputable sign of this very **victory in the World.**’”<sup>91</sup>

– **JOSEPH C. MORECRAFT III**, Atlanta Pastor and Bible Commentator (A.D. 1978)

**478)** “The more I learn of Scripture, the more I am impressed with the truth that the future is indeed the Lord’s -- in this age, as well as the age to come. From Moses to Messiah, the magnificent Kingdom Promises speak of glories as yet unfulfilled – glories which make Gospel victories to date pale by comparison; glories for which we are to work and pray; glories which we are to expect before the Second Advent.

“Christ, in commissioning His Church to accomplish His purpose, said: ‘All authority has been given to Me!’ Jesus Christ therefore will never have more power at His disposal than He has now. That same power is promised to obedient Christians for establishing the Church to which ‘all the nations will stream’ – and from which His ‘Law will go forth.’”<sup>92</sup>

– **CARL W. BOGUE**, American Preacher and Theologian from Ohio (1978)

**479)** “The unstoppable progress of the Stone (Daniel 2), is also conspicuous. It hits and pulverizes the mighty image. ‘The Stone Which the builders refused, has become the Headstone of the corner. And whosoever shall fall on this Stone, shall be broken. But on whomsoever It shall fall, It will grind him to powder’ (Psalm 118:22 & Matthew 21:44).

“And yet, this Stone is predestinated not only to destroy.... At length, It becomes a Stone which covers the whole Earth. In the realm of the future, there is place for only one kingdom – the Kingdom of God. Just as scaffolding is broken down and disappears when the building is completed – so too shall the History of the World lead to the day in which the Kingdom of God shall cover the Earth as the waters cover the sea.”<sup>93</sup>

– **E.P.J. KLEYNHANS**, Moderator Dutch Reformed Church of South Africa (A.D.

1979)

**480)** “He [Christ] gave them [the Apostles] authority to be **Judges** in the Church – and over **all men**, for that matter. This was what the Father had sent Him to do – **to overcome the whole World** and Himself take the **government** of it, thus establishing the Kingdom of God. He was **victorious over the World** and the power of death and of death itself. As Victor, He was exalted into Heaven, from whence **He rules in the affairs of men – and will rule and extend His work, spreading the news over the whole World.**”<sup>994</sup>

– **ROBERT T. INGRAM**, Preacher and Educator and Writer in Houston (A.D. 1980)

**481)** “Christ is charging His Church with the responsibility of overcoming those who seek to overcome her..., **All Christians are overcomers**.... First John 5:4....

“The question is not one of victory or defeat. The question is victory or treason. The Christian overcomes; and to him Christ grants the privileges.... It is a present and **increasing** possession of the people of God, as they obey their Lord and take **dominion** over the **Earth**....

“God the Son has been granted the rule of all the World, and **all nations will come under His Messianic Kingship**. See also Psalm 22:27-31; 46:4,10; 65:2; 66:4; 68:31-32; 72; 86:9; 102:15-22; 138:4-5; 145:10-11.... The installation of Christ as universal King...clearly took place at Christ’s First Coming....

“**God has set up His King over the nations** (cf. Psalm 2:1-6). Those who are obedient to His commands, will rule the World – reconstructing it for His glory in terms of His Laws.... The nation that will not serve us, will perish (Isaiah 60:12); **all the peoples of the Earth will be subdued under our feet** (Psalm 47:1-3) – promises made originally to Israel, but now to be fulfilled in the New Israel, the Church....

“The privilege of ruling with Christ belongs to all Christians, in time and on Earth – although the dominion is progressive through[out] history, until the final consummation.... Just as He conquered – so **we are to go forth, conquering in His Name** [Revelation 6:2]....until His Kingdom becomes a great mountain filling the whole Earth (Daniel 2:35-45)....

““**All the nations will come and worship before Thee**, for Thy righteous acts have been revealed’ [Revelation 15:4].... The **conversion of all nations** is both the ultimate goal and **inevitable result** of God’s judgments.

“The fall of Israel...will bring about the **salvation of the World**.... Israel’s fall must therefore eventually produce her own restoration.... Romans 11:11-12,15,23-32.”<sup>995</sup>

“We are to offer up petitions for the **conversion** of the **World**.... If we are faithful to God’s Word, there is every reason to assume that the powers of darkness will be shattered by our **advance**. The **gates** of hell must and **shall fall before the aggressive, militant Church** (Matthew 16:18)....

“The Christian goal for the World, is the universal development of Biblical theocratic republics [or kingdoms], in which every area of life is redeemed and placed under the lordship of Jesus Christ and the rule of God’s Law.... The Christian cannot be satisfied with ‘pluralism’ – for his calling is to work for the dominion of Jesus Christ and His Kingdom **throughout the World**.”<sup>996</sup>

– **DAVID CHILTON**, American Pastor and Author in California (A.D. 1987)

**482)** “Postmillennialism **confidently anticipates** a time in **Earth History** (continuous with the present) in which the very Gospel already operative in the World will have won the **victory throughout the Earth** in fulfillment of the Great Commission [Matthew 28:18-20].... During that time the **overwhelming majority of men and nations** will be **Christianized**; righteousness will abound; wars will cease; and prosperity and safety will flourish....

“I will summarily list some noteworthy adherents to Postmillennialism. In the Ancient Church: Eusebius (A.D. 260-340), Athanasius (A.D. 296-372), and Augustine (A.D. 354-430). In the Modern Church [alphabetically]: J.A. Alexander, O.T. Allis, Greg Bahnsen, Albert Barnes, David Brown, John Calvin, Roderick Campbell, Robert L. Dabney, John Jefferson Davis, Jonathan Edwards, Matthew Henry, A.A. Hodge, Charlies Hodge, Erroll Hulse, Marcellus Kik, Francis Nigel Lee, J. Gresham Machen, George C. Miladin, Iain Murray, John Murray, Gary North, John Owen, R.J. Rushdoony, Steve Schlissel, W.G.T. Shedd, Norman Shepherd, Augustus H. Strong, J.H. Thornwell, Richard C. Trench, B.B. Warfield, and many of the Puritans....

“The temporal ‘sovereignty’ of man must be understood as derivative, and interpreted in terms of the absolute sovereignty of God: God created (Genesis 1:26), God blessed (Genesis 1:27), God gave (Genesis 1:28), and God commanded (Genesis 2:16). Man is to worship God (Genesis 2:3; Exodus 20:11).

“Man lives up to His creational purpose, as he multiplies (Genesis 1:28) and acts as a social creature exercising righteous dominion in the Earth. **God has implanted within man the drive to dominion.** See: Francis Nigel Lee, *Culture – Its Origin, Development, and Goal*....

“The massive influence of Christ’s death, is to be experienced in history through the drawing of all men [to Christ] -- so that the World as a system might be moved back to God [John 12:31-32].... Traditional Calvinism...does predict that the Lord’s Prayer will be answered progressively as time goes on: ‘Thy Kingdom come; Thy will be done in Earth as it is in Heaven.’ This will be achieved in history...and **prior** to the bodily return of Christ....

“No knowledgeable Postmillennialist would point to the current apparent collapsing of Communism as definitive proof of Postmillennialism. Although Communism everywhere [including Red China] will have to collapse before the final stages of the postmillennial advance of Christ’s Kingdom, since it is inherently Anti-Christian. Gary North, *Marx’s Religion of Revolution*.... Francis Nigel Lee, *Communist Eschatology*.... Yet it is encouraging to watch the freeing up of Christianity in the totalitarian lands once dominated by monolithic atheistic Communism.”<sup>997</sup>

– **KENNETH L. GENTRY JR.**, Theology Professor at Christ’s College Va. (1992f)

**483)** “Isaiah 2:2-4 will be fulfilled in this age.... The prophecy is a picture of what will happen in history by the power of the risen Christ working through His Church....

“The Old Testament doctrine on the conversion of all the nations of the Earth to the worship and service of Yahweh [meaning Jehovah], is unmistakable. And by means of Isaiah 2:1-3, it is equally plain that this marvelous turning of all peoples will take place ‘in the last days’....

Since Isaiah 2:2-4 unquestionably teaches that all the nations of the Earth will be converted to the worship and service of the Lord ‘in the last days’ – and since the New Testament identifies the last days as this present age – then it is necessary to conclude that the nations will be converted to the Christian Faith **before Christ returns**.... Isaiah 2:2 speaks of the day when ‘the mountain of the Lord’s House shall be established in the top of the mountains, and shall be exalted above the hills.’ This is a symbolic depiction of the triumph of the True Religion over all false religions and the supremacy of God’s Kingdom over all the kingdoms of this World....

“The Church must rethink its approach to missions, and abandon the limited goal of only...building churches – and expand the vision to include that of reconstructing **whole cultures** according to **God’s Moral Law**.... The Great Commission is not ‘go evangelize’ – but ‘**disciple all the nations**.’ This discipling involves...preaching the Gospel to the lost; baptizing the converts; and bringing believers to maturity by teaching them all that Christ has commanded.”<sup>998</sup>

-- **BILL EINWECHTER**, American Pastor & Editor of the *Christian Statesman* (1996)

**484)** “The differences displayed among the various millennial schools, go far beyond their understanding of the Millennium itself. The differences are systemic, and extend to every aspect of eschatology....

“The term theonomic refers to a specific school of thought within contemporary Calvinism, to a specific view of the Old Testament Law and its application to contemporary culture. In a broad sense, all Calvinists are ‘theonomic’; and in an even broader sense, all Christians are theonomic.

“The root meaning of theonomy is ‘rule by the Law of God.’ Every Christian must, in some sense, agree that God’s rule is supreme over creation.... [In] historic Calvinism...the Old Testament Law has an ongoing function in the Christian life.... [Cf.] Calvin’s famous threefold use of the Law [including its third use as the rule of gratitude in the life of all Christians]....

“The view that the Old Testament Law is not binding on the believer in any sense, a view called antinomianism, is widely held. The problem of antinomianism is a serious threat to contemporary Christianity.

“Over against this view, all Calvinists stand together in asserting the ongoing relevance and use of the Old Testament’s Moral Law.... Postmillennialism is the most optimistic, concerning the Gospel’s impact on history and culture.... The future belongs to the people of God and to the Kingdom of Christ.... One cannot be a Calvinist and a Pessimist about the ultimate triumph of Christ and the Gospel.”<sup>999</sup>

– R.C. SPROUL, President of Ligonier & Professor at Reformed Seminary (A.D. 1998)

**485)** “There is no room for a final apostasy, in Warfield’s eschatology [Revelation 19 & 20].... Boettner had adopted the view of Warfield without apology....

““In my own mind, it just did not seem reasonable that after all the thousands of years that God had been winning the World back to Himself, and after all of the sacrifice that had been made – there should be a final apostasy, even for a short time” at Revelation 20:8-9]

““It may be a long time before this explanation is accepted as the true solution. But I am convinced that it will come’ [Professor-Emeritus Dr. Loraine Boettner] ....

“Dr. Francis Nigel Lee reportedly does not hold to a final apostasy at the end of history.... Revelation 20.... All serious students of eschatology would do well to include consideration of this learned Postmillennialist’s exposition of Revelation 20, if any pretence of completeness is to be made good....

“Fairbairn understood that he was under no ‘exegetical necessity’ to squeeze a final apostasy out of this eleventh verse [of Ezekiel 47].... His principles are sound.... The time has come to shed eschatologies built on the sand...and build on the Rock” [cf. Matthew 16:18] against which the gates of hell shall not prevail but Who and Which shall prevail against the gates of hell!<sup>1000</sup>



– **MARTIN SELBREDE**, American Christian Musician and Eschatologist (A.D. 1999)

486) “Our strategy centers around two main poles: a) **subduing the entire Earth** to God’s glory in all that we do; and b) **disciplining all the nations** and, in declaring to them **all** the counsel of God, teaching them to subdue the entire Earth to God’s glory in all that they do, as well as teaching them to communicate the Gospel to every man.... We stand, then for the visible manifestation of the **complete control** of the Lord Jesus Christ over the **whole** of life, **right here and now**, and **even more so in tomorrow’s World**, and **still more** on the New Earth to come.”<sup>1001</sup>

“We are disobedient Christians if we have not been trying to subdue the whole Earth and the whole sea and the whole sky **exclusively** to the glory of the Triune God. For this we must do -- in our businesses, in our home lives, and in our national society....

“We are disobedient Christians if we have not been involved in attempting to **christianize all nations everywhere** (including the Russians and the Red Chinese and North Vietnamese just as much as the American Indians and Mexican Americans and American Jews). For we must try to influence them all -- to observe all things whatsoever Christ has commanded....

“We are disobedient Christians if we have just been sitting on the fence waiting for the second coming of Christ. For God has clearly revealed that He would have us subdue the Earth and **convert the nations** -- rather than sit still and speculate about the times and the seasons of the second coming....

“Let us confess, then, that we have been disobedient Christians! But let us right now also resolve to obey God in the future, for Christ’s sake! And we **have** the power to do this. The power of the indwelling omnipotent **Spirit of God**. For on Pentecost Sunday, the Church received the **power** when the Holy Ghost came down -- power to be Christ’s witnesses in all that we think and do, both here at home and even unto the uttermost part of the Earth. Acts 1:8. This, then, is our **destiny**. Let us accept it, and live it out!”<sup>1002</sup>

“The **idolatry** of Ephesus...was to be **overcome** by the Christians’ uncompromising worship of the risen Christ alone (Ephesians 1:10 to 2:18). For the Ephesian Christians knew that the temples of Diana [in their environment] would ultimately crumble under the spiritual battering ram of the Christian Church (Matthew 16:18).

“They knew this would happen – as the little flock of Jesus slowly expanded into the Spirit-empowered Army of the Living God and His holy and impregnable fortress [the international Christian Church] (*cf.* Ephesians 2:19-22).... Widespread public pilfering would gradually cease, as [especially the less-civilized outposts of] the Roman Empire became more and more christianized and – later still – as the Puritan Work Ethic began to dominate Early-Protestant

society in Switzerland, Holland, Scotland, South Africa and New England (cf. Ephesians 4:28)....

“Christian today must be able to ward off the attacks of the devil and his agents.... Christians must actually take the offensive. Christians are commanded to wield ‘the sword of the Spirit, which is the Word of God’ (Ephesians 6:17).... With a society no longer optimistic as to its ultimate success but more and more torn apart by doubt and despair, this is now perhaps the most favorable time since the French Revolution to launch a Christian counter-attack and to regain control of Western culture and to re-program the direction of future history – Christward!”<sup>1003</sup>

“At present, between Christ’s ascension and His Second Coming, the Living Savior is expanding His human dominion.... We Christians are called by God to proclaim an antinihilistic cultural optimism....

“We are to attempt nothing less than the reduction of every facet of the culture of the whole World to the recognition of the all-embracing Lordship of Jesus Christ. This is the implication of both the Dominion Charter (Genesis 1:26-28) and the Great Commission (Matthew 28:19), as Calvin himself clearly taught....

“This will involve the vitally important evangelization of the whole World (Mark 16:15) and our own personal engagement therein. And, concurrently herewith, it will involve also our working for the recognition of the Ten Commandments as [the summary of the Holy Bible as] the Supreme Standard not only in the private lives of Christians but also in the public affairs of all nations – including the United States, the Soviet Union, and Red China.... Onward, then – Christian soldiers! Onward, to cultural victory!”<sup>1004</sup>

“The Gospel of Jesus goes forth into all the World – conquering, and to conquer. The Christians overcome Satan, by the blood of the Lamb and by the Word of their testimony.... The everlasting Gospel is preached to every nation and kindred and tongue and people that dwells on the Earth (Revelation 14:16), until ‘all nations shall come and worship before Thee’ (Revelation 15:4)....

“Let us then...evangelize all we can – by: condemning sin and upholding God’s Commandments; preaching in the power of the Holy Spirit....; preaching indiscriminately to friends and foreigners, commoners and kings....; preaching to the entire man in terms of the Dominion Charter [and Great Commission] and man’s daily work; testifying uncompromisingly in public and in private....; patiently and enthusiastically enjoining all-out dedication to the total Kingship of Christ....; and confidently laboring in the knowledge that the power of the risen Savior, flowing from His heavenly throne into His Spirit-filled Church here on Earth, shall overcome all opposition, and by her powerful Gospel preaching yet reduce His enemies to a footstool under His feet.”<sup>1005</sup>

“The ‘doom theologians have pessimistically made a major contribution to the state of defeatism of many of the present-day people of God. These theologians have regarded the Antichrist as a powerful Endtime Potentate and One-World Dictator who either all but destroys the Church of Christ [the Living God], or who alternatively enslaves all the people of the World.... But such, we believe, is not the teaching of the infallible Word of God! Indeed, the many ‘whomsoever’

texts of the Bible themselves tend to militate against such a position....

“There is no Scriptural warrant in assuming...that the lost will **always** numerically predominate over the saved [on our great planet Earth].... For the Word of God itself clearly prophesies that this very Earth of ours shall yet become ‘full of the knowledge of the Lord, as the waters cover the sea!’ (Isaiah 11:9)....

“God did not create the Earth in vain. He formed it to be **inhabited** (Isaiah 45:18), to be **subdued** (Genesis 1:28); to be **Christ-ianized** (Matthew 28:19); and to be[come] **filled** with the **knowledge of His glory** (Habakkuk 2:14)....

“The teaching of **Scripture**, then, is the ultimate ground of our **confidence**. For we are to pray each day, as enjoined by the Lord Jesus Himself: ‘**Thy Kingdom come!**.... For **Thine is the Kingdom**, and the **power**, and the **glory** – **for ever**.”<sup>1006</sup>

“I am very desirous to get this...into the hands of my students and certain friends, before 2000 with its ‘Y2K’ scenario.... I much respect many elements in [Moderate alias ‘Non-Full’] **Preterism**.. Yet I believe **the consistent eschatological teaching of the infallible Word of God – is Classic Historicalism**. Certainly that is the position of the mainline Christian Church reflected in: the Patristic Fathers; the Mediaeval Scholastics; **all** of the many Protestant Reformers; the 1561 *Belgic Confession* (arts. 28 & 29); [the 1563 *Heidelberg Catechism* QQ. & AA. 80 & 123;] the Preamble to the 1619 *Canons of Dort*; the 1645 *Westminster Directory for the Publick Worship of God* (in the middle of its *Prayer before the Sermon*), and the **unadulterated Westminster Confession of Faith** 23:4<sup>o</sup> & 25:6<sup>o</sup> – in respect of all of which documents I myself am a **Strict Subscriptionist**....

“Truly, A.D. 2000 is very far from the end of World History! May we then redouble our efforts and labour for the Master from the dawn till setting sun – or rather, till the **sunrise** of Christ’s **Postmillennial Millennium!** See: the 1563 *Heidelberg Catechism* (QQ. & AA. 80 & 123); the *Westminster Larger Catechism* 190<sup>t-y</sup> and 191<sup>c-h</sup>; and my own A.D. 2000 essay *Always Victorious!*....

“For, as Isaac Watts declared in his poem drawn from Psalm 72: ‘Jesus shall reign where’er the sun, doth its successive journeys run – His Kingdom stretch from shore to shore, till moons shall wax and wane to more.’ Also Sir Arthur Sullivan exulted in his own rousing marching song for the Church Militant here on Earth: ‘At the sign of triumph, Satan’s legions flee. On then, Christian soldiers, on to **victory!**’

“Let Hell’s foundations then indeed quiver! [And **until** Christ comes, may our militant warcry ever be:] **Onward** Christian soldiers! On to **victory!**”<sup>1007</sup>

“Three last questions. (1) Why would God ever **allow** the centuries-long **Antichrist** – both in its A.D. 632f **Islamic** and in its 666f **Romish** format -- to plague His Church? (2) Why would God, after many centuries of Triumphant Christianity in Europe, **permit the ungodly French Revolution** of 1789 and its three ugly daughters (**Communism and Socialism and Humanism**) to inhibit the further growth of Christianity throughout the World? (3) Why would God delay

the dismantling of Non-Christian religions like **Buddhism and Hinduism**, and the completion of the calling of the Gentiles and finally also of the Jews (Romans 11:25-32)?

“The answer, too, is threefold. 1), to **punish His wayward bride** for falling into **idolatry**. 2), to **purge His folk** from their **corruptions**. 3), to persuade God’s true people, down till the very end of history, to **pursue Christ’s Great Commission vigorously and victoriously**. For eschatologically, “the Earth shall [yet] become full of the glory of the knowledge of Jehovah, as the waters cover the sea!”

“So then, in the words of John’s Revelation (15:4 & 20:6 & 21:24-26): “Who shall **not** fear You, O Lord, and glorify Your Name? For You alone are holy. For **all nations shall come and worship before You....** They shall be priests of God and of Christ, and shall reign with Him **a thousand years....** **The nations shall walk in the light** [of the Holy City].... **The kings of the Earth...shall bring the glory and honour of the nations into it!**”<sup>1008</sup>

In the very last chapter of God’s Holy Bible (on the City of God called the New Jerusalem): ‘He showed me...in the midst of its street and on either side..., the tree of life...yield...its fruit every month. And the leaves of the tree are for the **healing of the nations....** And **His Name shall be on their foreheads** [cf. Matthew 28:19]....

‘**Blessed are they that do His Commandments**, so that they may have right to the tree of life.... Amen, even so, come – Lord Jesus!’

– **FRANCIS NIGEL LEE**, Australian Professor-Emeritus of Theology (A.D. 2000f)

### **Endnotes**

- 1) Gen. 1:1-3f ; John 17:5-24; Acts 15:15-18; Rom. 11:25-36; Isa. 40:13f ; 45:8-23; 49:1-23; 61:1-11; 66:12-23; John 3:16; Rev. 15:3-4.
- 2) Gen. 1:26-28 (*anno Mundi* = “in from the year [of the foundation] of the World”). 3) Gen. 2:15,19-20.
- 4) Gen. 3:21,23. 5) B.C. 4000-4004, according to Archbishop Ussher. “B.C.” = before Christ (the 2nd Adam).
- 6) Gen. 3:20 & 4:1. Cf. too Rev. 12:1-5, showing the extent of her increasing dominion.
- 7) Heb. 11:4.
- 8) Gen. 5:22-24. 9) Heb. 11:5. 10) Gen. 5:28-29. 11) Gen. 6:8-9.13.18-20. 12) Gen. 8:21-22.
- 13) Gen. 9:1-2. 14) Gen. 9:13-16. 15) Gen. 9:26. 16) Gen. 9:27. 17) Job 1:1-3.

- 18) Job 5:25-27.
- 19) Job 8:7.      20) Job 17:9.      21) Job 42:10.      22) Heb. 7:1-4.      23) Gen. 12:1-4.  
24) Gen. 17:4-8.
- 25) Gen. 18:18-19.      26) Gen. 22:15-18.      27) Gen. 26:1-5 *cf.* v. 24.      28) Gen. 28:13-16,20-21.
- 29) Gen. 32:24-28.      30) Gen. 45:4-7.      31) Gen. 50:15,19-21,24-25.      32) Ex. 19:5.  
33) Ex. 20:5-6.
- 34) Num. 11:29.      35) Num. 14:21.      36) Num. 14:17-19.      37) Josh. 6:2,27.      38)  
Josh. 24:2,13-15.
- 39) Judg. 5:13,31.      40) Judg. 13:3-5,24-25.      41) Judg. 14:5-6.      42) Judg. 14:19.  
43) Judg. 15:14-15.
- 44) I Sam. 2:7-10.      45) Ps. 22 superscription & vv. 26-31.      46) Ps. 72:1,4-11,17-19.  
47) Joel 2:28-32.
- 48) Am. 9:11-15.      49) Hos. 3:4-5.      50) Hos. 6:1-3,11.      51) Hos. 14:4-7.      52) Isa.  
2:2-21.      53) Isa. 9:6*f.*
- 54) Isa. 11:6-10.      55) Isa. 45:14,18.      56) Isa. 49:22-23.      57) Isa. 60:2-5.      58) Isa.  
66:12,18-33.
- 59) Mic. 4:1-5.      60) Mic. 5:2-4.      61) Zeph. 2:11-12.      62) Zeph. 3:9-10.      63) Hab.  
2:14,20.
- 64) Hab. 3:19-19.      65) Jer. 3:16-17.      66) Jer. 10:10.      67) Jer. 23:5-6.      68) Jer.  
31:31-34.      69) Jer. 48:4.
- 70) Jer. 49:6,39.      71) Obad. 15-21.      72) Ezek. 16:53.      73) Ezek. 17:22-24.      74)  
Ezek. 43:2.
- 75) Ezek. 47:8-9,12.      76) Ezek. 48:19,35.      77) Dan. 2:34-35,44.      78) Dan. 7:13-14,27.
- 79) *Abodah Zarah*, fol. 2a-2b., in *Babylonian Talmud*, ed. Laz. Goldschmidt (Berlin), S. Calvary & Co., 1903.
- 80) Hag. 2:6-9,21-22.      81) Zech. 2:4-5,11.      82) Zech. 4:6-7.      83) Zech 8:22-23.  
84) Zech. 9:9-10.
- 85) Zech. 14:9,14-16.      86) Ezra 7:22 & 9:8-9.      87) Neh.1:59 & 4:14,18-21.      88) Mal.  
1:11.

- 89) Mal. 3:1,12.      90) Mal. 4:2,5.      91) *Westmin. Conf.* I:3.      92) *Belg. Conf.*, art. 6.
- 93) *Enoch* chs. 37-71, *cf.* Isa. chs. 65 to 66.      94) *IV Ezra* 7:28.
- 95) *I [Ethiopic] Enoch*, chs. 91 to 104 (comp. *Baruch* 40:133).
- 96) *IV Ezra* ch. 7 (comp. *Apocalypse of Baruch*, chs. 29-30).
- 97) *Psalms of Solomon*, ch. 17 (comp. *Enoch* chs. 1-36 and *Jubilees* ch. 23).
- 98) *I Baruch* 5:1-2,7.      *Cf.* too the *Apocalypse of Baruch* 29:5f or 54 (in L.E. Froom's *The Prophetic Faith of Our Fathers*, Review & Herald Pub. Co., Washington D.C., 1950, I p. 303 n. 45); and R.J. Rushdoony's *Thy Kingdom Come!*, Presb. & Ref. Pub. Co., Philadelphia, 1971, p. 209.
- 99) *Jesus Sirach (Ecclesiasticus)* 36(33):1-5,17(22).
- 100) *Sybilline Oracles* III:46-50 (*cf.* Lange's *Apocrypha*, ET, T. & T. Clark, Edinburgh, 1880, p. 667).
- 101) *Wisdom* 10:1-2.      102) *Wisd.* 18:4 (*cf.* 3:8).      103) *Wisd.*, 6:1-3,24.      104) *Wisd.* 11:23-26.
- 105) *I En.* 10:19-23.
- 106) *I En.* 46:1-3 & 48:2-7 & 50:4 & 51:4 & 68:41 (*cf.* 13:32-35; 14:9; 28:29 & 105:2); *cf.* too nn. 98 & 195.
- 107) *Judith* 9:7,12,14.      108) *II Macc.* 7:9-23.      109) *II Macc.* 8:16-18.      110) *II Macc.* 15:21-27.
- 111) *Testament of Levi*, 4:3-4.      112) *Ib.*, 18:2,4,9,12.      113) *Testament of Judah*, 22:2.      114) *Ib.*, 24:1-6.
- 115) *Testament of Zebulon*, 9:8.      116) *Testament of Asher*, 7:3.      117) *Testament of Joseph*, 19:11-12.
- 118) *Testament of the Twelve Patriarchs*, as cited in U.C. Ewing's *The Prophet of the Dead Sea Scrolls*, Philosophical Library, New York, 1963, pp, 31-43; *cf.* *Testament of Men.*, 98:10.
- 119) *Jub.* 23:26-30.      120) *CDC*, in Ewing's *op. cit.*, p. 127.      121) *DSC*, in Ewing's *op. cit.*, p. 55 n. 23.
- 122) *DSS (Benediction 1 Q 5b, III:25:28)*.      123) *Dead Sea War Scroll*, 27:6-14.      124) Ewing's *op. cit.*, p. 127.

- 125) *Pss. of Sol.* 3 (in H.J. Schonfeld's: *Saints Against Caesar: The Rise and Reactions of the First Christian Community*, MacDonald, London, 1948, p. 208.
- 126) *Pss. of Sol.* 17:23-25,32-36.      127) *Ib.*, 18:6-9.      128) *Odes of Sol.* 3:9-12; 4:10; 6:5-12; 10:1-8; 29:6-9.
- 129) *II [Slavonic] Enoch*, 32:2 to 33:1.      Prof. R.H. Charles suggests it was, from a Hebrew original, copied into Greek around B.C. 30 to A.D. 70, and thence translated into the extant Slavonic copy.
- 130) Philo: *On the Incorruptibility of the World*, 12f ; *On Curses*, 8f ; and *On Rewards and Punishments*, 15-20.
- 131) F. Josephus: *Antiquities of the Jews* X:11:7 & cf. XII:7:6.      Also both before and after Josephus, also the Jewish *Talmud* (completed in the first four centuries of the Common Era) identified Daniel's Fourth Empire as "the Kingdom of **Rome** the wicked." *Mafteah Ha-Talmud -- Clavis Talmudis*, tr. M. Guttmann,, Rotenberg, Breslau, 1906-30, vol. 3b, pp. 55 & 62-65.
- 132) Josephus's *Ant.*, XVIII:3:1-5 with XIII:5:8 & XIII:9:2 and Josephus's *Wars* II:6:1-3 & II:9:1 to VII:5:7.
- 133) F. Josephus: *Wars of the Jews*, VI:5:5.
- 134) L.F. Hartman and G. Scholem, art. *Eschatology* in the *Encyclopedia Judaica* (Jerusalem: Keter, 1971).
- 135) *II Esdras* 7:29-33 & 9:13.      136) Luke 1:13-17.      137) Luke 1:76-79.      138) Luke 3:2-6.
- 139) John 3:16-17.      140) Luke 11:18-23.      141) John 12:31-32.      142) Matt. 28:18-20.  
143) Acts 2:38-39.
- 144) I Pet. 2:3-9.      145) II Pet. 3:8-9.      146) I Cor. 15:22-28,58.      147) Eph. 1:3,10,16-23.
- 148) Eph. 2:1,6-7,10.      149) Col. 1:17-20.      150) John 1:1-14.
- 151) I John 3 to 5 (and esp. 3:8 & 4:1,4,14 & 5:4).      152) Rev. 11:15.      153) Rev. 12:10-11 & 14:12.
- 154) Rev. 15:3-4.      155) Rev. 21:23-26.      156) Rev. 22:5,11,14.      157) Cf. Rev. 22:18-19.
- 158) See above at nn. 93-135.      159) Cf. Ps. 78:1-7 & John 7:22 with our text above at its nn. 91-151.

- 160) F.N. Lee: *Always Victorious! The Earliest Church not Pre- but Postmillennial*, www.dr-fnlee.org, 2000.
- 161) *Didachē* (or *The Teaching of the Twelve Apostles*) 1:1f, cf. Acts chs. 1-28 & Jas. & I-II Pet. & I-III John & Jude & Rev. See too our at our nn. 137-57 above and 166 below.
- 162) Cf. Acts 4 & 13 & 15 with the *Epistle of Barnabas*, observing that Acts 14:14 implies Barnabas had by that time himself become an Apostle (cf. Acts 1:25-26 & 12:2). Note that this epistle is strongly Anti-Judaistic – unlike most of the modern Dispensationalists who erroneously appeal to it in search of support for their own Pro-Zionistic Anti-Anti-Judaistic views. Cf. *Ep. Barn.* ch. 16 and nn. 168-69 below.
- 163) Cf. Phil. 4:3 with nn. 170-71 below. Even the Roman Catholic Church believes Clement to have been at Rome (and also alleges that he was one of her first Popes).
- 164) Rom. 16:14 cf. Acts 12:13 & *Hermas* I:1:1 & nn. 172-73.
- 165) F.N. Lee: *Theonomic Postmillennialism B.C. 4000 - A.D. 2000*, unpub. ms., Graham Bible College, Bristol, Tenn., 1980, at n. 6904.
- 166) *Did.* 1:2 & 2:1-3 & 3:4 & 7:1 & 14:1. 167) *Ib.* 9:4 & 10:5 & 11:1f & 14:3.
- 168) *Barn.* 4 & 6:12-19 & chs. 12 & 15. Incidentally, ch. 15 -- perhaps following *Second Enoch* 32:2 to 33:1, and certainly under the influence of Holy Scripture (Gen. 2:1-3 cf. Heb. 4:9-11 & Mal.4:3-5) -- specifically advocates the future advent of a Golden Age after the incarnation and the resurrection of the Lord Jesus, and toward the end of the World.
- 169) *Ib.*, chs. 19 & 21. 170) Clement of Rome: *First Epistle to the Corinthians*, ch. 33.  
171) *Ib.*, chs. 36f.
- 172) *Hermas* I:3:4,8. 173) *Ib.*, I:4:2. 174) Ignatius's *Epistle to the Magnesians*, 1:13f & 2:10-14.
- 175) Ignatius's *Epistle to Polycarp* (ch. 3).
- 176) Ignatius, the Palestinian Bishop or Overseer of Antioch in Syria, knew the Apostle John's friend Polycarp the Bishop or Overseer of Smyrna (cf. at n. 180 below and also Rev. 2:2 & 2:8-9 where some believe the words *erga* and *plousios* (respectively meaning "rich" and "works") may be a secret reference to 'many fruits' or *polu[s]-karp-os* (alias Polycarp). According to some traditions, Ignatius even knew the Apostle John himself. If so, this quotation from Ignatius is a striking commentary on the optimistic and non-pretribulationistic thrust also of John's Book of Revelation.
- 177) *Epistle to Diognetus*, chs. 5 & 7.



- 178) (Pseudo)Clement of Rome's *Second Epistle*, ch. II (as cited in the Eerdmans ed. of the *Ante-Nicene Fathers*, VII:517).
- 179) Some have previously maintained (and others still maintain) that this '(Pseudo)Clement' (who wrote apparently pretending to be Clement himself), was indeed the original Clement of Rome (see at nn. 170-71 above). Be that as it may, it is certain that even this (Pseudo)Clement wrote at least in the dimension of the tradition of the true Clement.
- 180) Polycarp's *Epistle XII* (in the *Ante-Nic. Fath.*, I:35f), and see too n. 176 above.
- 181) Papias, who flourished around 145, was a Disciple of that very great Postmillennialist, the Apostle John -- who wrote his non-dispensationalistic Gospel (John 5:24-26) and his Book of Revelation (20:1-15). Papias never advocated the chiliastic doctrine of the "double resurrections" -- although both he and Barnabas did, of course, refer to the different and Scriptural doctrine of the Earth's **future Golden Age**. In actual fact, both Barnabas and Papias were -- in the technical sense -- not Premillennialists but **Postmillennialists** (alias **Consistent** "Amillennialists").
- 182) Papias: *Fragments* 1,4,5 (in *The Ante-Nicene Fathers*, Grand Rapids: Eerdmans, 1969, I:153ff); cf. the *Midrash on Gen. 27:28*, & *Apoc. Bar. 29:5ff* cf. chs. 50ff & *Eth. En. 10:19*. Papias (*Fragment IV* in the Eerdmans ed. of the *Ante-Nicene Fathers* I:153ff) describes a future time of plentiful earthly activity reminiscent not only of that described in the (apparently postmillennial) approx. B.C. 220 *Apoc. Baruch* 29:5 & chs. 50 & 51, the approx. 170f B.C. *Sybilline Oracles* III:744f, and the approx. B.C. 130 *Ethiopic Enoch* 10:19 (and also in the *Midrash on Genesis 27:28*) -- but, more remotely, described from B.C. 800 onward also in the Older Testament itself (Am. 9:13f & Isa. 20:23-26). Note, however, that there are no extant writings of the A.D. 145 Papias himself. All we know about his teachings, is recorded in the writings of the A.D. 185 Premillennialist Irenaeus (*op. cit.* V:32 & V:33:3f & V:36) and in those of the A.D. 320 Postmillennialist Eusebius (*Ch. Hist.* III:39:8ff). Eusebius at III:36:2 n. 3 seems to have called Papias "a man most learned in all things"; but at III:39:13, a man "of very limited understanding" (*sic!*), when he obviously disapproves of what he regards as Papias's crass materialism and when Eusebius alleges Papias "says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this Earth." Yet Eusebius does not teach that Papias was a Chiliast who believed in two resurrections widely separated from one another. Indeed, Papias's *Fragment I* (from Euseb.: *Ch. Hist.* III:39) is truly Anti-antinomian; and *Fragment V* (from Iren.: *Her.* V:36), citing I Cor. 15:25-28), is perhaps even postmillennial!
- 183) Justin Martyr's *Dialogue with Trypho*, chs. 32-34 & 62. The A.D. 150 **Justin Martyr** was the first 'Christian Chiliast' -- at least occasionally, in some of his writings. Now it must be remembered that, before his conversion, he had been a Samaritan. The Samaritans had an unorthodox Theology, which they had derived in part from the Pagans near Assyria and Babylonia, the matrix of Chiliasm. Second Kings 17:24f and Ezra 4:1f & 9:1f cf. John 4:9-22. Some of those views may well have carried over into an

‘Occasional Chiliasm’ in Justin -- even after his conversion to the Christian phase of his life.

Justin’s ‘Occasional Chiliasm’ *sui generis* -- which was strongly anti-pretribulationistic -- was followed possibly by Pothinus in A.D. 175 and more probably (around 185) by Irenaeus (*Adv. Haer.* V:33:4). Around 220, there were **some** similar influences on Tertullian -- though only with very important and extremely **optimistic** (if not perhaps even **postmillennial** modifications and implications). On the other hand, ‘Christian Chiliastic’ ideas were indeed advocated in 240 by Commodian; in 250 by the Egyptian Bishop Nepos in his *Refutation of Allegorists*; in 260 by the almost unknown Coracion; and in 310 by Lactantius.

It is true these few Christian leaders did advocate the chiliastic teaching of “two resurrections.” Yet they differed from most modern Premillennialists in many ways. For they denied that, since Calvary, the Jews are in any way “God’s Chosen People.” They also denied it was predicted the Jews would return to Palestine. And they were all **anti-pretribulationistic**.

Justin Martyr, for instance, believed that the **Gentile** Christians would ultimately live in Jerusalem. Irenaeus was an **Anti-Judaistic** Covenant Theologian. Tertullian expected a **massive World-wide conversion of the Gentiles prior** to the **Millennium**. The premillennial views of Bishop Nepos were **grossly materialistic**. Commodian believed in the establishment of the New Jerusalem **before** the Millennium. And Lactantius (who frequently quoted from **pagan** sources to support his views) believed that the Non-Christian Gentiles would be **enslaved** during the thousand years.

What modern Dispensationalist would agree with any of these views? Moreover, Justin Martyr also preserved many of the emphases of the **Postmillennialism** of the Christian Church **before** his time. Very significantly, there is no Chiliasm whatsoever in Justin’s *Fragments of the Lost Work of Justin in the Resurrection*. Indeed, even in the main thrust of his *locus classicus* on Chiliasm within his *Dialogue with Trypho* chs. 80f (*cf.* chs. 39, 45, 113, 121, 132 & 139) the chiliasmized Judaist, Justin simply says: “There will be a resurrection of the dead.... In short, the **eternal resurrection** and judgment of **all** men would likewise take place.”

184) Just. Mart.: *Dial. Tryph.*, chs. 109-10.      185) Tatian’s *To the Greeks* (VI).

186) Theophilus: *To Autolytus*, II:18 & 36.

187) Athenagoras: *The Resurrection of the Dead* chs.12 &14 & 18 & 23 & 25.

188) Athenagoras: *Plea for the Christians* ch. 31-36 and *Resurrection* ch. 14.

189) Irenaeus: *Against Heresies*, IV:11.:1.      On his non-dispensationalistic Historicist Premillennialism, see at nn. 182f above and F.N. Lee’s *Always Victorious -- The Earliest Church not Pre- but Postmillennial*, [www.dr-fnlee.org/](http://www.dr-fnlee.org/), 2000, at its parag. (41) to (43).

190) *Ib.*, IV:29:1f.      191) *Ib.*, V:25:1-4; 26:1; 28:2-3; 30:3-4.

192) Iren.: *Fragments from the Lost Writings of Irenaeus* (XII), in *The Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1969 ed., I:570 & at its n. 2.

193) Clement of Alexandria: *Miscellanies* I:21.

194) Clem. Alex.: *Ib.* VI:18, and *Fragments from the Latin Translation of Cassiodorus* I:1 (in *Ante-Nic. Fathers*, II:571).

195) Caius: *Fragments* I:1f.

196) Tertullian: *Against Marcion* V:16.      See too Tertullian's A.D. 208 work *On Fleeing Persecution* ch. 12 ("with Antichrist now close at hand" and thus as then not yet manifested).

Was **Tertullian** a premillennialistic Chiliast -- or a Historic **Postmillennialist**? Probably, he was a rare mixture of both! At times, he speaks of eternity as following **immediately** after the **resurrection**. Tert.: *Monogamy* 143 and *Hermogenes* 11.

Even his *Against Marcion* (III:25), Tert. writes: "We do confess that a kingdom is promised to us upon the Earth although **before** Heaven, only in another state of existence -- inasmuch as it will be after the resurrection for a thousand years.... After its thousand years are over, within which period is completed the resurrection of the saints who rise sooner or later..., there will ensue the destruction of the World and the conflagration of all things at the judgment." While indeed teaching the resurrection of the just, "sooner or later" and "within" the thousand years, Tert. nevertheless says nothing about the resurrection of the unjust unto damnation at the end of the thousand years. All of this is, of course, quite reconcilable with **non-chiliastic** views.

Indeed, Tertullian's *Apology* (23) seems to indicate he believed Jesus was coming to judge all people **simultaneously**. Also Tertullian's frequently-quoted work called *Shows* (30), does not establish that he was chiliastic. Yet perhaps his work *On the Resurrection of the Flesh* (25), taken in conjunction with his *Antidote for the Scorpion's Sting* (12), does imply **some** or other unique kind of 'Chiliasm.' However, even that is not **absolutely** clear. For it does not unimpeachably teach that the **first** resurrection is **physical**.

Furthermore, Tertullian (in *Resurrection* 24) rejected the 'any moment return' of Christ to this Earth -- of all Dispensationalists and of most Premillennialists. For he denied that Christ would come again, **until** after the Pagan Roman State had first fallen away. The latter would only start occurring fully a century after his death, at its nominal christianization in A.D. 321 and further at its yet-later demise into ten kingdoms (in about A.D. 500f) after the A.D. 476 overthrow of the Western Roman Empire by the Barbarians. For only then would Antichrist (*cf.* the Romish Papacy from A.D. 606 onward) start to be introduced upon the ruins of the Roman Empire.

It is obvious that the *circa* A.D. 170-220 Tertullian believed **the Antichrist** had not yet, as then, appeared. It is also obvious he believed that this 'man of sin' could not possibly appear until the restraining **Roman Empire** itself had first collapsed. Thus Tertullian wrote to Scapula (ch. 2) the Roman Proconsul at Carthage: "A Christian is enemy to none, least of all to the Emperor of Rome whom he knows to be appointed by his God -- and so cannot but love and honour. Moreover, he must needs desire his well-being, together with that of the Empire over which he reigns...so long as...Rome shall continue."

- 197) Tert.: *On the Apparel of Women* ch. 12, *cf.* his *Answer to the Jews* ch. 9.      198) Tert.: *Apology* ch. 32.
- 199) Tert.: *On the Resurrection of the Flesh*, chs. 14 & 22-25.      200) Tert.: *Against Marcion*, V:10.
- 201) Tert.: *On the Veiling of Virgins* I.
- 202) Hippolytus: *Fragments from Commentaries* 2:1-3, in *Ante-Nic. Fath.* V:178. According to Photius, **Hippolytus fixed the coming of Antichrist at around A.D. 500**. See E.B. Elliott: *Horae Apocalypticae -- Commentary on the Apocalypse*, Seeley, Jackson & Halliday, London, 1862, I:231 n. 1 para. 2.
- 203) Hippol.: *Scholia on Daniel* (III) on chs. 2:31 to 7:19, in *Ante-Nic. Fath.* V:185-91.
- 204) Hippol. *Treatise on Christ and Antichrist* chs. 25 to 63, in *Ante-Nic. Fath.* V:209-18.
- 205) Hippol.: *Discourse by the Most Blessed Hippolytus...on the End of the World and on Antichrist* chs. 16-35, in *Ante-Nic. Fath.* V:246-51.
- 206) Hippol.: *Fragments*, as cited by N.B. Stonehouse's *The Apocalypse in the Ancient Church*, Oosterbaan & Le Cointre, Goes, Netherlands, 1929, pp. 106f.
- 207) Origen: *Against Celsus* II:49f & VI:45, in *Ante-Nic. Fath.* IV:450f & 593f.
- 208) Orig.: *Commentary on Matthew* XII:2, in *Ante-Nic. Fath.* X:450.
- 209) Orig.: *On the Fundamentals*, I:6:1 & III:6:1. Note that in II:11:2f, Origen squarely opposes any literalistic or carnal chiliasm.
- 210) Orig.: *Against Celsus*, 8:68.
- 211) Cyprian: *Epistles* 54(59):13-19, in *Ante-Nic. Fath.* V:343 & 346. It is sometimes claimed that Cyprian was a Chiliast. Such claims are not true. For he clearly believed that Christ's **next** Coming would immediately be followed by the **Final Judgment**. See his *Tost.* 28 I, 44f, 76 (in the Premillennialist D.H. Kromminga's *Prophecy and the Church: Studies in the History of Christian Chiliasm* and *The Millennium in the Church* (both

Grand Rapids: Eerdmans, 1945), pp. 69-71.

- 212) *Ib.* 55:1,7 (in *ANF*. V:347f).      213) *Cyp.: Epistle* 55:2,5,8      214) *Cyp.: Treat.* XII:1  
Test. 20 & 2 Test. 7.
- 215) Victorinus: *Commentary on the Apocalypse*, 6:1-5f & 9:13f & 11:7 & 12:3 & 13:1-16 & 17:9-11 & 20:1-15, cf. E.B. Elliott's *Horae Apocalypticæ* (London: Seeley, Burnside, & Seeley), 1846, I:233 n. 2 & I:234 n. 1 with Lactantius's *Divine Institutes* V:14 (see too at n. 216 below). Victorinus wrote the first still-extant commentary on the Book of Revelation.
- 216) Lactantius's *Divine Institutes* VII:15-17 & VII:25, in *Ante-Nic. Fath.* VII:212-14 & 220. Lact. later became the tutor of the first Christian Emperor Constantine's son Crispus.
- 217) ) Eusebius of Caesarea: *Church History* I:2:23-26 & III:18:1f & V:8:5,11 & VIII:10:1-3, in *The Nicene and Post-Nicene Fathers*, Eerdmans, Grand Rapids, 1971, Second Series, I:84f, 148, 222f, & 298.
- 218) Euseb.: *Ch. Hist.*, X:2:1 to X:4:9.
- 219) Euseb.: *History* IX:12:4f and his *Life of Constantine* III:3,15,33.
- 220) Eusebius's *Ch. Hist.* (X:2-4); Athanasius's *On the Incarnation of the Word of God* (40 & 55); Ephraim the Syrian's *Hymn on the Nativity* (XVIII:1,6); Basil's *On the Six Days* (V:7); Hilary's *Homilies on the Psalms* (I); Cyril's *Catechet. Lectures* 15:1-3); Gregory of Nyssa's *Epistles* (17); Gregory of Nazianze's *Orations* (7:24); Ambrose's *Duties of the Clergy* (I:28:132f), his *On the Christian Faith* (V:14:181), and his *Enarrations in the Psalms* (43:7); Chrysostom's *Fourth Homily on Second Thessalonians*; Jerome's *Epistles* (53) and his *Commentary on Daniel* (2:40); Augustine's *City of God* (18:47f & 20:9 & 22:1,24), his *Fourth Treatise on the Gospel of John* (4), and his *Against Faustus* (13:7). Post-Augustinian Postmillennialists would include: Vincent of Lerinum (*Common Places* 23:547); Gregory the Great (*Epistle* 53), Bede of Yarrow (*Explanation of the Apocalypse*, in J.P. Migne's *Patrologia Latina* XCIII col. 146f); Alcuin of York (*Commentary on the Apocalypse*, in Migne's *op. cit.* C cols. 1085 & 1156); Bruno of Segni (*Expositions*, in Migne's *op. cit.* CLXV cols. 667f); Anselm of Canterbury (*Dialogues*, in Migne's *op. cit.* CLXXXVIII cols. 1149f); Joachim of Floris (*Exposition of the Apocalypse*, 1527 ed., fols. 210r. cf. 84v & 211v cf. 16r); Thomas Aquinas (*Exposition of Daniel* ch. 2 p. 15 & ch. 7 pp. 34f in *Opera Omnia* XVIII, and *Summa Theologiae* pp. 105-12 as referred to in Kromminga's *op. cit.* p. 151); Roger Bacon's *Compendium Eludii Philosophiae* (as cited in Kromminga's *op. cit.* p. 158); Pierre d'Olivi (*Postilla on the Apocalypse*, Paris, fol. 18 r. col. 1 line 32 to col. 2 line 15); Ubertino of Casale (*Arbor Vitae* V ch. 12 and his *Tract.* ch. 8 fol. 78 r. cited in Froome's *op. cit.* I pp. 775v & 780n.); John Wycliffe (*Concerning the Truth of Holy Scripture*, Truebner, 1905f ed., III:267f), and his *Concerning the Power of the Pope* (ch. II); Matthias of Janow (as cited in A. Neander's *General History of the Christian Religion and Church* V:200); Nicholas de Cusa (*Opera Conjectura* pp. 933f); Savonarola (*Predica della Rinnovazione* III and his *Sermon of March 1498* as quoted in

Doellinger's *Prophecies and the Prophetic Spirit in the Christian Era*, Rivington's, London, 1873, pp. 149 & 163), Christopher Columbus (as cited in Harris's *Notes on Columbus* pp. 139f and in Draper's *History of the Intellectual Development of Europe*, Harper & Row, New York, 1876, II:159f). See too: S.J. Case's *The Millennial Hope*, University Press, Chicago, 1918, p. 181; and Kromminga's *op. cit.* That all Augustinian and Post-Augustinian and Puritan Theologians were Anti-Pretribulationistic and even largely Postmillennialistic, is generally conceded even by most Premillennialists. See L.E. Froom's *The Prophetic Faith of Our Fathers*, Review & Herald, Washington D.C., I-IV, 1945f; Kromminga's *op. cit.*; J. Walvoord's *The Millennial Kingdom*, Dunham Pub. Co., Findlay Oh., 1959; and I.H. Murray's *The Puritan Hope: Revival and the Interpretation of Prophecy*, Banner of Truth, London.

221) *Constitutions of the Holy Apostles* V:20 & VII:28-32, in *Ante-Nic. Fath.* VII:448 & 471.  
222) *Ib.* VII:25-26.

223) Athan.: *The Councils of Ariminum & Seleucia* I:5, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IV:453f.

224) Athan.: *The Deposition of Arius* paras. 2 & 4, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IV:69.

225) Athan.: *To the Bishops of Egypt* ch. 22, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IV:235. The predictions of Athanasius at nn. 223-25 above, are truly remarkable. Especially when one sees both the 'Hyper-Arian' **Mohammad** and the 'Beast-ial' **Pope** arising at the beginning of the seventh century -- as **contemporaneous Antichrists!**

226) Athan.: *History of the Arians* chs. 74 & 77, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IV:298f.

227) Athanasius: *On the Incarnation of the Word of God* 30:4,6 & 31:2ff & 37:5 & 40 & 52 & 55

228) Ephrem the Syrian: *De Antichristo* (2-7). 229) Ephrem: *Hymns on the Nativity*, 18:1,6.

230) Basil: *Hexaemeron*, hom. V:7.

231) Hilary of Potiers: *Life and Writings*, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IX:lii-liii; cf. too Hilary's *In Auxentium* 12, as cited in Elliott's *op. Cit.* III:99 n.

232) Cyril of Jerusalem: *Catechetical Lectures* XV:8-33, in *Nic. & Post-Nic. Fath.*, 2nd Ser., VII:108-14.

233) *Ib.*, XV:1-3. 234) Gregory of Nyssa: *Epistle XVIII*.

235) Tichonius: *Treatise on the Apocalypse*, as cited in Elliott's *op. cit.* IV:326-32.

236) Gregory of Nazianze: *Oration* 7:24. 237) *Ib.*, 42:6.

238) Ambrose of Milan: *Duties of the Clergy* I:28:132f. 239) *Ib.*, II:10:55.

- 240) Amb.: *Commentary on Luke* (21:2), in Book X:15-18; see in Elliott's *op. cit.* I:289 n.3 para. 4.
- 241) Amb.: *Of the Holy Spirit* II:7:44, in *Nic. & Post-Nic. Fath.*, 2nd Ser., X:141.
- 242) Amb.: *Of the Christian Faith* II:135 & V:14:181.      243) Amb.: *Enarration on Psalm 43*, ch. 3.
- 244) Chrysostom of Constantinople: *The Gospel of St. Matthew* 77:2, in *Nic. & Post-Nic. Fath.*, 1st Ser., X:464; and *Homilies on St. John* 41:43, in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:148.
- 245) Chrys.: *Homilies on Thessalonians* I para. 4 & III paras. 12-18 & IV paras. 1-3, in *Nic. & Post-Nic. Fath.*, 1st Ser., XIII:378-89.
- 246) Sulpicius Severus: *History*, II:3-46.      247) Sulp. Sev.: *The Life of St. Martin*, ch. 24.
- 248) Sulp. Sev.: *Dialogues*, II:14.      249) Jerome: *Epistle* 53.      250) Jerome: *Commentary on Daniel*, 2:40.
- 251) Jerome: *Letter* 46:2 & 12 (to Marcella), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:61 & 64.
- 252) Jerome: *Letter* 60:17 (to Heliodorus), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:130; cf. Dan. 7:7-24 and Rev. 12:3 & 13:1 & 17:3 & 17:12.
- 253) Jerome: *Letter* 77:8 (to Oceanus), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:161
- 254) Cited in the Puritan T.R. Birks's *The Apostasy of the Latter Times*, Richard Bishop, London, 1641, pp. 191f. Birks then adds: "I have heard of another exposition which fits our turn for the beginning of the apostasy no less than the Fathers. Namely, that by **ten kingdoms** may be meant the full plurality of **the Roman provinces**. So much whereof as three is of ten, would fall under the dominion of the **Antichristian Horn** who **would** act the sovereignty of the latter times or the last sovereignty of that Kingdom. Now it is most true that the **Pope's** patriarchdom in the West holds just that scantling of the ancient territory of the **Roman Empire** which a man may judge by his eyes or compasses in a map." See Elliott's *op. cit.* I:390 n. 4, who gives Jerome's original Latin as follows: "*Ergo dicamus, quod omnes scriptores ecclesiastici tradiderunt, in consummatione mundi, quando renum destruendum est Romanum, decem futuros reges qui orbem Romanum inter se dividant; et undecimum surrectum esse regem parvulum, qui tres reges de decem regibus superaturus ist: quibus interfectis etiam septem alii reges victori colla submittent.... Idcirco Romanum delebitur imperio quia cornu illud loqebatur grandia. In uno Romano imperio, propter Antichristum blasphemantem, omnia simul regna delenda sunt*" etc.
- 255) Elliott's *op. cit.* I:390 n.4 cites Jerome's original Latin on Jer. 25:26 thus: "*Eum qui tenet Romanum Imperium ostendit: niso enim hoc destructum fuerit sublatumque de medio*

*juxtà prophetiam Danielis, Antichristus ante non veniet” etc.*

- 256) Elliott’s *op. cit.* I:390 n. 4 cites Jerome’s original Latin to Algasia (Q. 11) thus: “*nisi prius **Romanum** deleatur **Imperium**...nisi fuerit desolatum...ut omnes gentes quae **Romano Imperio** subjacent recedent ab iis...ut cunctarum gentium deos, sive probatam omnem et veram religionem suo calcet pede...in **ecclesia** ut verius arbitramur.*” See too Elliott’s *op. cit.* IV:321 and nn. 4 & 5 (citing Jerome’s comment on Matt. 24:5).
- 257) Jerome, as cited in Elliott’s *op. cit.* I:390 n. 4.      258) Jerome: *Letter to Algasia* (121).
- 259) Jerome: *Letter* 123:16-17 (to Ageruchia), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:236f.
- 260) Jerome: *Prologue to Ezekiel*, in Elliott’s *op. cit.* I:393 n. 1 para. 3.
- 261) Jerome: *Prologue to Ezekiel*, in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:500.
- 262) Jerome, as cited in Elliott’s *op. cit.* III:178 n. 5 para. 3.
- 263) Jerome: *Letter* 127:9-12 (to Principia), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:256f.
- 264) Jerome: *Letter* 128:5 (to Gaudentius), in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:260.
- 265) Augustine: *City of God*, 22:24.      266) Aug.: *Nic. & Post-Nic. Fath.*, 1st Ser., VIII:5 & 139.
- 267) Aug.: *Ib.*, in *Nic. & Post-Nic. Fath.*, 1st Ser., VIII:37f.
- 268) Aug.: *To Faustus*, XIII:7 (*cf.* in S.J. Case’s *Millennial Hope*, Chicago Univ. Press, 1918, p. 181).
- 269) Aug.: *On the Psalms*, in *Nic. & Post-Nic. Fath.*, 1st Ser., VIII:397.
- 270) Aug.: *Ib.*, in *Nic. & Post-Nic. Fath.*, 1st Ser., VIII:310.      271) Aug.: *Letter to Petilian the Donatist*, II:38:91.
- 272) Aug.: *Tractate 3 on the Gospel of John*, sec. 4.      273) Aug.: *City of God*, XVII:50.  
274) *Ib.*, XX:9.
- 275) Aug.: *Homilies on the Gospel of John*, in *Nic. & Post-Nic. Fath.*, 1st Ser., VII:185f.
- 276) Aug.: *City of God*, 18:31ff & 18:35 & 18:47f & 20:7 & 20:19 & 22:1.
- 277) *Ib.*, XVIII:53 & XX:12, 1st Ser., II:394 & 433.      278) Aug.: *Ib.* XX:19, 1st Ser., II:437f.
- 279) Aug.: *Ib.* XX:23, 1st Ser., II:443.      280) Aug.: *On the Psalms*, in *Nic. & Post-Nic. Fath.*, 1st Ser., VIII:532.



- 281) Aug.: *On Baptism, against the Donatists*, VI:31-70 & VIII:54f, *Nic. & Post-Nic. Fath.*, 1st Ser., IV:493, 495, 507.
- 282) Aug., as cited in Elliott's *op. cit.* I:344 n. 5.      283) Aug.: *To Faustus*, XIII:7.
- 284) Aug.: *City of God*, XX:6-13.      285) Socrates: *Church History*, I:19.
- 286) Vincent of Lerinum: *Commonitions*, 23:547.
- 287) Cassian: *Seven Books on the Incarnation of the Lord Against Nestorius*, IV:2f *cf.* III:12.
- 288) Cassian: *Conferences*, VIII:2:4.      289) *Ib.*, X:2:2.      290) Cassian: *Conf.*, II:15:9.
- 291) Cassian: *Seven Books*, V:10.      292) Sozomen: *Church History*, I:1,6.
- 293) Theodoret: *Commentary on the Visions of Daniel* (in J.-P. Migne's *Patrologia Graeca*, Paris: Lutitia, 1857-66, vol. 81 col. 1300f).
- 294) Theodoret of Cyrus, as cited in Elliott's *op. cit.* I:394 n. 5 & I:414 n. 1.
- 295) See S.T. Coleridge's Fifth Essay in *The Friend*, as cited in Elliott's *op. cit.* I:343 & n. 7.
- 296) Evagrius of Syria, as cited in Elliott's *op. cit.* I:394 & n. 3.
- 297) Gregory the Great: *Lib. V Ep. 43*, in *Nic. & Post-Nic. Fath.*, 2nd. Ser., XIII:178f.
- 298) Gregory I of Rome, as cited in Elliott's *op. cit.* I:401f & p. 402 n. 2 (citing Gregory's *Book IV Epistle 36*).
- 299) *Ib.*, I:402 n. 4 (citing Gregory's *Book IV Epistle 32*).      300) Gregory the Great: *Lib. IV Ep. 76*.
- 301) Gregory the Great: *Lib. IV Ep. 80*.      302) Gregory the Great: *Lib. IV Ep. 83*.
- 303) Gregory the Great: *Lib. IV Ep. 154*.      304) Gregory the Great: *Lib. IV Ep. 82*.
- 305) Gregory the Great: *Lib. IV Ep. 30*.
- 306) Gregory the Great: *Moralia XXXII:14:26f & XXVIII:7:15* (in A. Migne's *Patrologia Latina*, Paris, 1841f, vol. 76, cols. 651-53 & 484f).
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308) Gregory the Great: *Lib. V Ep. 43*, in *Nic. & Post-Nic. Fath.*, 2nd. Ser., XIII:172.
- 309) Gregory the Great: *Epistle 53*.

310) Andreas of Caesarea: *Apocalypsin Commentarius*, in Migne's *Pat. Graec.* vol. 106, cols. 301-336.

311) *Mafteah Ha-Talmud -- Clavis Talmudis*, tr. M. Guttmann,, Rotenberg, Breslau, 1906-30, 3b:55 & 62-65. Cf. L.F. Hartman & G. Scholem, art. *Eschatology* in the *Enc. Judaica* (Jerusalem: Keter, 1971). Judaistic Scholars denouncing Rome as the Beast, include: (1) the 1<sup>st</sup> century A.D. Johanan ben Zakkai ("This [4th Beast in Dan. 7:23] is guilt-laden Rome, whose influence has gone out over all the World"); (2) the 8th- or 9th-century *Pirke de Rabbi Elieser* (which called Daniel 7:19's 4th Beast "Edom" [being a Mediaeval-Judaistic code-word for 'Rome']); (3) the 882-942 A.D. Saadia ben Joseph (who called Daniel's 4th Beast "Gog" [being another Mediaeval-Judaistic code-word for 'Rome' (Ezek. 38:2 to 39:29 cf. Acts 2:4-17)]; (4) the 10th-century A.D. Solomon ben Jeroham, who identified Dan. 9:26's "people of the prince that shall come" with the Romans; (5) the 1040-1105 A.D. Solomon ben Isaac (Rashi), who identified the fourth kingdom and beast in Dan. 2 & 7 as Rome; and (6) the 1437-1509 Don Isaac ben Judah Abravanel, who stated Dan. 7's "little horn was the rule of the Pope." See Fromm's *op. cit.*, II:195-238.

312) See on this: (1) the 10th-century A.D. Yefeth ben Ali Halevi, who identified Dan. 7's ten horns as Roman but it "little horn" as Islamic and the great horn of Daniel 8 as Muhammad(an); (2) the 1992-1167 Abraham ben Ezra, who identified Dan. 7's ten horns as "the ten kings which arose in Rome"; (3) the 1135-1204 A.D. Moses ben Maimon (Rambam), who identified Dan. 7's "little horn" as Jesus ('a false prophet like Mohammed'); (4) the 1195-1270 A.D. Moses ben Nahman (Ramban) who, from the Old Testament Scriptures, rightly expected a resurgence of Islamic power; (4) the 1361-1444 A.D. Simon ben Duran (Rashbaz) who, from Dan. 8:14 & 12:11 predicted the end of Islamic rule around 1850 A.D.); (5) the 1437-1509 Don Isaac ben Judah Abravanel, who identified Dan. 2:33-45's iron mixed with clay as Christianity and Islam ("the children of Edom" and "the Ishmaelites"), and who involved the kings of the north and south in Dan. 11 with the Christians alias the Romanists and the Turks alias the Muslims; and (6) Oliver Cromwell's friend the 1604-57 A.D. Manasseh ben Israel, who identified the two legs in Dan. 2's statue as Romanism and Islam, and who identified Dan. 7's "little horn" that later became "stout" as Muhammad(anism). Insisted Manasseh in his A.D. 1654<sup>f</sup> masterpiece *The Glorious Stone* subtitled *On the Image of Nebuchadnezzar* (pp. 50<sup>f</sup> & 222<sup>f</sup> & 256): "Turkey and Rome are the two legs of the Statue, which comprise this last monarchy.... Mahomet or Mohammed as others call him, who being at first a small horn, and having in humble circumstances been born in Arabia formerly subject to the Romans...attained such strength that in a short space of time he and his descendants became lords of three-quarters of the World.... The fourth monarch should be divided into two nations, of diverse laws, whose division would bring about the little horn Mahomet, and that they [Papal Rome and Muhammad's Islam] are the two legs of the statue." See Fromm's *op. cit.*, II:195-238.

313) Bede: *Explanation of the Apocalypse* (in Migne's *Pat. Lat.* vol. 100, col. 146<sup>f</sup>).

314) Gregory II: "*Hon hai pasai basileiai tōs duseōs hōs theon epigeion echousi*" (cited from

- Gibbon's *Decline and Fall of the Roman Empire*, in Elliott's *op. cit.* III:187 & n. 1).
- 315) John of Damascus: *Exposition of the Orthodox Faith* ch. 26, in *Nic. & Post-Nic. Fath.*, 2nd Ser., IX:98f. See too in Elliott's *op. cit.* III:107 n. 2: "*Antichristos generaliter qui ea quae Christi sunt non sentit; specialiter qui Christo regiam sedem eripere conatur; sese, non illum, Christum et Deum esse mentiens.*"
- 316) J.J.I. von Döllinger: *The Pope and the Council*, Rivingtons, London, 1870, p. 109 (written pseudonymously). He was excommunicated by Rome in 1871, when he refused to accept the Pope's *ex cathedra* 1870 doctrine alleging papal infallibility.
- 317) Froom: *op. cit.*, I:538f.      318) Walafrid Strabo: *Glossa Ord.* (on II Thess.).
- 319) Arethas of Caesarea: *Apocalypse*, in Migne's *Pat. Graec.*, vol. 106, cols. 649 & 672. See too L.E. Froom: *The Prophetic Faith of Our Fathers*, Review & Herald Pub. Co., Washington D.C., 1950, I:572 & 896f.
- 320) Arnulf of Orleans, cited in A.F. Villedieu's *Life of Gregory VII* (Richard Bentley & Son, London, 1874, I:175f).
- 321) As cited in Elliott's *op. cit.*, III:99 n.      322) Elliott: *op. cit.*, III:184f.
- 323) Bruno of Segni: *Exposition*, in Migne's *Pat. Lat.* vol. 165, cols. 667f.
- 324) See Venables' *Gerard, or Girard*; in *Dictionary of National Biography*. VII. See too Dempf's *Sacrum Imperium*, Oldenberg, Munich, 1929, p. 204.
- 325) S. Morland: *The History of the Evangelical Churches of the Valleys of Pie[d]mont*, Henry Hills, London, printed for [the Westminster divine] Adoniram Byfield, 1658, pp. 158f; cf. Elliott's *op. cit.* II:399 n.3 (from the bottom of p. 398) & II:438 n.
- 326) *La Nobla Leyczon*, Geneva Manuscript, lines 455-60, as cited in Elliott's *op. cit.* II:566, viz. "*Sinon en segre Yeshu Xchrist, e far lo seo bon plazer, E gardar fermament ezo qu'el a comanda, E esser mot avisa cant venre l'Antexrist, Que nos non crean ni a son fait ni a son dit. Car, segont l'Escriptura, son ara fait moti Antexrist. Car Antexrist son tuit aquilh que contrastan a Xrist.*"
- 327) See Elliott's *op. cit.* II:395 n. 2.      328) *Ib.*, n. 4.
- 329) Richard of St. Victor: *Apocalypse of John* ( in Migne's *Pat. Lat.* vol. 196, cols. 763f,178,800,806).
- 330) Anselm's *Dialogues* (in Migne's *Pat. Lat.* vol. 188, cols. 1149f).
- 331) See R. De Hoveden's *Annals* (for 1190), II:176-80; and Joachim of Floris's *Exposition...of Revelation*, Bindoni & Ors., Venice, 1527 ed., fols. 113 v to 120 r, 123 r.

- 332) Joachim: *Prophecies*, as cited in *A Breve Chronycle Concernynge the Examyynacyon and Death of the Blessed Martyr of Christ Sir Johan Oldecastell the Lorde Cobham*, collected by Johan Bale, C. Davis, London, 1729, p. 68; and as cited in Elliott's *op. cit.* IV:413 & n. 4.
- 333) Joachim: *Exposition of the Apocalypse* (1527 ed.), fols. 210 r. (*cf.* 84 v.) & 211 v. (*cf.* 16 r.).
- 334) Eberhard of Salzburg, as cited in Elliott's *op. cit.* IV:429 & n. 4.
- 335) When the Pope tried to force his own nephew into Lincoln Cathedral, Bishop Robert Greathead refused -- even when the Pope then excommunicated him after Greathead had pointed out that "Antichrist" is so "abominable to our Lord Jesus Christ as to mortify and destroy souls by defrauding them of the offices and ministry of their pastors." See Froom's *op. cit.*, I:621-34. Froom gives many similar examples of very brave late-mediaeval leaders who fearlessly stood up to the Papal Antichrist. Thus also Greathead's contemporary, Matthew Paris of St. Albans, denounced the Court of Rome as a "strumpet"-- alias the whore of Revelation seventeen. See M. Paris's *English History from the Year 1235 to 1273* (ed. J.A. Giles), 1853 ed., I:332
- 336) Greathead, as cited in M. Paris's *English History*, I:36f.
- 337) Greathead, as cited in Lyte's *History of the University of Oxford from the Earliest Times to the Year 1530*, p. 29.
- 338) Albert the Great's *Commentary on the Apocalypse*, in *Omnia Opera* 38:520,652,670.
- 339) Thomas Aquinas: *Expositions in Daniel*. Ch. 2 p. 15, & ch. 7 pp. 34f. In his *Opera Omnia* vol. 18.
- 340) Thomas Aquinas: *Summa Theologiae*, pp. 105-12 (as referred to in Kromminga's *op. cit.*, p. 158).
- 341) R. Bacon: *Compendium Eludii Philosophiae* (as referred to in Kromminga's *op. cit.*, p. 158).
- 342) See Pierre d'Olivi's condemnation, in E. Baluze's *Miscellanea*, (ed.J. Mansi), Vincentium Junctinium, Lucae 1761, II:259.
- 343) Pierre d'Olivi's *Postils on the Apocalypse*, as cited in Elliott's *op. cit.* IV:428 & nn. 3 & 4.
- 344) Pierre d'Olivi: *Postilla in the Apocalypse*, Latin mss., Paris, fol. 18 r., col. 1 line 32 to col. 2 line 15.
- 345) Boniface VIII's *Unam Sanctam*, as cited in Elliott's *op. cit.* III:190 & 1.
- 346) Ubertino of Casale: *Arbor Vitae Crucifixae Jesu*, De Bonettis de Papia, Venice, 1485, sig. F<sub>5</sub>

- r; and *cf.* too E.G. Gardner's *Dante and the Mystics*, J.M. Dent & Sons, London 1913, pp. 220-22.
- 347) Ubertino, re quoting Pierre d'Olivi's *Postilla*, fol. 186 col. 2 lines 6-24, practically *verbatim*. See too Ubertino's *Arbor Vitae* V:12 and his *Tractatus* ch. 8 fol. 78 r. *Cf.* too Froom's *op. cit.*, I pp. 775n. & 780n.
- 348) Arnold of Villanova: *Tractatus de Tempore Adventus Antichristi*, fol. 62 v, col. 1, line 18, as extracted in H Finke's *Aus den Tagen Bonifaz VIII. Funde und Forschungen*, Aschendorff, Münster, 1902, p. CXXXII.
- 349) J. Wycliffe: *De Papa* ch. 2, in *The English Works of Wyclif Hitherto Unprinted*, ed. F.D. Matthew, Wyclif Society, Trübner & Co., 1880, pp. 458f.
- 350) J. Wycliffe: *De Veritate Sacrae Scripturae*, ed. R. Buddensjog, Trübner & Co., 1906-7, pp. 268.
- 351) J. Wycliff's *Triologus*, IV ch. 6. In his *Tracts and Treatises*, p. 149.
- 352) Matthias of Janow (as quoted in Gallet's *Life and Times of John Huss*, I:29f).
- 353) Matthias of Janow (as quoted in Neander's *General History of the Christian Religion and Church*, V:200).
- 354) *Proceedings in the Trial of Walter Brut for Heresy etc.*, original Latin in *Registrum Johannis Trefnant Episcopi Herefordensis*. Translated in Foxe's *Acts and Monuments of John Foxe -- A New and Complete Edition*, ed. S. Reed Cattley, R.B. Seeley & W. Burnside, London, 1841, I:543.
- 355) *Registrum* p. 299f, in Foxe's *op. cit.* I:550.                      356) *Registrum* p. 356f, in Foxe's *op. cit.* I:570.
- 357) M. Luther's *Preface* in J. Purvey's *Commentarius in Apocalypsin*, Wittenberg, n.n., 1528, sig. A<sub>2</sub> v.
- 358) J. Huss, as quoted in Gillett's *Life and Times of John Huss* (I:205), as cited in Froom's *op. cit.*, II:113f.
- 359) J. Huss: *The Letters of John Hus* (ed. H.B. Workman & R.M. Pope), Hodder & Stoughton, London, 1904, Letter XXVI, pp. 118f.
- 360) *Ibid.*, Letter LXXIV, p. 258.                      361) *Ibid.*, Letter LXXX, pp. 270f.
- 362) Nicholas of Cusa: *Opera Conjectura*, pp. 933f.                      363) G. Savanarola: *Predica della Rinnovazione* (Serm. III).

- 364) G. Savanarola's Serm. In Mar. 1498 (as cited in Döllinger's *Prophecies and the Prophetic Spirit in the Christian Era*, Rivington's, London, 1873, pp. 149 & 163).
- 365) G. Savanarola (as cited in Rupp's *Die erwecklichen Schriften*, pp. Vii-viii, quoted in Froom's *op. cit.*, III:163).
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- 367) C. Columbus, as cited in Draper's *History of the Intellectual Development of Europe*, Harper & Row, New York, 1876, II:159f.
- 368) C. Columbus, as cited in his *The Voyages of Christopher Columbus, being the Journals of...Voyages, etc.*, p, 303. See too C. Columbus's *Select Letters*, p. 201.
- 369) C. Columbus's *Authentic Letters*, p. 193. Cited in Froom's *op. cit.*, II:168.
- 370) C. Columbus's *Book of Prophecies* ( in *Scritto* II:81-83, as cited in Froom's *op. cit.*, II:173). See too C. Columbus's *First Letter of Columbus to the Noble Lord Raphael Sanchez*, Lisbon, March 14, 1493.
- 371) Both are freely downloadable from my website [francisnigellee@dr-fnlee.org](mailto:francisnigellee@dr-fnlee.org)
- 372) M. Luther's *Table Talk* p. 194, and as cited in Elliott's *op. cit.* II:136 n. 3 to II:138 n. 1.
- 373) M. Luther's *Writings*, Germany, XXII col. 844.
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- 377) U. Zwingli: *Admonition to His Fellow-Countrymen in Schwyz*. In *Corp. ref.* I 167/14-22; 168.
- 378) U. Zwingli: *Ib.*, III 681/30-3; IV 98; V 695/12; & 698/2. 379) U. Zwingli: *Chief Writings*, VII pp. 135 & 205.
- 380) U. Zwingli's 1523 *Sixty-seven Articles* (21 & 27 & 28) and his 1530 *Confession of Faith* (15 & 23 & 50) and his 1531 *Explanation of Christian Belief* (42 & 97 & 102), in Böckel's *op cit.*, pp. 7,48,52,59,70 & 84f).
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- 387) J. Calvin: *Commentary on the Twelve Minor Prophets*, Calvin Translation Society's ed., V:510.
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- 702) Cf. the "Great Disappointments" of 1843 & 1844 (re Christ's then-expected return), and the subsequent facing-saving SDA doctrine that Christ then instead entered into His "heavenly sanctuary."
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must be conceded that the advanced and detailed theology of **Pretribulationism** is **not found in the Fathers**” etc. MacPherson’s *Unbelievable Pre-Trib Origin*, pp. 116 (n. 5) & 117 (n.14), and his *The Late Great Pre-Trib Rapture*, pp. 38 & 62f.

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