

FUNDAMENTAL PRINCIPLES

This means that prophecy is significant only in relation to God's plan of salvation through Jesus Christ. The enmity of and the judgment upon the nations, for example, has no religious relevance apart from its relation to the kingdom of God. The nations upon whom the prophets pronounced judgment were nations who in their own day had shown hostility to Israel as the people of God. Israel as a political entity is not the significant thing in prophecy; the focus is on Israel as a religious community, which God has chosen to call "my people." As such Israel is representative of the people of God in the new age, even as her ancient enemies are representatives of the enemies of God and His kingdom in the new age .

SPECIAL STUDY FOUR

Note: The material printed below is a printed expose of the lack of scriptural evidence to support the premillennial theories. It is copied from articles in *THE VOICE OF EVANGELISM*, by Burton W. Barber, Spring of 1957. All scripture references are to be read and compared—**THIS IS VERY IMPORTANT!**

CHRIST IS NOW SITTING UPON DAVID'S THRONE

by Burton W. Barber

OLD TESTAMENT PROPHECIES PREDICTED IT

Jehovah's Witnesses, the Mormons, the premillennialists, and the Seventh Day bodies occupy a like position in reference to Christ's kingship; namely, that Christ came to earth to establish an earthly kingdom and to sit upon the literal throne upon which David sat. But, because the Jews as a whole rejected Him, Christ temporarily abandoned the idea and returned to heaven until the Jews would become kindly disposed toward Him, thus permitting Him to return to earth for a second try. In the meantime, as an emergency measure, the church, which, in

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prophecy was not predicted, was *inserted*. This is known as the premillennial view of the kingdom. This theory of Christ's literal, earthly reign is, for the most part a denominational doctrine. With all respect to the convictions of sectarian churches, the majority of them attach little importance to the preaching of the gospel as far as winning souls is concerned. They believe the gospel ought to be preached, but they also believe it is impossible for a sinner to hear, believe, and obey. It is taught among them that the Holy Spirit must be prayed down directly upon the sinner, that the Holy Spirit upon the naked soul of man is the converting power regardless of the gospel. It can be seen immediately that the gospel is NOT the "power of God unto salvation" if such a doctrine be true. With this in mind, we shall state the theory as correctly as has been possible for us to determine and from it find an answer to the question at hand.

The most common premillennial theory is as follows: (1) Christ came to establish His kingdom. (2) He was rejected by the Jews; consequently, He was unable to establish it at that time. (3) After Christ made atonement for our sins, He went back to heaven and is to remain there until the Jews are brought back to Jerusalem and until they are willing to accept the "Messiah." (4) The church is a temporary institution which Christ left here in the place of the kingdom, and it will remain until He comes to take it away and to establish His kingdom. (5) The gospel will do much good, but is not capable of converting the Jews. Jesus will come back to do this personally.

These are by no means our views. Neither are they the views of a vast number of premillennialists. They are only the key points of the most outstanding leaders. We can examine no more at the present, for the various theories are almost as numerous as are the advocates of premillennialism. These few remarks, however, tell WHY they believe Christ *must* come to rule on earth for a thousand years. According to their teaching, both the church and the gospel are *temporary*. The position which they hold is that Christ originally planned to establish the kingdom, but when Satan defeated Him on that point and foiled His plans, He substituted the church as the next best thing. It is to remain until He is able to wrest the minds of the Jews from the devil sufficiently so that when He comes again, He can successfully persuade them to accept Him as the "Christ." Likewise, according to their theory, the gospel is a mighty weak tool with which to work on the hearts of sinners, whether Jews or Gentiles. We have been persuaded to believe that the gospel is "the power of God unto salvation" (Rom. 1:16,

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17). It puts "zip" into our "timbers" to think of the power stored up in the gospel. Now if it be contended that the gospel is God's power for salvation to the Gentiles but not to the Jews, and that Christ must come personally in order to convert them, we call attention to the complete text of Rom. 1:16! The gospel was given to the Jews first. They were given the first opportunity to accept or reject it (Rom. 2:9-10).

The main purpose for Christ's coming to rule on earth for a thousand years, then, according to this theory, is to do what the *gospel has failed to do*. This theory minimizes the power of the gospel. To us, this utterly contradicts some of the main teachings of the Bible. (1) The Old Testament prophesied concerning the church. The New Testament speaks of the church as the fulfillment of these prophecies. (2) The church and kingdom are the same institutions (Matt. 16:16-19). Men are born into the kingdom (Jn. 3:5). The saved are added to the church by the Lord through baptism (Acts 2:47; I Cor. 12:13). (3) The gospel both saves and judges men and women (I Cor. 15:1-4; Rom. 2:16; Jn. 12:48; Rev. 20:12-13): If Christ comes and sets the saving power of the gospel aside, He automatically sets aside the judging power also. When Christ comes again, He will not come to save men *without* the gospel, but will come to judge men *by the gospel*.

I. PROOF NUMBER ONE: GOD'S PROMISE THAT CHRIST WOULD SIT UPON DAVID'S THRONE WAS FULFILLED IN CONNECTION WITH CHRIST'S FIRST COMING.

1. The Promise (II Sam. 7:12-14)

2. The Fulfillment

- (1) Heb. 1:5: Paul referred to this as having been fulfilled in connection with Christ's first coming. Note: this is a quotation taken from the original promise.
- (2) Acts 13:23: Paul affirmed that this promise was fulfilled in connection with Christ's first coming. "Hath" denotes accomplishment; hence, Christ's Kingship and Saviorhood were assumed together.
- (3) Acts 2:29-31: Peter affirmed that this promise was fulfilled in connection with Christ's first coming. This cannot be misunderstood. Peter interprets the promise for us, saying that Christ sat on David's throne following His resurrection.

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II. PROOF NUMBER TWO: EVERYTHING THAT THIS PROMISE EMBRACED WAS FULFILLED IN CONNECTION WITH CHRIST'S FIRST COMING.

1. The Promised "Sure Mercies of David" Were Fulfilled In Connection With Christ's First Coming.
 - (1) The Promise (Isa. 55:3)
 - (2) The Fulfillment (Acts 13:32-38). Note: Premillennial people commonly quote Isa. 55:3 as being fulfilled in Christ's second coming, but Paul affirms it was fulfilled in His first coming. Paul shows the "sure mercies of David" to be forgiveness of sins—not a literal, earthly role.
2. The Promised Restoration Of The Tabernacle Of David Was Fulfilled In Connection With Christ's First Coming.
 - (1) The Promise (Isa. 16:5; Amos 9:11-12)
 - (2) The Fulfillment (Acts 15:14-18; Heb. 8:1-2). Note: In the passage in Hebrews, Paul affirms that Christ is *now* our High Priest in the true tabernacle. The passage in Acts relates the conversion of the Gentiles to the prophecy in Amos. Obviously, the "tabernacle" refers to the church which was set up on Pentecost. This setting up of the tabernacle was necessary if the Gentiles were to be converted. Is my opponent a Gentile? If so, the fact that he has the privilege of being converted *now* is living proof that the tabernacle of David is built.
3. The Promised "Key of David" Was Fulfilled In Connection With Christ's First Coming.
 - (1) The Promise (Isa. 22:22)
 - (2) The Fulfillment (Rev. 3:7). Note: Peter was given the keys of the kingdom (Matt. 16:19), and they were the same as the "key of David" mentioned by Isaiah and quoted by Christ Himself to the church in Philadelphia.
4. The Kingdom Over Which Christ Was To Rule Was A Realization In Connection With Christ's First Coming.
 - (1) The Promise (Isa. 9:6-7) (cf. Isa. 22:22 for "upon shoulder").
 - (2) The Fulfillment (Luke 1:32-33). Note: This was said in reference to Christ's first coming—not His second coming.

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III. PROOF NUMBER THREE: CHRIST SAT UPON DAVID'S THRONE WHEN HE SAT UPON THE FATHER'S THRONE. Premillennial advocates say that Christ is now sitting only on the "right hand" of the throne of "God"—not on the throne of *David*. The folly of this shallow theory is offset by a careful study of the Bible.

1. The Promise (Zech. 6:12-13). Note: It was prophesied that Christ would sit on Jehovah's throne, as well as David's.
2. The Fulfillment. Carefully follow the analysis of this prophecy.
 - (1) The "branch" is Christ (Isa. 11:1). Jesse was David's father. This is quoted, as fulfilled in Christ, by Paul (Rom. 15:12). Note: Christ is beyond dispute the one said to be sitting on God's throne.
 - (2) Christ sat on David's throne when He sat on His Father's throne. The only throne that David had was God's throne. David, Solomon, and Christ sat upon it (I Kings 2:12; I Chron. 29:23). Note: Premillennial devotees claim that Christ returned to heaven and sat down on the right hand of God's throne which, they say, was not David's throne. Actually, David sat on God's throne, for Solomon sat on God's throne, which was David's throne. So, when Christ sat on God's throne, He sat on David's throne. If my opponent objects that Christ is to sit on David's throne on earth in Jerusalem, I call upon him to prove it.

He assumes two errors: First, that Christ is not on God's throne, but beside it. Second, that David's throne will be on earth. These are easily exposed: First, Christ is seated on the throne of God, beside God—not merely beside the throne (Rev. 3:21). Second, this throne is in heaven—not on earth—and since David's throne was God's throne, Christ now sits on David's throne in heaven (a) Isa. 66:1 (b) Psa. 11:4 (c) Acts 7:49. *My respondent would remove Christ from His throne and place Him upon His footstool!*

- (3) Christ is a king and priest upon David's throne. The prophecy said, "The *branch* . . . shall sit upon his throne; and he shall be a priest upon his throne." In the New Testament, Christ is pictured as king and priest on the throne *now!*

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First, in Peter's sermon on Pentecost, Christ was presented as priest and king (Acts 2:29-36).

Second, Peter is showing that the promise made to David has been fulfilled already, in Christ, and in heaven. He reasons that while the promise was made to David, yet since David was on earth—not in heaven—and since Christ was in heaven—not on earth—the promise was fulfilled following Christ's ascension. This proves: (a) that Christ now sits on David's throne, according to the promise, (2) that David's throne is God's throne, and (c) that David's throne is in heaven. (cf. Heb. 1:3).

Third, Heb. 12:2.

Fourth, Melchisedek was a type of Christ (Heb. 7:1-10), who was both a priest and king. "Malachi" means "king," "Zedek" means "righteousness," "Salem" means "peace." Christ as a King on God's throne rules in *righteousness* and *peace*. Consider these prophecies with this in mind: (Jer. 33:15; Isa. 16:5; Isa. 9:6-7).

Fifth, (Jer. 33:17-18) . . . Why? The word "want" means "lack." Neither David nor the Levites would lack one to fill their offices. Christ would perpetually fill both at *once!*

Sixth, (Heb. 8:1).

Seventh, Christ is king and priest now. Christ's occupation of this dual office is in heaven—not on earth (Heb. 8:4; 10:12-13).

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NEW TESTAMENT PASSAGES CONFIRM IT

- I. The New Testament Affirms Christ To Be King Now.
 1. Christ Acknowledged This To Pilate, (Luke 23:3). By consulting any reliable Greek grammarian, such as Thayer, we learn that "Thou sayest it" is stronger in the Greek than in the English. Christ told Pilate, "Surely! You have spoken truth." Note: Premillennial people tell us that because Jews rejected Christ, He abandoned the idea of setting up His kingdom in connection with His first coming. But, a king implies a kingdom, and a kingdom implies a king. After the time when premillennialists tell us that Christ gave up hopes of establishing

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His kingdom, we hear Christ acknowledge that He is king; hence, that He has a kingdom to reign over.

2. Christ Claimed To Have The Authority Of A King (Matt. 28: 18). Note: Christ has possessed "all authority" in excess of 1900 years. Since it is "all" authority that He possesses, it is all that He as king could ever expect. And since He possesses this authority "in heaven and in earth," it is a simple matter for Him to sit on David's throne in heaven and rule His kingdom on earth. We are told that Christ is only a "crown prince" now—not a king in possession of authority. But, contrariwise, Christ claims kingly authority now, for He has "all authority."
3. First Century People Heard The Apostles Claim Christ To Be King In Their Times (Acts 17:7). Note: On the strength of Christ's acknowledgment to Pilate that He was king, the ruler caused to be inscribed over His head, "This is the King of the Jews" (Lk. 23:38). Pilate asked this question because the Jews had charged Jesus with making that claim (Lk. 23:2). This report was acknowledged by Christ to be true. We can know, therefore, that a similar report of the Jews later would be true also. If Christ acknowledged the truth of this report in Jerusalem, why would not the same report be true in Thessalonica?

II. Christ Is Reigning Now, And Will Continue To Reign Until The End Of Time.

The reign of Christ is carefully placed between two monumental events—*The Resurrection of Christ* and *The Resurrection of the Human Race* (I Cor. 15:20-28). Note: (a) We are introduced to two resurrections: that of Christ and that of mankind. (b) The resurrection of mankind will occur at Christ's second coming. (c) Christ is to reign until He has put all enemies under His feet, the last of which is death, which will be destroyed at the resurrection. This means that Christ will reign *until* His second coming, which will be at the resurrection when death is destroyed—not *after*, His second coming. (d) The kingdom is a present institution, for at His second coming, Christ will return it to the Father rather than receive it as premillennialists teach!

1. The Beginning Of Christ's Reign Is Connected With His Resurrection. This is confirmed by Peter (Acts 2:29-34). Note: God raised up Christ to sit on David's throne, Peter says that the beginning point of that reign was Christ's resurrection.
2. The End Of Christ's Reign Is Connected With His Second Coming And The Resurrection Of Mankind. This is confirmed

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by other passages than the I Cor. 15:20-28 passage. (cf. Heb. 1:13; Heb. 10:12-13). Note: Christ is pictured in Hebrews as having the "sceptre of righteousness" in His hand, which is the "sceptre of thy (Christ's) kingdom." He sits on the "right hand of God" until his enemies will all be put under him—the last being death. Christ began reigning when He began sitting on the throne. When He quits sitting and reigning on His throne, He will come again; hence, when He comes again, He will have quit reigning—not just having begun! If not, why not?

III. According To Prophecy, Christ Is Reigning On David's Throne In Heaven—Not on Earth.

1. God Predicted The End Of Earthly Reigning Upon David's Throne: (cf. II Chron. 26:8; II Chron. 36:9-16). Coniah (abbreviation for Jeconiah or Jehoiakin) was the last earthly ruler upon David's throne (cf. II Kings 24:14-15; Jer. 22:28-30). Note: Christ was of the descendants of Coniah, (Matt. 1:11-14; Lk. 3:27). Coniah was not childless in a physical sense, else he would not have had "seed" (Jer. 22:28-30) nor would he have been in the ancestry of Christ. Coniah was the last of the house of David to rule as a Jewish king in Judah. However, Christ was his seed, and he was to sit on David's throne. The only way this Scripture could be fulfilled is for Christ not to sit on David's throne in *Judah!* This conclusion is fool-proof and overwhelming. For the prophecy declared, "O earth, earth, earth, hear the Word of the Lord . . . No man of his seed shall prosper, sitting upon the throne of David and ruling anymore in Judah." Coniah had seed, and Christ was of that seed, and Christ according to other prophecies was to sit on David's throne, but according to this prophecy could not prosper on that throne "*in Judah.*" The only way premillennialists could both permit this prophecy to be fulfilled and allow Christ to prosper on David's throne would be to acknowledge that David's throne is in heaven—not in Judah (the province of Jerusalem)!
2. Christ Will Remain In Heaven On David's Throne Until The Fulfillment Of All That The Prophets Have Foretold, (Acts 3:19-21). Note: *He shall send Jesus Christ . . . whom the heaven must receive until . . .* Until what? "Until the times of restitution of all things" spoken by the prophets.
 - (2) Christ's sitting upon David's throne was one of these (II Sam. 7:12-14); Lk. 1:32-33).

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- (2) The abolition of death is one of these (Heb. 1:3,13); 19:12-13; I Cor. 15:20-28).
- (3) The second coming of Christ is one of these (Jude 14,15).
- (4) The resurrection is one of these things. (I Cor. 15:53-54 are quotations from the prophets (cf. Isa. 25:8; Hos. 13:14). Note: All four of these are referred to in the passage in I Cor. 15:20-28. Bound on the one side by Christ's resurrection and on the other by man's insurrection, the kingdom of Christ is ruled over by Christ, who sits in heaven on David's throne. He will remain there until all things spoken by the prophets are fulfilled except the last two, which Paul in I Cor. 15 shows will be fulfilled by His second coming and *at* His second coming.

CHRIST, AS KING, NOW REIGNS OVER HIS KINGDOM

- I. It Was Predicted That Christ Would Receive A Kingdom.
 1. It was predicted that Christ would His kingdom at His ascension.
 - (1) Prediction (Dan. 7:13-14).
 - (2) Fulfillment (Acts 1:8-9; Lk. 24:26; I Tim. 3:16).
Christ's glory and His kingdom denote the same thing (cf. Matt. 20:21; Mk. 20:34, both scriptures refer to the same event). When Christ entered His glory, He entered His kingdom. After the Jews' rejection of Christ, after His death and resurrection, at the time premillennialists tell us that Christ had abandoned all thought of establishing His kingdom, Christ Himself charged His disciples with being fools and of having slow hearts to believe that what all the prophets had predicted concerning Christ as king and His kingdom was coming to pass. Note that much later Paul affirms that Christ entered His glory at His ascension. Thus, He entered His kingdom at His ascension, premillennialists notwithstanding! Christ went to heaven for His kingdom—He did not come to earth for it (cf. Lk. 19:11-28). Upon His return, he sits in judgment, as the parable shows.
 2. It was predicted that the kingdom would be established in the days with Christ's first coming.
 - (1) Prediction (Dan. 2:44).

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- (2) Fulfillment (Mk. 1:14-15). Premillennialists unblushingly acknowledge that Christ here referred to Daniel's prophecy (2:44). This being so, they place themselves in an embarrassing position, as the following questions will show:
- (a) Could the "time" be fulfilled and the prophecy not? A *time* prophecy must be fulfilled on schedule, or it becomes defaulted.
 - (b) Did God know whether or not that prophecy would be fulfilled when Christ affirmed that it was to be? If He did, then God cannot be trusted, because He would have announced a time-fact that miscarried. If He did not, then He is not the omniscient God that we believe Him to be.
3. It was predicted that the kingdom would be established while the apostles lived.
- (1) Prediction (Mark 9:1).
 - (2) Fulfillment (Luke 24:49; Acts 1:7, 8; I Cor. 4:19-20).
Note: The kingdom and the power were to come together. The power and the Spirit were to come together. Therefore, since the Spirit came upon Pentecost, the power and the kingdom also came on Pentecost!
 - (a) The apostles were to sit upon twelve thrones of authority in the kingdom (Matt. 19:28). The apostles were "ambassadors of Christ" (II Cor. 5:20) who, under the direction of Christ, set up the kingdom (cf. Matt. 16:18-19); 18:18).
 - (b) God's people, in the present dispensation, have received the kingdom (Heb. 12:28).
 - (c) We gained admittance by the new birth (Jn. 3:5).
 - (d) It was typically predicted that Christians would be in kingdom.
TYPE: Ex. 19:6; ANTI-TYPE (1 Pet. 2:9; Rev. 1:6).
4. It was predicted that Christ would share His kingdom with His subjects, who are alive during the present dispensation.
- (1) Prediction (Luke 22:29).
 - (2) Fulfillment.
Since Matt. 19:28 refers to a period of time, it must of necessity represent this present dispensation which began the first Pentecost after Christ's resurrection—in other words, the period of time wherein men and women are *regenerated*, begotten

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anew. To connect, as some do, "Ye which have followed me," with "in the regeneration" is erroneous. The words, "Ye which have followed me," only serve to identify those to whom Christ was speaking.

As has already been said, the word "regeneration" refers to a period of time, which is the period wherein sinners are regenerated. Christ, in the passage under consideration, names four distinct phases of the same period, namely: (a) regeneration, (b) Christ sitting on His throne, (c) the apostles sitting on thrones, and (d) judging by the apostles. These all are parts of the same period and are functioning simultaneously. When, therefore, we discover commencing and ceasing, we shall also have located the beginning and the ending of the other three.

- (1) When did God begin regenerating men through His Spirit, His ministers and His word? The word of God shows this work was started on Pentecost and will not cease until Christ comes for His church and judgment. Surely this is beyond all dispute. This present dispensation—the Christian era—is, then, the period referred to by Christ as the regeneration.
- (2) When did Christ sit on His throne in glory? Christ entered into glory when He ascended to heaven following His resurrection (Lk. 24:16, I Tim. 3:16). (cf. Acts 2:36; 17:7; I Tim. 5:15; Rev. 17:14; 19:16; I Cor. 15:20-28; I Pet. 3:22; Psa. 110:1; Acts 2:29-36). Thus Christ took His seat on His throne in glory at His ascension into heaven and will remain there until He comes again at the resurrection (I Cor. 15:20-28). The period of Christ's reigning is identical with the period of regeneration.
- (3) When did the apostles sit on their thrones of judgment? Christ has already answered this question: "When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones." The word "throne" represents authority; consequently, Christ meant authority for judgment when He spoke of the apostles sitting on thrones of judgment. They did not take seats upon literal thrones of rare wood and gold, but were rather given authority for judgment.

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- (4) When were the apostles given authority for judgment? The purpose of their being elevated to thrones was for judgment, for pronouncing decisions on questions of faith and practice. From this fact, we draw the simple conclusion that they began their judging immediately upon being enthroned, which was on the day of Pentecost when they received the promised power, the Holy Spirit (Lk. 24:48-49; Acts 1:8; 2:1-4).
- (5) What is the "judging" which the apostles are doing? Christ placed in their power the authority to "bind" and "loose", to "remit" and "retain" laws governing admission into the kingdom (church) (cf. Matt. 16:19; 18:18; Jn. 20:22-23).
- (6) The word of Christ is judging now. (Jn. 12:48; Rom. 2:2, 16; Rev. 20:11-12). Judgment is being passed daily by the word of the apostles. Men need not wait for the day of judgment to come to know their fate—the sinner is "condemned already" (Jn. 3:18; cf. also Jn. 3:30).

It is evident that fleshly Israel was not meant, but the true, spiritual Israel of which Paul speaks in the Roman letter (Rom. 2:28-29). The twelve tribes of Israel are unidentified today.

II. The Kingdom was A Reality In The Apostolic Days.

1. Eighty-four preachers announced its approach: John (Matt. 3:2); Jesus (Mk. 1:15); The Twelve (Matt. 10:7; The Seventy (Luke 10:9). Note the kingdom was at hand, but the second coming was not at hand.
2. Christ and His Apostles Preached It. (Jn. 3:5; Matt. 19:28; Acts 8:12; 19:8; 20:25; 28:23, 31).
3. The early Christians were in the kingdom (Col. 1:13; I Thess. 2:12; Rev. 1:9; 12:10; Matt. 26:29; I Cor. 11:26).

THE LAND PROMISE MADE WITH ABRAHAM AND HIS SEED HAS BEEN FULFILLED

Four questions, when properly answered, will show that the promise which God made with Abraham and his seed has been fulfilled. It follows, then, that if it has been fulfilled, it will not be fulfilled sometime in the future.

I. QUESTION ONE

"What is the land promise that God made to Abraham that I hear so much about?"

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God made four distinct covenants with Abraham:

- (1) The **NATION** covenant (Gen. 12:1-3) in which He promised to make of Abraham a great nation.
- (2) The **SEED** covenant (Gen. 12:1-3) in which He promised Christ to all nations (Gal. 3:16, 17).
- (3) The **CIRCUMCISION** covenant (Gen. 17:9-13) in which He promised the blessings of the **NATION** covenant.
- (4) The **LAND** covenant in which He promised to Abraham and his seed the land that we know as Palestine (Gen. 15:18-21). In each covenant, God promised some one thing. In the land covenant, God's promise was the possession of it as long as Israel did His will.

II. QUESTION TWO

"Is the 'Larger Land of Canaan' promise the same as the promise of land to Israel?"

Certainly! There are those who do not believe that God kept His promise with Abraham, so they say that God kept part of it, but not the promise of the "larger land of Canaan". Actually, they were the same promise. No distinction should be made where there is no difference. Here are the Scriptures: When Abraham arrived in what was called Canaan, the Lord appeared to Him and said, "Unto thy seed will I give this land" (Gen. 12:7). God had him look "northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). (Gen. 15:18) This latter boundary is what is called "the larger land of Canaan". But, notice that it was referred to as the covenant given to Abraham.

III. QUESTION THREE

"Did God intend Abraham, Isaac, and Jacob to inherit that land personally?"

Probably not, for God made no attempt to give it to them. God keeps His promises, and He would have given it to them personally had He so intended. They did not resist the idea, so God's action settles the question. But, notice that the promise was made to Abraham and his seed: "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). Again, (Gen. 17:8). In verse seven, it was called a covenant, and in verse eight God recognized that while he had been given it, yet Abraham was a stranger in it. So, Abraham had the covenant, but not the land.

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IV. QUESTION FOUR

"Was the land promise fulfilled?"

Yes, indeed! Just before they entered the land, God said, "Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them" (Deut. 1:8). It was the "larger land" (verse 7). It was the promise made to Abraham, Isaac, and Jacob. It was fulfilled. Again: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. 21:43-45). Further: (Josh. 23:14). Again, after identifying the borders of this land, Nehemiah quotes God thus: (Neh. 9:7, 8). It was fulfilled, for "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates" (II Sam. 8:3). (I Kings 4:21). So, this "larger land of Canaan" reaching from "the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18), was given to Israel, and they possessed it. It is not yet to be fulfilled, for it has been fulfilled, certain religious beliefs notwithstanding!

PROMISES AND PROPHECIES CONCERNING ISRAEL AND THE LAND OF PALESTINE

The land covenant which God made with Abraham, and subsequently to all Israel, like all covenants was made between two parties and would be fulfilled only if both parties kept the conditions specified in the covenant. God always kept His commitments, but Israel usually failed to meet the conditions which God placed her under.

In respect to the land covenant, God promised a land-home for Israel, to be retained as long as she obeyed the law of Moses, but to be forfeited when she rebelled against Him. However, God made provision for a return from the captivity into which she would be carried, due to her disobedience, at such a time as she would repent of her evil.

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Every "proof-text" which is submitted by the premillennialists is an attempt to prove that Christ will yet establish a Jewish kingdom in Palestine relates to God's original promise to give Israel a land to live in—Palestine—or to His promise to return her to that land from her captivity in Babylon.

It can be shown that there remains not a single unfulfilled prophecy or promise wherein the Jews are promised a home in Judea.

Every "proof-text" was either not fulfilled because Israel defaulted the covenant by her disobedience, or the promise or prophecy has been fulfilled either in her first occupation of that land or in her second occupation following the Babylonian captivity.

The main "proof-texts" will be classified by the common Biblical periods.

I. Moses Wrote Approximately 900 Years Before The Babylonian Captivity.

1. Deut. 4:27 was fulfilled in the captivity (Deut. 6:10-15).

Note: This does not teach a return to Palestine in the future yet to come.

2. Deut. 28 through 30 was fulfilled in Israel's return from the Babylonian captivity.

- (1) The promise was conditional.

- (Deut. 28:1, 2).

- (2) But, Israel failed to keep the conditions, so the promise was not kept. (Deut. 28:62, 63).

- Note: "Destroy you," "Bring you to naught," "Ye shall be plucked from off the land whither thou goest."

- (3) God warned Israel that she would not be spared.

- (Deut. 28:29).

- (4) A parallel was the case of Solomon (I Chron. 28:6-9).

- Note: Yet, because Solomon failed to meet the conditions, Israel was divided into two nations and eventually carried captivity from the land-home.

- (5) The only fulfillment these passages were to realize was in the Babylonian captivity. Nehemiah cited this passage and claimed its fulfillment in his time. He was then in that captivity.

3. Lev. 26:40-45 was fulfilled in Israel's return from captivity.

Note: This is referring to the Babylonian Captivity. That it has been fulfilled is evident from the following Scripture: (Jer. 29:10-17).

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- II. Samuel Prophesied Approximately 400 Years Before The Babylonian Captivity.
1. II Sam. 7:12-16 is fulfilled, as Heb. 1:5 shows
 2. I Chron. 17:11 is fulfilled, as Acts 2:29 shows
- Note: It is claimed that these are yet to be fulfilled, but an inspired statement that it HAS BEEN fulfilled is to be preferred above premillennial guesses.
- III. David Prophesied Approximately 400 Years Before the Last Captivity.
1. Psa. 2 is fulfilled, as Acts 4:24-26; Acts 13:33; Heb. 1:5; and Heb. 5:5 show.
 - (1) Vs. 1, 2 are quoted in Acts 4:24-26 in reference to Christ's first coming, crucifixion, and kingship.
 - (2) V. 7 is quoted in Acts 13:33 in reference to Christ's resurrection.
 - (3) V. 7 is quoted in Heb. 1:5 and 5:5 in reference to Christ's priesthood.
 2. Psa. 72, similar to Zech. 9:9, 10, is obviously fulfilled, because the latter is quoted in Matt. 21:9 as fulfilled.
 3. Psa. 110 is fulfilled, as Heb. 5:6-10; 6:20; and 7:17 show.
- IV. Isaiah Prophesied More Than 100 Years Before The Babylonian Captivity.
1. Isa. 2 was fulfilled beginning on Pentecost.

Prophecy (Isa. 2:1-5)
Fulfillment (Luke 24:46-49)

Note: Mic. 4:1-7 is a prophecy identical with Isa. 2:1-5. Either one, or both, was cited by Christ as referring to the Christian era—not a premillennial age!
 2. Isa. 11:1-10 is fulfilled as Acts 13:22-24 and Rom. 12-12 show.

Prophecy (Isa. 2:1-5)

Note: This is identical to parts of Mic. 4:1-7. Premillennialists insist on taking most prophecies literally, when in reality they are intended figuratively as in Isa. 11. If the animals mentioned are to be taken literally, then the "Branch" in verse 10 and the "holy mountain" of verse 9 are also to be taken literally. If not, why not? If not, what shall we take literally? Verse 9 does not teach universal peace, but universal knowledge. Reference is made to the church (Isa. 1-4; Heb. 12:22, 23; Col. 1:23; Rom. 10:18) and is fulfilled in the Gentiles seeking Christ.

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Fulfillment

- (1) Verse 1 is cited in Acts 13:22-24 as having been fulfilled in the Christian era—not a premillennial time.
- (2) Verse 10 is cited in Rom. 12:1, 2 as having been fulfilled in the Christian era—not a premillennial theory.

3. Isa. 18 is fulfilled as the context shows. Note the series of chapters in which this prophecy is set:

- (1) ch. 13—destruction of Babylon
- (2) ch. 14—destruction of Philistia
- (3) ch. 15—destruction of Moab
- (4) ch. 17—destruction of Damascus
- (5) ch. 18—destruction of Ethiopia
- (6) ch. 19—destruction of Egypt

Note: All of these are future or all are history. They were future when prophesied, but history now when fulfilled.

4. Isa. 28:14-16 is fulfilled as Rom. 9:33, I Pet. 2:6, and Eph. 2:20 show.

5. Isa. 31:1-5 is fulfilled as is evidenced by its message. It is merely a warning against Israel making an alliance with Egypt.

6. Isa. 55:3 is fulfilled as Acts 13:33, 34 shows.

7. Isa. 65:17-20 is fulfilled, as parallel passages show.

V. Jeremiah Prophesied During The Jerusalem Siege, Just Prior To The Babylonian Captivity, And His Prophecies Were Fulfilled In Israel's Return From Captivity.

1. Jer. 23:5-8 is fulfilled in Christ as comparative passages show.

Prophecy (Jer. 23:5-8)

Fulfillment

- (1) Zech. 6:13 is a comparative passage, and it has been fulfilled as a reference to earlier messages will show. (Zech. 6:13).

- (2) Isa. 11:1 is a comparative passage, and it has been fulfilled, as the same reference will show. (Isa. 11:1).

2. Jer. 25:11-13 is fulfilled as II Chron. 30:20-23 and Ezra. 1:1-4 show.

VI. Ezekiel Prophesied During Israel's Exile in Babylon.

Prophecy (Ezek. 36:16-28)

Fulfillment

- (1) Ezekiel's prophecies referred to the Babylonian captivity. (Ezek. 3:11; Ezek. 12:13; Ezek. 19:9).

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- (2) The law was then in force and was involved in Ezekiel's prophecies. (Ezek. 36:25; Ezek. 36:38).
- (3) Ezekiel, chapters 34, 36, and 37, commonly referred to by premillennialists, is fulfilled in the return of Israel from Babylon.

VII. Daniel Prophesied During Israel's Exile.

Prophecies (Dan. 2:44) (Dan. 7:13, 14)

Fulfillment (Mark 1:14, 15) (Heb. 12:28)

Note: Christ declared that the time of these time-prophecies was filled to the full, and Paul affirmed that the kingdom had arrived!

VIII. Numerous Minor Prophets Prophesied Just Prior to, During, And Immediately Following the Babylonian Captivity.

Their prophecies are either fulfilled in the captivity or are given in figurative language and refer to the church and heaven.

1. Joel 3:9-14 refers to the end of Israel's captivity.

Prophecy (Joel 3:9-14)

Fulfillment (Joel 3:1, 2)

Note: if this refers to other than the Babylonian captivity, no one knows it.

2. Amos 9:13-15 is fulfilled as Acts 15:13-17 shows.

Prophecy (Amos 9:13-15)

Fulfillment (Acts 15:13-17)

Note: We being Gentiles could not be saved if this were not fulfilled.

3. Nah. 2:3, 4, refers to ancient Ninevah.

Prophecy (Nah. 2:3, 4)

Fulfillment (Nah. 1:1)

Note: A similar reference was made to Tyre and Judah, and it is evident that they are fulfilled.

4. Zech. 1:14-18 is fulfilled as a careful reading will show.

5. Zeph. 3:8 refers to the punishment to be visited upon Jerusalem following the last captivity.

Fulfillment (Zeph. 3:20)

6. Zech. 8:10 refers to the rebuilding of the temple of Zerubbabel.

Prophecy (Hag. 2:13, 14)

Fulfillment: The following are comparative passages (Ezra 5:1) (Ezra. 6:14) (II Chron. 15:3-6)

CHRIST ON DAVID'S THRONE
ANTI-SCRIPTURAL ASPECTS OF
PREMILLENNIALISM'S THEORY OF THE
RESTORATION OF THE JEWISH NATION

1. This Premillennial Theory Would Make the Restored Nation keep the Law of Moses.

The promise of Israel's restoration was based upon their keeping the law of Moses, which law has been abolished.

- (1) The only promise of a restoration of the nation shows this. (Deut. 30:1-10).
- (2) The only restoration that can be expected shows this. (Neh. 1:7-9).

Note: The promise in Deuteronomy, chapters 28-30, demands Israel FIRST to be converted before they will return. Premillennialism says they will first RETURN and THEN be converted. Don't forget that what a FEW Jews may do or even MANY Jews may do is NOT WHAT A NATION MAY DO. And what a nation MAY do may or may not be God's doings. If the Jews should return as a PEOPLE (not a NATION), it does not necessary follow that such a return is the fulfillment of BIBLE!

2. This Premillennial Theory Ignores the Plain Teaching That the NATION Will Not Be Restored.

The following passages teach the utter dissolving of the nation so that it would never again be intact nor inhabit the land of promise:

- (1) Hos. 1:4-6
- (2) Isa. 5:1-6
- (3) Jer. 19:1-11
- (4) Jer. 23:39, 40
- (5) Matt. 21:33-45

Note: That Christ teaches He will grind to powder those of whom He spoke, and the Jews "perceived that he spake of them."

- (6) Matt. 23:37, 38

3. This Premillennial Theory Overlooks The Impossibility of Re-allotment of the Land To A Nation.

Land inheritance was given and retained solely through family estates, which has been lost.

- (1) Josh. 24:28

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- (2) Lev. 25:23-28

Note: But, Herod the Great destroyed all Jewish genealogies and God forbids them in the gospel dispensation. Hence, note I Tim. 1:4; Tit. 3:9.

This Premillennial Theory Minimizes The Importance Of The Christian Dispensation:

This is the age of the gospel-conversion. There will be no "second chance" for the Jew as the Premillennialists teach.

- (1) The conversion of Israel must come with the Christian dispensation, because these are the "last days."

First: This age is called the "last days": (a) the "fulness of time" (Gal. 4:4). (b) "The dispensation of the fulness of time". (c) "Last days" (Acts 2:16, 17, Heb. 1:1, 2).

Second: Peter wrote to the scattered Jews: (I Pet. 1:19, 20). Note, that these are the last times for Jews as well as the Gentiles.

- (2) The conversion of Israel must come within the scope of the Great Commission.

First: The Great Commission is for ALL nations (Matt. 28:19).

Second: In the matter of salvation God has put no difference between Jews and Gentiles (Acts 15:9; Acts 10:34, 35).

Third: The Great Commission extends to the "end of the world" (Matt. 28:20).

- (3) The conversion of Israel must come within the existence of the church, for it will exist to the end of time. (Eph. 3:21).

- (4) The conversion of Israel must come within the confines of the New Covenant. (Rom. 10:4-12).

Note: Premillennialists claim that the gospel and the church fail to convert the Jews; therefore, Christ will come in Person to do what these have failed to do. This will be their "second chance". Paul taught us that we walk by "faith, not by sight" (II Cor. 5:7). But, these theorists want to "bring Christ down from above" that the Jews may see and believe. Paul was not a premillennialist and denied its theory.

- (5) The conversion of Israel must come before Christ comes again, because at that time, there will be neither a place for conversion nor an opportunity for conversion.

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First: The world will be consumed when Christ comes: (II Pet. 3:10, 11).

Second: There will be no longer an opportunity: (II Pet. 3:9, 15).

5. This Premillennial Theory Makes A Distinction Where There Is No Difference:

The Bible teaches that there is no difference between the Jews and Gentiles now.

(a) Acts 10:34, 35. (b) Rom. 10:12, 13. (c) I Cor. 12:13.

(d) Gal. 3:26-28. (e) Rom. 2,28, 29. (f) Acts 15:9. (g) Eph. 2:11-19.

Note: Thus, God will not save one nation by the preached gospel and another nation through personal persuasions.

6. This Premillennial Theory Corrupts The True Israel of God. New Testament Israel is not the old fleshly Israel, but Spiritual Israel, the Church.

First: (Gal. 6:15, 16)

Second: (I Pet. 2:9)

Third: Old Testament Israel, as a NATION and as having any STANDING WITH GOD, has been destroyed. (Matt. 21:33-43). Note, that the kingdom has been taken away from Israel, and given to others, for as the next two verses show, Christ came to "grind to powder" the nation of Israel.

Fourth: The only hope of Israel is salvation in heaven — not a home in Jerusalem. (Acts 26:6, 7) (Acts 28:20).

Note: The ancients had a much better place than this earth to which to look forward: (Heb. 10:34) (Heb. 11:16).

Fifth: Circumcision (God's sign of fleshly Israel) no longer accounts with God. (Gal. 5:6, 6:13-16).

Sixth: Paul had no confidence in the flesh; he counted the fleshly advantages of the Jews in him a loss for Christ (Phil. 2:2-8).

Seventh: Conversion of the Jew makes him identical with the Gentiles (Col. 3:10, 11). See also Eph. 2:14-16; John 4:20-24.

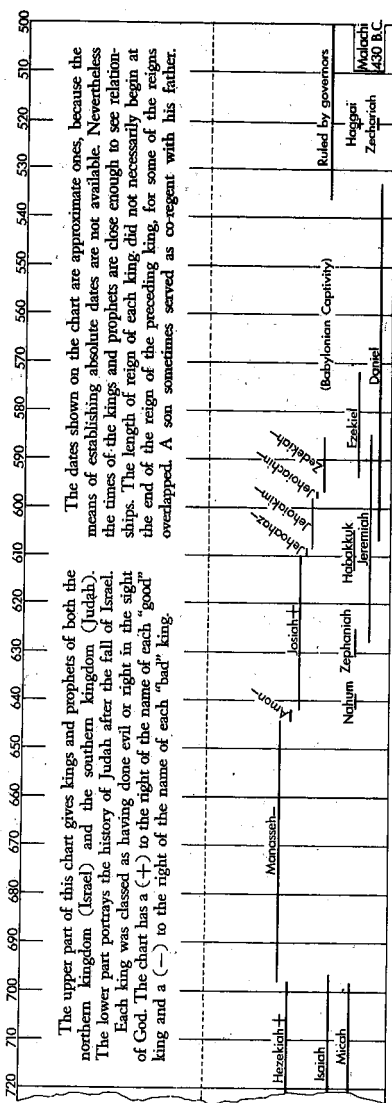
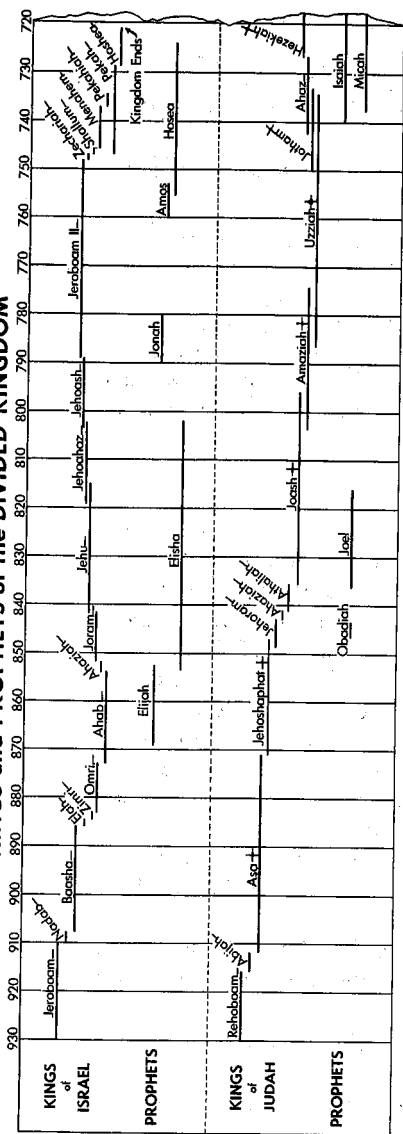
7. This Premillennial Theory Changes Paul's Allegory of Gal. 4:21-31:

(1) The two women represent the two covenants—Old and New.

(2) The two sons represent the two nations—fleshly and spiritual.

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KINGS and PROPHETS of the DIVIDED KINGDOM



The dates shown on the chart are approximate ones, because the means of establishing absolute dates are not available. Nevertheless the times of the kings and prophets are close enough to see relationships. The length of reign of each king did not necessarily begin at the end of the reign of the preceding king, for some of the reigns overlapped. A son sometimes served as coregent with his father.

The upper part of this chart gives kings and prophets of both the northern kingdom (Israel) and the southern kingdom (Judah). The lower part portrays the history of Judah after the fall of Israel. Each king was classed as having done evil or right in the sight of God. The chart has a (+) to the right of the name of each "good" king and a (-) to the right of the name of each "bad" king.

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