

All Rights Reserved By HDM For This Digital Publication
Copyright 1993--2002 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

THE VOICES OF THE PROPHETS INTERPRETED

By Duane V. Maxey

A Collection Of Prophetic Articles

* * * * *

CONTENTS

- 01 -- The Voices Of The Prophets -- Literally Unknown
- 02 -- Chiliasm -- Is It The Right Messianic Interpretation?
- 03 -- The Second Coming Significance Of Hebrews 9:26-28
- 04 -- A Priest Forever -- But Never, On Earth

* * * * *

01 -- THE VOICES OF THE PROPHETS -- LITERALLY UNKNOWN

Acts 13:27 "For they that dwell at Jerusalem, and their rulers, because THEY KNEW HIM NOT, NOR YET THE VOICES OF THE PROPHETS which are read every sabbath day, they have fulfilled them in condemning him."

* * *

INTRODUCTION

Hyper-literalism -- an interpretation of Bible prophecy that insists upon this-earthly fulfillments of things pertaining to the Messianic Kingdom -- WAS the error of the Rabbinites at the time of Jesus' First Coming, and unfortunately it remains the error of many yet today regarding Messianic fulfillments connected with His Second Coming.

Three things stand out in the text above:

FIRST, THE JEWISH RULERS KNEW NOT JESUS -- According to Strong's Concordance, the Greek word for "knew" here is "agnoeo, ag-no-eh'-o" and means: "not to know (through lack of information or intelligence); by implication to ignore (through disinclination):--(be) ignorant (-ly), not know, not understand, unknown." The Jewish Rulers had neither the inward, spiritual perception necessary to "know" who Jesus was, and "through disinclination" they really did not care to discover the truth about Him.

SECOND, THE JEWISH RULERS ALSO KNEW NOT THE VOICES OF THE PROPHETS. -- In their blinded minds Kingdom prophecy was to be fulfilled literally, materialistically, and visibly, and spiritually they perceived it as being fulfilled only relative to things in this world. Therefore, when Jesus said in John 8:18, "I am one that bear witness of myself, and the Father that sent me beareth witness of me," these spiritually blind rules insisted that Jesus show them His Father: John 8:19, "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." 1 Corinthians 2:14 tells us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Thus, these natural-minded, spiritually-undiscerning, Jewish Rulers knew not who Jesus was and knew not that "the voices of the voices of the prophets" were to have a spiritual and other-worldly fulfillment, rather than natural and materialistic fulfillment on this earth.

THIRD, THE LITERAL CONDEMNATION OF CHRIST FULFILLED THE SPIRITUAL VOICES OF THE PROPHETS.

But please allow me to enlarge further upon the subject under Points A, B, and C below:

* * *

A -- THE VOICES OF THE PROPHETS NOT KNOWN AT CHRIST'S FIRST COMING

Even though Isaiah 53 had pictured a Messiah who would grow up in obscurity, be unrecognized, and that the God would lay on Him "the iniquity of us all," the Jewish Rulers of Jesus' time had no stomach nor desire for a Messiah who would die. According to their expectation, their Messiah would ride into Jerusalem on a White Horse, having delivered the Jews from the hated dominion of Rome. He would be the One who would bring to Israel, "THE FIRST DOMINION" (Micah 4:8) -- a world-wide prominence greater than that of Solomon!

Therefore, when Jesus proclaimed of Himself that "a greater than Solomon is here" (Matt. 12:42), he was SPEAKING TO THOSE WHO EXPECTED THEIR MESSIAH TO LITERALLY, POLITICALLY, AND MATERIALISTICALLY BRING THEM AN EARTHLY KINGDOM GREATER AND MORE GLORIOUS THAN THAT OF SOLOMON! Furthermore, they expected their Messiah to "abide forever" on this earth.

Thus, when they perceived the meaning of Jesus' statement about His being "lifted up" as "signifying what death he should die, the people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" (John 12:32-34). In other words, they said: "OUR LAW SAYS THAT OUR GLORIOUS, COMING MESSIAH SHALL LIVE FOREVER -- HOW IS IT THAT YOU CLAIM TO BE THE MESSIAH AND YET AT THE SAME TIME SAY THAT YOU ARE SOME "SON OF MAN" WHO SHALL DIE!??

Failing to see anything in Jesus that fulfilled their materialistic, mundane, political, and visible expectations of the one who would be their Messiah, the Jewish Rulers fulfilled the

spiritual meaning of "the voices of the prophets" in literally condemning Jesus to death on the Cross.

But, I think it likely that even the most spiritual in Israel who did recognize and receive Jesus as their Messiah, really did not discern "the voices of the prophets" entirely correctly. For example, when Zacharias, the father of John the Baptist declared that his son would be "the prophet of the Highest" through whom Israel would be "delivered out of the hands of our enemies," I suspect that Zacharias probably thought that deliverance would involve a political, materialistic deliverance from Rome. Even though he saw that Messiah's deliverance would enable Israel to serve God "without fear, in holiness and righteousness before him, all the days of our life," I think it likely that he still considered that it would be, at least in part, a deliverance from political oppression, such as that which the Jews were then enduring under Rome. When Zacharias also prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath RAISED UP AN HORN OF SALVATION FOR US IN THE HOUSE OF HIS SERVANT DAVID; as he spake by the mouth of his holy prophets, which have been since the world began: THAT WE SHOULD BE SAVED FROM OUR ENEMIES, AND FROM THE HAND OF ALL THAT HATE US," I think that he probably had deliverance from Rome and their ilk, at least partly, in mind. (See Luke 1:67-79)

And, I think that such may have been the case also with the devout Simeon and Anna who saw the infant Jesus at the temple -- along with all those who were then "waiting for the consolation of Israel" (Luke 2:25). A certain admixture of the expectation of political deliverance was connected with their spiritual expectations of Him and His Kingdom.

Also, even after they began following Christ, His disciples did not correctly discern "the voices of the prophets" concerning the death of Christ. Thus, WHEN JESUS BEGAN "TO SHOW UNTO HIS DISCIPLES, HOW THAT HE MUST go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and BE KILLED, and be raised again the third day. Then PETER TOOK HIM, AND BEGAN TO REBUKE HIM, SAYING, BE IT FAR FROM THEE, LORD: THIS SHALL NOT BE UNTO THEE. But He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:21-23).

Later, of course, as seen in our text, Peter DID perceive the spiritual "voices of the prophets" as having prophesied the death of Christ -- but, at the time Peter rebuked Jesus for speaking of His impending death, Peter was looking for an earthly fulfillment of Messianic promises that did not include the death of His Messiah -- Whom, no doubt like others, Peter expected to "abide forever" on this planet. But let's go further...

* * *

B -- EVEN AFTER HIS RESURRECTION JESUS' DISCIPLES FAILED TO KNOW THE VOICES OF THE PROPHETS

Following Jesus' Crucifixion, the doleful two on the road to Emmaus told the unrecognized, resurrected Messiah, "We trusted that it had been he which should have redeemed Israel" (Luke

24:21). Why were they sad? Not only because they thought that Jesus was dead, but because they felt that he had FAILED TO REDEEM ISRAEL -- FAILED TO BRING THE MUNDANE AND POLITICAL REDEMPTION TO THE JEWS THAT THEY THOUGHT THE TRUE CHRIST WOULD BRING.

At different times, Jesus marveled at how dull were the spiritual perceptions of even His close followers. Once, after relating a parable, "Peter and said unto him, Declare unto us this parable. And Jesus said, ARE YE ALSO YET WITHOUT UNDERSTANDING?" (Matt. 15:15-16).

After the dismal statement of the two on the road to Emmaus -- one that suggested that it looked like Jesus might have failed to fulfill His mission as Israel's Messiah, Jesus reply was vehement: "Then he said unto them, O FOOLS, AND SLOW OF HEART TO BELIEVE ALL THAT THE PROPHETS HAVE SPOKEN: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

None of the visible miracles of Christ:-- the humanly impossible healings, the marvelous raisings from the dead, the astounding feedings of thousands with a few loaves and fishes, His stilling of raging waves on the sea of Galilee, His walking on those boisterous waves -- none of these visible miracles had given Jesus' disciples that spiritual perception of "the voices of the prophets" necessary for them to correctly interpret Kingdom prophecy. But let's go farther yet...

* * *

C -- BEFORE PENTECOST, JESUS' DISCIPLES STILL KNEW NOT CLEARLY THE VOICES OF THE PROPHETS

After Jesus' astonishing Resurrection and "Until the day in which he was taken up... He showed himself alive" to His disciples, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:1-2) It seems amazing that even 40 days of visible appearances and numerous expoundings by Christ to his disciples during that time "of things pertaining to the Kingdom of God, did not suffice to totally clear-up their misconceptions about His Kingdom -- its spiritual nature versus a materialistic concept, its spiritual deliverance versus a political deliverance, its New Heaven and New Earth location versus a location on this planet, and its Eternity versus a Temporality during Time on this earth.

But, it takes something more to reveal Kingdom Truth than even the vision of a Resurrected Christ and something more than audible words heard by the physical ear, for: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.." (1 Cor. 2:9-10).

Of course, even while discoursing to His disciples for 40 days, being seen by their eyes and heard by their ears, Jesus knew that before those disciples could grasp Kingdom truth as they should, they would have to receive the mighty Baptism of the Holy Spirit.

Therefore, "being assembled together with them," He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

On the mount of Transfiguration, after seeing the transfigured Christ in shining raiment, "exceeding white as snow; so as no fuller on earth can white them," along with Moses and Elijah, Peter had said, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias" (Mark 9:3-5). He was quite ready to see an earthly fulfillment of Christ's Kingdom come right then!

And just before Jesus' Ascension, after forty days of speaking to His disciples "of things pertaining to the Kingdom of God, those disciples, still hoping for an early and earthly fulfillment of Kingdom promises, "asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They had seen and heard amazing things with their physical eyes and ears, but they were still dull in their spiritual perception of "the voices of the prophets" pertaining to the Kingdom, still hoping for that Kingdom to come ON THIS EARTH -- AND SOON!

Jesus brushed aside their question, saying: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:-7-8). But let me conclude with the following point:

* * *

D -- PETER GOT IT STRAIGHT AFTER HE WAS SANCTIFIED WHOLLY

Dispensationalists today still insist that "the voices of the prophets" tell us that there shall come a Messianic Kingdom ON THIS EARTH. They insist that in Jesus' reply:-- "It is not for you to know the times and the seasons, which the Father hath put in His own power" -- we have proof that in the future Christ's Kingdom shall be on this earth. This, I assert, is reading more into Jesus' reply than should be read into it.

After he was Baptized by the Holy Ghost, Peter got it all straight. Thus it was, that he wrote in His First Epistle that Christians should "pass the time of your sojourning HERE in fear" (1 Peter 1:17). No longer did he look forward to an inheritance in a Kingdom of Christ HERE -- ON THIS EARTH!

NO! Instead, he gleefully proclaimed to the saints, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, TO AN INHERITANCE incorruptible, and undefiled, and that fadeth not away, RESERVED IN HEAVEN for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

Peter finally saw that "the heavens and the earth, which are now.. are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). Further,

the Spirit-baptized and illuminated Peter saw that at Christ's Return, "the heavens and the earth, which are now... shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:7, 10).

Since Peter now knew the spiritual, other-worldly "voices of the prophets" clearly, it posed no problem to Him that at Christ's Second Coming THIS EARTH shall be burned up. Peter told the saints that even though THIS EARTH AND HEAVEN SHALL BE BURNED UP, "Nevertheless WE, ACCORDING TO HIS PROMISE, LOOK FOR NEW HEAVENS AND A NEW EARTH, wherein dwelleth righteousness" (2 Pet. 3:13).

After his Pentecostal Purging, Peter got it straight! He no longer looked for Christ's Kingdom to come in 3 Tabernacles on the Mount of Transfiguration, nor even in THIS WORLD ANYWHERE, INCLUDING THE EARTHLY JERUSALEM. He saw the Christian's sojourn HERE -- ON THIS EARTH -- as transitory, fleeting, and forever past at the time of death, or at the time of Christ's Return -- whichever came first. He saw that when "the voices of the prophets" are correctly interpreted, "according to God's promise" the saints shall enter the Messianic Kingdom in "the new heavens and new earth, wherein dwelleth righteousness." Peter saw that Messiah shall indeed "abide forever" in His Kingdom -- however, not on this earth for 1,000 years -- but in "an inheritance... that FADETH NOT AWAY, reserved IN HEAVEN for" Him and for His children (1 Pet 1:4) forever!

NOW -- PLEASE NOTE THE FOLLOWING AS I CLOSE:-- In 1 Peter 1:4, Peter said that the saints would receive "an inheritance... THAT FADETH NOT AWAY. In 1 Pet 5:4 he tells us WHEN the saints shall receive that fadeless inheritance:

"And WHEN THE CHIEF SHEPHERD SHALL APPEAR, ye shall receive A CROWN OF GLORY THAT FADETH NOT AWAY."

Do you not see it, my friend? The saints shall inherit their fadeless, eternal crown and kingdom WHEN CHRIST APPEARS! -- NOT 1,000 YEARS LATER.

When Jesus splits the Eastern Sky, THEN -- "WHEN HE SHALL APPEAR" -- all shall be brought to a conclusion: the saints resurrected and raptured, Christ's foes destroyed, this universe dissolved, the dead raised, and all judged. THEN -- NOT 1,000 YEARS OF EARTHLY TIME LATER -- "THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" -- AND "THEN shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:34, 41).

When the Last Trump sounds, IT SHALL SUDDENLY BE ALL OVER FOR THIS WORLD AND LIFE IN THIS WORLD. THIS INTERPRETATION may not sit well with those who still insist that after the saints are raptured, shall yet come 7 + 1,000 years of time on this earth, during which people can be saved. Nevertheless, THIS INTERPRETATION, I assert, is "The voices of the prophets," -- including the voice of John the Revelator -- correctly interpreted.

* * * * *

02 -- CHILIASM -- IS IT THE RIGHT MESSIANIC INTERPRETATION?

Basically, "Chiliasm" is synonymous with "Pre-Millennialism," the Chiliast doctrine stating that Jesus will reign on earth for 1,000 years, and the word being from the New Latin chiliasmus, and from the Late Latin chilias, and chiliad, meaning 1,000 years.

One cannot deny the thousand years, or millennium, of Revelation 20:5 for it is there in God's Word, and therefore, in one sense a Bible believer cannot be a true "A-Millennialist" in the sense of believing in "no thousand years." However, I believe that one CAN believe the Bible without believing in a millennium in time on this earth that will follow Christ's Return. The question is: what is the correct interpretation of the thousand years. I assert that those thousand years shall end before Christ's Return, and that they are even now being fulfilled. Chilialists insist that they shall be fulfilled AFTER Christ's Return. Is that the right interpretation? I think not.

Nevertheless, Chiliasm is an ancient doctrine, and therefore many believe that this in itself should argue for its authenticity as THE only acceptable and scriptural teaching for Christ's Church -- he who does not believe that there shall yet come a Golden Messianic Age of 1,000 Years on this earth being perhaps sometimes branded as an heretic, or at least something close to it. The fact is, however, not all of God's people have always, or do now, believe in such a Millennial concept. Many, students of Second Coming Prophecy, even today, not only reject the Pre-Millennial teaching, but consider it to be unScriptural -- and it is unfair to brand such as heretical.

It is my belief that Chiliasm creates a chaotic hodge-podge of teachings and that not only confound good and sound logic, but which also contradict Scripture, after Scripture, after Scripture! I do not brand those who accept and teach Chiliasm, or Pre-Millennialism, as heretics, nor necessarily as unthinking interpreters, but I do believe that the acceptance of Chiliasm creates questions and quandaries than can be answered and solved, neither by human logic nor by Scriptural proofs.

As one of our HDM Users, Lance Fredrickson put it, to quote him roughly: "Many folks today have more answers than they have questions" regarding Second Coming Prophecy -- "pat answers" that do not really answer the question, if you please, but suffice in their minds to quell the questions, even when they have no real Bible answers to those questions and no logical solutions to the quandaries and unanswerable puzzles that result from adopting the Pre-Millennial teachings.

To continue, I again assert that accepting Chiliasm as the correct interpretation of Messianic Prophecy creates and opens a Pandora's Box of quandaries and Scripturally unanswerable questions that ought to give pause to any serious, thinking, student of prophecy who wants to "get it right" in his interpretation of Second Coming events.

In the following, I shall present only a few of the quandaries and questions that I think are Scripturally unsolvable and unanswerable when one adopts Chiliasm, or the Pre-Millennialist line of Second Coming interpretation:

(1) If the wicked dead are resurrected 1,000 years AFTER Christ's Return, as Pre-Millennialists insist, how is that Christ told the wicked Caiaphas in Matthew 26:64 -- "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"? If Caiaphas was resurrected AFTER Christ's Return, it would be impossible for him to see Jesus "coming in the clouds of heaven," that event having taken place 1,000 years before Caiaphas' resurrection! Rationalizing around this verse by declaring that he may have been a righteous man, may have been saved later before he died, or that Christ might have been referring to "some other coming in the clouds" does not answer the question, as I see it! The only rational and Scriptural answer that I can see is: Caiaphas will be resurrected along with all of the other wicked AT CHRIST'S SECOND COMING, and that resurrection of the wicked will follow so closely upon the heels of the resurrection and rapture of the righteous that wicked, old Caiaphas will literally SEE CHRIST'S SECOND COMING IN THE CLOUDS!

(2) When Jesus clearly stated in John 18:36, "My kingdom is NOT of this world," how is it that Chilialists insist that Christ's Messianic Kingdom MUST be in this world for 1,000 years? It does not suffice, in my mind, to reply by quoting the last part of that verse, and stating that here merely said, "NOW is my kingdom not from hence." I answer: Christ's statement that "NOW" his Kingdom is not in this world only proves that the earth shall be part of His Kingdom "later" -- and that "later" I interpret to be AFTER He has removed it as it now exists, purged it from all sinners, and renovated it into that "better and enduring substance" of "The New Earth, wherein dwelleth righteousness" (2 Peter 3:13). I say that there is another way of interpreting that "NOW" of John 18:36 that is much more Scriptural than the interpretation forced upon it by Chiliasts!

(3) How is it that Pre-Millennialists teach that the unrighteous shall dwell in a supposed Messianic Kingdom on this earth -- suppressed into doing right!? SINCE WHEN DID JESUS EVER ADVOCATE SUPPRESSION OF, OR FOR, HIS SERVANTS???? Christ never has, and never will, force anyone to serve in His Kingdom. One MUST choose to enter His Kingdom, or they never shall! Furthermore, the Bible clearly says in 1 Cor. 6:9-10 -- "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I believe that means "SHALL NOT INHERIT THE KINGDOM OF GOD, ANYTIME, ANYWHERE -- PERIOD -- END OF STATEMENT!"

Christ is not going to take anyone, apart from the choice preceding His Return into His Kingdom, and He is not going to rule on this earth over a mixed multitude of glorified and sanctified saints and people who are unrighteous in their hearts -- people who are suppressed into doing right, and then let go to create another war, another hell on earth at the end of a supposed millennium after His return! For those who enter his Kingdom, Eradication, is what He advocates now, and always shall. One must allow Him now to eradicate sin from the heart and life, or you don't get into, or stay in, His Kingdom.

Do you mean to tell me that after making this the standard for long millenniums, He is going to change that when He comes again? NEVER! Christ is not going to take unrighteous (either outwardly OR inwardly) into His Messianic Kingdom! Away with such a notion! Here is what the BIBLE says He will do AT HIS SECOND COMING: "The Son of man shall send forth his angels,

and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41-42).

(4) When Jesus said in John 3:3, 6 -- "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God... That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and when St. Paul wrote in 1 Cor. 15:50 -- "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," -- **HOW IS IT THAT PRE-MILLENNIALISTS INSIST THAT THERE SHALL BE FLESH AND BLOOD PEOPLE IN CHRIST'S KINGDOM DURING 1,000 YEARS AFTER HIS RETURN!!!!?????** Folks, I believe the Christ's Messianic Kingdom is none other than **THE KINGDOM OF GOD**, and when Jesus said one **MUST** be born again to see it, He meant what he said! -- and when God's Book says flesh and blood **CANNOT** inherit God's Kingdom, it means what it says, period -- end of statement.

(5) How is it that Chilialists teach that it shall be during a coming Golden Messianic Millennium that men shall "beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, **NEITHER SHALL THEY LEARN WAR ANY MORE**" (Isa. 2:4; Micah 4:3), **AND AT THE SAME TIME TEACH THAT THE COMING MESSIANIC MILLENNIUM SHALL END WITH THE GREAT BATTLE OF GOG AND MAGOG!!!!**

Can they not see the palpable contradiction here!? If the Messianic Kingdom ushers in the time when men shall not "learn war any more," then the Messianic Kingdom must not end with the battle of Gog and Magog! I assert that **THIS IS EXACTLY THE CASE!** There shall indeed be no more war in Christ's Messianic Kingdom -- forever! -- and that Messianic Kingdom shall Begin, after the battle of Gog and Magog -- which I interpret to be identical with Armageddon. [See my book, hdm0124, "His Appearing and His Kingdom."] When the 1,000 years of John 20:5 are interpreted as ending, not beginning at the Return of Christ, all falls into place, and there **SHALL BE NO WAR FOREVER IN CHRIST'S MESSIANIC KINGDOM**. Once Jesus' Messianic Kingdom begins, then "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9:7).

(6) How is it that Pre-Millennialists insist that Christ shall reign on earth, in the earthly Jerusalem, when Paul told us in Gal. 4:30 that Hagar (the bondwoman typifying the Jerusalem that now is) has been **CAST OUT!**? Paul makes it exceedingly clear in Galatians 4 that the City of Christ's Kingdom is the Jerusalem typified by Sarah (the freewoman) -- the Jerusalem that is above -- New Jerusalem! He also makes it clear that Hagar son, Ishmael, typified flesh and blood Israel, and that they too were **CAST OUT** -- leaving only Spiritual Israel in Christ's Kingdom and the New Jerusalem as Christ's capital city -- The Holy City! Much is made of these verses in Galatians 4 to the effect that the casting out of Ishmael typifies the casting out of the carnal nature. I do not deny that this application can also be made, but I do say that Paul's primary meaning in Galatians 4 regarding his comparison of Hagar-Ishmael with Sarah-Isaac is that Earthly Jerusalem and Flesh and Blood Israel have been cast out, eternally replaced by the Heavenly Jerusalem and Spiritual Israel. Yes, a final remnant of flesh and blood Israel shall be saved, but they shall then

become an integral part of Spiritual Israel, and they shall live and reign with Christ, not in the earthly Jerusalem, but in the Holy City, New Jerusalem!

(7) How is it that Chilialists insist that Christ must sit upon His Footstool to reign? -- when no earthly monarch would suffer that indignity? What do I mean? Simply this: In Isaiah 66:1 we read: THUS SAITH THE LORD: The HEAVEN IS MY THRONE, and the EARTH IS MY FOOTSTOOL: where is the house that ye build unto me? and where is the place of my rest? This truth is echoed again in Acts 7:49 -- "HEAVEN IS MY THRONE, and EARTH IS MY FOOTSTOOL: what house will ye build me? saith the Lord: or what is the place of my rest? If earthly kings would not sit on their footstool to reign, how is it that some expect Him to do so Who is that "Blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15)? No, friends, He is going to sit only on His Throne in Heaven in the Holy City, New Jerusalem to reign -- not on this earth -- and especially not on this earth before it is once and for all, forever, purged of all sin and sinful beings!

I could go on and on -- but here -- for this little article -- I forebear. I maintain that the enigmas of Chiliasm can only be solved by abandoning it altogether, and by adopting an interpretation of Revelation 20 such as I put forth in my book, hdm0124, "His Appearing and His Kingdom." I invite the readers of this publication to resort to it for the most detailed setting forth of my own views on the eschatology.

* * * * *

03 -- THE SECOND COMING SIGNIFICANCE OF HEBREWS 9:26-28

Heb. 9:26 -- "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Heb. 9:27 -- "And as it is appointed unto men once to die, but after this the judgment:

Heb. 9:28 -- "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

* * *

INTRODUCTION

There is more than "a world" of significance in the above passage from Hebrews -- there is "an eternity" of significance therein. In this article, I shall endeavor to bring forth some of it, especially the significance of Hebrews 9:26-28 relative to the Second Coming of Christ. I believe we can see therein some things that point quite clearly to what men should expect when He comes again, versus what is often taught.

* * *

A -- CHRIST'S FIRST APPEARANCE WAS "IN THE END OF THE WORLD"

The KJV of Hebrews 9:26 states that Christ's First Coming to sacrificially put away sin occurred "in the end of the world." The NIV translates this, "at the end of the ages."

Dispensationalists would have us believe that the time during which Christ died for sin was NOT the final age, but I assert that however you translate this verse it literally means that **CHRIST'S SACRIFICE FOR SIN WAS ACCOMPLISHED IN THE FINAL AGE -- THE FINAL TIME THAT SHALL BE KNOWN TO THIS WORLD!**

Repeatedly in the New Testament, "this present world" is contra-distinguished from "the world to come" and "this present age" is set over against "the age to come":

Matthew 12:32 --KJV "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in THIS WORLD, neither in THE WORLD TO COME." -- KJV

Matthew 12:32 NIV -- "Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either IN THIS AGE or in THE AGE TO COME."

There IS AN AGE TO COME, but it shall be in THE WORLD TO COME. Over and over again, this is the clear message of the New Testament.

The same John who wrote Revelation also wrote in 1 John 2:18 -- "Little children, IT IS THE LAST TIME: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that IT IS THE LAST TIME." The Greek for "time" here is "hora," which according to Strong's means: "hour (literally or figuratively) or day, instant, season, or time."

Quite obviously, John the Revelator taught that he was living in "the last time" -- with no time on this earth to follow the last time which had already come. Therefore, to interpret Rev. 20, which he later wrote, in contradiction to what he wrote in 1 John 2:18 is a mistake. John did not anticipate another "time" lasting 1,000 years to succeed "the LAST TIME," which he said had already arrived!

I need not be redundant with passage after passage from the New Testament showing that repeatedly New Testament writers set forth "NOW" -- THIS TIME, THIS AGE -- AS THE LAST TIME, THE LAST AGE that this world shall know, and that it shall be succeeded, not with another time on this planet, but by Eternity in "the world to come."

St. Paul wrote that we are they "upon whom the ENDS [TELOS = TERMINATION] of the world are come" (1 Cor. 10:11).

Along with all other inspired writers in the New Testament, Paul sets forth "NOW" -- THIS TIME -- as the time of salvation, with no other time to follow: "For he saith, I have heard

thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). NOW, in "the last time," is the only "day of salvation" remaining for mankind in this world, and I believe that to say people will be saved during a total period of 1,007 years AFTER the last time is a sad error!

Make your interpretation of Revelation 20 bow to the overwhelming testimony of the rest of the entire Bible, which declares this time to be the last time, with none to follow, and you will get it straight! No 1,000 year period of time shall succeed this time, for "it is the LAST TIME," and you have John the Revelator's own words stating this! -- words that GOD INSPIRED HIM TO WRITE, just as much as he was inspired to write the book of Revelation.

Yes, Hebrews 9:26 has it right: "in the END [SUNTELEIA = FULL END, ENTIRE COMPLETION] of the world hath he appeared to put away sin by the sacrifice of himself." No other age or time in this world shall succeed this SUNTELEIA-END-TIME in which we now live! It shall be succeeded only by Eternity in the "the world to come."

* * *

B -- A REVEALING COMPARISON IN HEBREWS 9:27-28

Heb. 9:27 -- "AS (a) it is appointed unto men ONCE TO DIE, but (b) AFTER THIS THE JUDGMENT:"

Heb. 9:28 -- "SO (a) CHRIST WAS ONCE OFFERED to bear the sins of many; and (b) unto them that look for him SHALL HE APPEAR THE SECOND TIME without sin unto salvation."

Do you get the picture of "AS" compared with "SO"? Portion (a) in Hebrews 9:27 compares with portion (a) in Hebrews 9:28, and likewise, portion (b) in Hebrews 9:27 compares with portion (b) in Hebrews 9:28:

(a) "As" men are "appointed once to die" even so Christ was "once offered" -- man's appointment to DIE ONCE compares with Christ's appointment to DIE ONCE for man's sin.

(b) "So" AFTER MAN'S DEATH COMES THE JUDGMENT and AFTER CHRIST'S DEATH COMES HIS SECOND APPEARANCE -- for what? -- THE JUDGMENT!

This, I say, is the logic connected with this comparison of "AS and "SO" in these verses. Just as "The Judgment" succeeds man's death, even so shall "The Judgment" succeed the death of Christ when He shall "appear the second time."

But that this is the message of this comparison can be seen by yet another truth found in Hebrews 9:28, which brings me to my next point:

* * *

C -- CHRIST SHALL RETURN "WITHOUT A SIN OFFERING"

The KJV of Hebrews 9:28 reads: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time WITHOUT SIN unto salvation."

Before I expostulate further as to the meaning of the words "without sin" in this verse, let me present the verse from two other translations, capitalizing their equivalent in those translations:

NIV -- Heb. 9:28 "So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, NOT TO BEAR SIN, but to bring salvation to those who are waiting for him."

RSV -- Heb. 9:28 "So Christ, having been offered once to bear the sins of many, will appear a second time, NOT TO DEAL WITH SIN but to save those who are eagerly waiting for him."

Now, please consider Adam Clarke's comment on Hebrews 9:28 -- So Christ was once offered] "He shall die no more; he has borne away the sins of many, and what he has done once shall stand good for ever. Yet he will appear a second time without sin, [the Greek words for "without sin" were here shown by Clarke, and defined as meaning:] "WITHOUT A SIN-OFFERING; THAT he has already made."

Next, let us consider John Wesley's Notes on Hebrews 9:28, which are as follows:

" 'Christ having once died to bear the sins' -- The punishment due to them.

" 'Of many' -- Even as many as are born into the world.

" 'Will appear the second time' --When he comes to judgment.

" 'Without sin' -- Not as he did before, bearing on himself the sins of many, but to bestow everlasting salvation."

In the preceding, I have presented several translations of Hebrews 9:28 along with the comments of Clarke and Wesley. What, then, should we take to be the meaning of "without sin" in this verse?

The Greek words are "choris" -- meaning "at a space from, separate from, apart from" -- and "hamartia" = "sin".

I think that nearly all fundamentalists would agree here that "without sin" here means that at Christ's Second Appearance He will not come as our "Sin Offering," and I like both the NIV and the RSV translations of "choris hamartia": "NOT TO BEAR SIN" and "NOT TO DEAL WITH SIN."

At the time of Christ's First Appearance, God "... made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). It was then that he "bare our sins in his own body on the tree" (1 Peter 2:24). It was THEN THAT HE DEALT WITH SIN so as to "put away sin by the sacrifice of himself" (Heb. 9:26).

But Christ's Second Appearance shall not be to "put away sin" by His sacrificial death, but to "put away sin" by His ETERNAL JUDGMENT.

Christ's Second Appearance shall not be "to be made sin for us," but rather to bring eternal salvation unto "all them that look for Him," and to bring eternal Judgment and damnation unto all who are not then washed in His blood.

THIS, I believe, is the message of Hebrews 9:26-28:--

(a) Heb. 9:26 -- "ONCE" AND FOREVER IN THE LAST TIME OF THIS EARTH, CHRIST FIRST "APPEARED AND PUT AWAY SIN BY THE SACRIFICE OF HIMSELF."

(b) Heb. 9:27 -- "BUT AFTER THIS THE JUDGMENT" IS APPOINTED UNTO ALL MEN AT THE TIME OF HIS SECOND COMING.

(c) Heb. 9:28 -- HE SHALL APPEAR THE SECOND TIME, NOT AS A SACRIFICE FOR SIN, BUT AS THE JUDGE OF SIN -- and thereby He shall -- BRING SALVATION UNTO ALL THEM THAT LOOK FOR HIM AND DAMNATION UNTO ALL THOSE WHO ARE NOT WASHED IN HIS BLOOD.

One might argue: "Well, I believe that these verses only teach that Christ shall not appear again as our Sin Offering, but He will still be our Mediatorial Priest, and for 1,000 years more people shall be saved during an earthly millennium."

Believe that if you will -- that is NOT the way I understand these verses. I believe when the New Testament repeatedly tells us that we are living in the "Last Time" -- it is just that -- the "LAST Time."

Further, I believe that "NOW" -- "THE LAST TIME" -- "IS THE ACCEPTED TIME" for one to be saved, for it is the ONLY TIME yet remaining in man's probation in this world.

As I see it, schemes of prophetic interpretation that allow for the possibility of men to be saved during an additional 7 + 1000 years AFTER Christ's Second Coming, are not only in contradiction to the whole of Bible prophecy, but such interpretations offer what God does not -- a time following "the last time" in which to be saved and sanctified!

Therefore, while eschatological teachings are indeed peripheral to the doctrine of heart holiness, I DO BELIEVE THAT ERRONEOUS PROPHETIC TEACHINGS CAN OFFER FALSE HOPES THAT ARE NOT SUPPORTED BY THE WORD OF GOD -- and THAT, is a serious matter, demanding that every student and preacher of Bible prophecy, therewith do his utmost to "rightly divide the Word of Truth" (2 Tim. 2:15). Selah.

* * * * *

04 -- A PRIEST FOREVER -- BUT NEVER, ON EARTH

Psalms 110:4 "The LORD hath sworn, and will not repent, Thou art A PRIEST FOR EVER after the order of Melchizedek."

Hebrews 8:4 For IF HE WERE ON EARTH, HE SHOULD NOT BE A PRIEST, seeing that there are priests that offer gifts according to the law."

In addition to Psalms 110:4 above, the fact that Christ is "a Priest forever after the order of Melchizedek" is echoed 4 more times in the book of Hebrews: Hebrews 5:6, 6:20, 7:17, and 7:21.

However, in Hebrews 8:4 we see that Christ's Eternal Priesthood shall never be performed upon this earth. He is "a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitched, and not man" (Heb. 8:2), and thus the functions of His Priesthood are confined to the location of the True Tabernacle in Heaven, though the benefits of that Priesthood now extend to souls on earth.

It should be clear to all that Christ Jesus will NEVER function as God's High Priest in any earthly Temple, rebuilt by men. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

I confess that it escapes me how any intelligent, sanctified Christian could read the following passage and STILL BELIEVE THAT THERE SHALL BE A RE-INSTITUTION OF TEMPLE WORSHIP, ANIMAL SACRIFICES, AND JEWISH RITUALISM DURING A SUPPOSED COMING MILLENNIUM:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND" (Heb. 10:1-9).

Friends, God has forever TAKEN AWAY the earthly temple as the place of Divine Priesthood; He has forever TAKEN AWAY the figurative, Jewish worship under the law, with all

of its animal sacrifices and "shadows of the good things," the realities of which are now available in Christ!

Hebrews 7:19 tells us that "the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

Now, please follow this scriptural logic: Heb. 10:1-2 asks that IF THE SACRIFICES OF THE LAW HAD MADE "THE COMERS THEREUNTO PERFECT.. THEN WOULD THEN NOT HAVE CEASED TO BE OFFERED?"

Now, dear friends, CHRIST'S SACRIFICE DOES MAKE THE COMERS THEREUNTO PERFECT -- THEREFORE, AS SANCTIONED BY GOD, JEWISH SACRIFICES HAVE FOREVER "CEASED TO BE OFFERED"!!!! PERIOD... END OF DEBATE!

Hebrews 7:11 says: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

Now, SINCE PERFECTION THROUGH CHRIST HAS COME THERE IS "NO FURTHER NEED" FOR THE JEWISH PRIESTHOOD AND JEWISH SACRIFICES -- and God never uses that for which there is no need!

Therefore, prophetic scriptures such as the following must be taken to have their fulfillment spiritually in Christ, and in the Holy City, and not in a rebuilt earthly temple in the earthly Jerusalem:

Zech. 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts" (Zech. 14:16-21).

"For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:6-7).

How can any thinking, Bible-believing, sanctified saint of God accept the concept of a restored Jewish, Ritualistic Worship in the earthly Jerusalem when it is exceedingly clear that ALL OF THESE THINGS HAVE THEIR SPIRITUAL FULFILLMENT IN CHRIST, and in the

"True Tabernacle which the Lord pitched, and not man"?? The very idea is so diametrically opposed to New Testament Truth that it seem ludicrous, yet sad, that Christian prophetic interpreters feel compelled to place literal interpretations on such scriptures as the above.

Acts 13:27 tells us that because the Jews of Jesus' day failed to discern the spiritual, versus literal "voices of the prophets," they "knew not" Christ, and fulfilled the spiritual "voices of the prophets.. in condemning him." HOW SAD THAT EVEN MANY HOLINESS FOLKS TODAY ARE STILL FAILING TO SEE THAT MUCH OF PROPHECY HAS HAD, IS HAVING, AND SHALL HAVE -- NOT A LITERAL FULFILLMENT ON THIS EARTH, BUT -- A SPIRITUAL AND HEAVENLY FULFILLMENT IN CHRIST!

Hyper-literalism blinded the Jews of Jesus day to the spiritual fulfillments in the spiritual Kingdom of Christ. Sad -- is it not? -- that this same hyper-literalism is still blinding some modern-day, Spirit-filled students of prophecy. In their minds, the yet unfulfilled portions of Messianic prophecy in both the Old Testament and the New Testament (particularly in the Book of Revelation) ABSOLUTELY MUST HAVE A LITERAL, EARTHLY FULFILLMENT, OR NONE AT ALL!

Prior to the destruction of Jerusalem, the writer to the Hebrews wrote: "And every priest STANDETH daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool" (Heb. 10:11-12).

But in 70 A.D. the Jewish form of worship that was "ready to vanish away" (Heb. 8:13), did vanish away -- never to be restored by God. Yes, the Jewish temple "shall be built again, and the wall, even in troublous times" (Dan. 9:29), but Christ shall never perform any of His High Priestly duties therein, "For IF HE WERE ON EARTH, HE SHOULD NOT BE A PRIEST" (Heb. 8:4), AND SHALL NOT BE A PRIEST IN THAT RESTORED JEWISH TEMPLE.

While He "ever liveth to make intercession" that Priestly function shall continue only from heaven where He "sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."

When He ariseth to return, it shall not be to perform the functions of His Priesthood. He first came is Prophet, He now acts as Priest, but He shall return as KING of kings! to vanquish his foes, bring all to Judgment, send each to his or her eternal abode, and to Reign forever with His Saints in the Holy City.

Let me first present again Haggai 2:6-7, a passage the Pre-Millennialists insist shall have an earthly fulfillment in the rebuilt Jewish Temple:

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

NOW -- PLEASE NOTE HOW Hebrews 12:26-29 interprets the above verse:

"Whose voice then shook the earth: but now he hath promised, saying, YET ONCE MORE I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN. And THIS WORD, YET ONCE MORE, SIGNIFIETH THE REMOVING OF THOSE THINGS THAT ARE SHAKEN, AS OF THINGS THAT ARE MADE, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

Haggai 2:6-7 shall not have an earthly fulfillment in a rebuilt Jewish Temple!!!

Christ is now seated at the right hand of God performing His High Priestly function, but when He arises, it shall be the time when "He ariseth to shake terribly the earth" (Isa. 2:21). And, He is going to shake both the heavens and the earth -- so powerfully that "things that are made" -- including the rebuilt Jewish Temple -- shall be utterly shaken down and eternally removed "that those things which cannot be shaken may remain"!!!

Why are so many good, sensible, spiritual, and sanctified students of prophecy unable to comprehend this!!!!!!

God has eternally done away with the Jewish, earthly worship system. The rebuilt Jewish Temple wherein anti-Christ boasted himself to be God, shall be shaken down and removed with the earth and the universe as they now are! -- and that total shake-down and removal shall occur AT THE RETURN OF CHRIST -- "WHEN HE ARISETH" FROM HIS MEDIATORIAL THRONE -- AND NOT 1,000 YEARS LATER.

At Christ's Return -- not 1,000 years later -- all shall be judged -- the saints shall receive an eternal "Kingdom which cannot be moved"! and -- the wicked shall "go away into everlasting punishment" -- into a place also which "cannot be moved" -- WORLD WITHOUT END.

* * * * *

THE END