

evitably results in the acceptance of the plain teachings of Revelation 19 and 20.

A STRANGE OBJECTION ANSWERED

Recently someone presented me with a novel objection to this interpretation of Revelation 20. He said, "How do we know that there is any connection between this passage in Revelation 20 and the prophecies of the Old Testament?" What a strange objection! Surely it is obvious that this chapter, with its description of the removal of the curse through the resurrection of the saints and their subsequent reign with Christ for a thousand years, is depicting the same events as Isaiah 11, with its striking pictures of the reign of a righteous king, with subsequent removal of the curse from the animal creation, and the earth "full of the knowledge of the Lord, as the waters cover the sea." The objection is remarkable, to say the least. I have learned that one should never be surprised at any objection which may be raised against a teaching of the Scripture. However, our God is a wonderful God. He has prepared for every conceivable emergency. There is much that he has not revealed to us. I like to speak where the Bible speaks, and to refrain from guessing where it is silent. One thing I have learned by experience: when God has chosen to reveal a matter to us, he has foreseen every conceivable objection that might be raised. When I heard this objection I turned to the Bible, to see whether God had arranged beforehand additional evidence on this point. I was thrilled to find that our Lord had inspired the various writers in such a way as to make the connection between these passages absolutely clear, even aside from their obvious relationship.

Let us look for a moment at Isaiah 11: 4. There we read these words regarding our Lord: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." This is given as the introduction to that period of universal peace and happiness when the animals shall forget all cruelty, and knowledge of God shall be universal. The apostle Paul refers back to this passage in 2 Thessalonians 2: 8. Speaking of the return of Christ, he says: "Then shall that Wicked be revealed, whom the Lord shall slay with the breath of his mouth, and shall destroy with the brightness of his coming." Obviously Paul is referring back to the passage in Isaiah, and connecting it up with the return of Christ. What could make clearer the fact that the millennium is to follow the return of Christ, and not