

The radical admits that Jesus and the apostles expected that He would return in person in the clouds of heaven, but says that they were mistaken. The liberal interprets the return of Christ as meaning the departure of the soul at death, or the coming of the Holy Spirit at Pentecost, or the spread of the gospel throughout the world, or some program of political betterment and social uplift. To be consistent the Christian, who believes in the resurrection of Christ, cannot adopt either of these false attitudes toward His return, but must consider it as a literal fact of future history.

A similar situation faces us when we consider what is to occur after His return. While the Bible contains many teachings so profound and so complex that they require much study before they are fully understood, its teaching concerning many matters is so simple and clear that no honest seeker after truth need remain long in doubt about them. One of these is the nature of the kingdom which Christ is to establish upon this earth. Isaiah 2:2-4, and Micah 4:1-4 show clearly that there is to be a time upon this earth when war is to end and external peace and safety is to result from an authoritative rule centering in Jerusalem. The radical may dismiss this as an idle dream; the liberal seeks to twist its meaning into a description of peace within the heart of the believer; but the true Christian must recognize that if language has any definite meaning these passages teach a time of external peace and safety upon this earth. When they are combined with Isaiah 11:1-9 these characteristics of the predicted period become even clearer, and we can add to them certain other features. It is indicated that the predicted age is to be a result of the activity of Him whom verse