

Prophets

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there and I mentioned Alford's Greek Testament and he said it was such a strong work, such an outstanding work that he thought that there was a great deal in it that would never need to be done over, that it was a book which would always be a standard of interpretation. Then I published this little appendix note in which I quoted this on Revelation and I remember he and others later on said, "Oh, Alford's is a good commentary but there are others better than that." It was demoted to a higher place in the library from the lower place it formerly had had, and I thought how it is in the scientific world that if a great scientist comes out against evolution as I have known, a man who was considered one of the three or four greatest in the field and he has come out against evolution--after that, "Oh, he's one of fifty or sixty equally good biologists." And in the religious field there are those who are so prejudiced that if a man takes a premillennial view they immediately assume that--"Oh well, he's a little off on that particular phase." They take that attitude. But that is as strong language as you can imagine on the interpretation of the passage. He says there is an end to all significance in language if it can be taken in any such a way. Now Professor , the greatest conservative German scholar of the last century, spoke in almost identical language about the interpretation of Revelation 20 and Professor , the liberal writer who wrote on , who has a commentary on the Revelation, who doesn't, of course, believe it is true, but it is interesting to see what he says, he takes exactly the same view as to what these verses mean. He says, "Of course they were wrong. The return of Christ they predicted didn't come. The promised kingdom didn't come, but", he said, "That's what the verses teach." Well, now there is a book in the library by William Milligan, "The Book of Revelation in The Expositor's Bible". There is at least one copy there. I would like to put my own copy on reserve along with the one that is there, and I would like you before next Tuesday to find the interpretation which he gives of the last part of Revelation 19 and of Revelation 20, and you might glance at 21 also. See what is exactly the interpretation which Milligan gives