

Prophets

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Isaiah 11?" "Oh, well," he said, "that is in those vague, prophetic statements which point out the glory of the future church, but we don't get any doctrine on that. We build our doctrine on the didactic portions of the New Testament." And somebody said, "What do you think of Revelation?" "Well," he said, "Revelation is a symbolic book and you can't be sure what a symbolic book means. It's beautiful illustrative material illustrating those things which are taught in the didactic portions of the New Testament." Well, personally, I don't think it is one-third as important whether we believe in a coming millennial reign of Christ or not as it is that we believe that all the Scripture is God's word and profitable for doctrine, and merely the didactic portions of the New Testament. That is, to me the difference between premillennialism and certain other methods in the interpretation of the Scripture is not so much a matter of what the precise events are that are going to occur in the future as what is our attitude toward the Scriptures and what method of interpretation do we use? Do we use the method of taking a certain prescribed section of the Scripture and drawing from it and then going elsewhere for illustrative material, or do we take all Scripture as inspired of God and profitable for doctrine, and then say, "It is all important. It is all true. I will go through it all and see what is clear and accept that and then in the light of that interpret more," rather than just limit ourselves to a certain section. There is a very special blessing in Revelation pronounced upon those who will read this book, and a very special curse upon those who will add anything to it or take anything from it. Well, a person may say, "I believe that Revelation is part of the Bible. I accept it all as true," but if he explains it in such a way as to just explain it away that is surely taking away from it, even if he does it in the best, with the best intentions in the world and with no idea of actually detracting from Scriptural teaching. I don't mean to criticize Milligan here in his personal life or his personal views or his personal stand, but to examine the approach which he takes to Revelation and to see