

# SEED & BREAD

FOR THE SOWER ISA. 55: 1 0 FOR THE EATER  
BRIEF BIBLICAL MESSAGES FROM

## THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Bible Teacher

## KINGDOM BLUNDERS

There are those who teach that the kingdom of God is entirely now, and others who teach that only certain aspects are present now with the greatest aspect to be in the future. I believe that both of these are kingdom blunders, and in the realm of theology once a blunder has been put into print it is never corrected. However, the error of saying that certain aspects of the kingdom are present now is not the most serious one. The error which has led to more confusion of thought than any other is the great blunder which has been repeated and perpetuated by almost every teacher who has dealt with the future kingdom of God. It is the idea that the future kingdom is inaugurated by the personal return of Jesus Christ to the earth. This position, of course, equates the future kingdom of God with the millennium of Revelation 20. This is the great error that is behind almost every problem of prophetic interpretation.

I want it to be known here that I take second place to no man in believing in the actual, personal return of Jesus Christ to the earth and in His personal presence (parousia) for a thousand years. This has been an article of faith with me for 54 years and an equal number of years of Bible study have served to deepen this conviction. **"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."** (Acts 1: 11) These words epitomize my faith in the return of the Lord Jesus to the earth.

A bit of personal history will be apropos here. Soon after I came to know the Lord Jesus as my Savior, I found myself a member of a church that was going through the exercise of much controversy concerning the doctrine of the second coming of Christ. The argument concerned whether it would be

premillennial or postmillennial, and I was an observer of the debate which raged between the pastor and the congregation. I decided I would need a vast amount of knowledge before I could settle the question for myself, and refrained from taking sides; even though my sympathies were with the young minister, a premillennialist.

Looking for books to help me in my Bible study, I saw, on the bargain table of one bookstore a small volume called *The Second Coming New Testament*. This was simply a *King James Version* with every verse in it that the editors thought referred to the second coming, printed in boldface type and all other passages, more or less related, printed in italics. I went over these passages again and again and, having a retentive memory, soon found that I could quote verbatim all the passages in boldface and had a good familiarity with all those in italics. Thus, from the very beginning of my Bible study I have been well acquainted with all passages that have to do with the second coming. And I also learned that there is a divine timetable for this event with many things that must precede it, such as the coming of Elijah, the restoration of Israel, and the rebuilding of the temple of God. I also learned that when Jesus Christ does come back, He will take vengeance on them that know not God, and that obey not the gospel of Our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power (2 Thess. 1:7-10). Thus, if the Lord came back today the earth would be wiped clean of its inhabitants; (all who know God having previously been removed) and there would be no nations or peoples left to whom God could fulfill all the glorious promises of the Old Testament, especially those that concern the future of Israel. (See Ezekiel 20: 33-44.) All the talk of Israel's finding Christ as a result of the wrath poured out in the great tribulation is sheer nonsense. (See Isa. 1 :5.)

Therefore, while I firmly believe in the return of Jesus Christ to this earth, I do not believe that this is imminent or that it is next in order on the divine calendar of future events. Neither do I believe that the personal presence of Jesus Christ on the earth is essential to God's governing it or the men upon it. I believe in a coming dispensation of divine government, brought about by Jesus Christ acting from His place of power at the right hand of God.

This coming dispensation of divine government is called in the Bible "the kingdom of God." It is pre-advent; that is, it is before the second coming of Christ. It is pre-parousia; it precedes the thousand years of His personal presence. One of my chief reasons for believing as I do is because of the

truth I have learned concerning the presence of Jesus Christ at God's right hand in heaven. The reader of the Bible will come upon this truth seven times, once in the Old and six times in the New Testament. This fact alone makes it to be a revelation of supreme importance. The Old Testament passage declares, "The LORD said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool" (Psalm 110: 1). This identical truth is repeated in Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; and Heb. 1:13. The same truth stated in a slightly different manner is found in 1 Cor. 15:23 and Hebrews 10:12, 13.

Even though the truth stated in these passages is repeated many times it is constantly glossed over by those who begin the coming kingdom with the return of Jesus Christ to the earth. We could not be told more emphatically that Jesus Christ is now seated at the right hand of God and will remain there until His enemies are made His footstool. All this is in accord with one of the great promises of God in Psalm 66:3, 4: **"Say unto God, How terrible art Thou in all Thy works! Through the greatness of Thy power shall Thine enemies submit themselves unto Thee. All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name."**

There is nothing in past history that fulfills these words. They stand as an unfulfilled prophecy until, as Delitzsch says: "To this it will come when absolute omnipotence for and through the exalted Christ shows its effectiveness."

In the passages cited above we find two terms which have the same meaning. These are "Thy footstool," and "under His feet." Both of these are figures of speech and they mean, to be in subjection; that is, under the power, control and government of another, being in a state of obedience or submissiveness.

In Isaiah 66: 1 we find the word *footstool* in close proximity with the word *throne* and this helps us to understand both of these terms: **"Thus saith the LORD, The heaven is My throne, and the earth is My footstool."** In Scripture the word *throne*, almost always means a seat of government, and we belittle most occurrences when we think of it as some ornate chair intended to be occupied by kings for ceremonial purposes. Thus David declares: "The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all." (Psalm 103:19) We can rest assured that when Jesus Christ governs this earth it will be from the throne and not from the

footstool.

From the Psalms we learn the location of His seat of government and the extent of His sovereignty. This seat of government is not going to move from heaven and relocate in Jerusalem when God establishes His government in the earth. When God in Christ takes to Himself His great power and reigns over the earth, the seat of His government will be in heaven. Jesus Christ will remain centered in this seat of government until all His enemies are subject to Him.

Death is the first enemy to become absolutely subject to Him, and it is the last enemy to be abolished (1 Cor. 15:26). When God governs, death will no longer run rampant through the earth but will be under God's control. If anyone dies it will be because God allowed it to be. There will be swift and sure capital punishment under God's government. (See Jer. 31:29, 30.)

In 1 Cor. 15:25 we learn the process by which all enemies are put under His feet. It is one of government. **"For He must reign, till He hath put all enemies under His feet."** To "reign" (Greek *basileuo*) means to exercise sovereign power or authority. Thus it is by divine government that all enemies are put under His feet and become subject to Him. There is no such process going on today. God is showing grace; He is not governing.

In view of the facts presented, logic demands that we accept the following conclusions:

1. Jesus Christ is now seated at God's right hand in the heavens. (Mark 16:19, Heb. 10:12)

2. It is from this advantageous location that He expects His enemies to be made His footstool. (Heb. 10:13)

3. He has been directed to remain there until this is a reality. (Psalm 110: 1) Once this is realized we can expect there will be many visits by Him to this earth before His personal coming for His thousand year parousia.

4. He must reign (or, govern) until He hath put all enemies under His feet, that is, until they become His footstool. (1 Cor. 15:25) .

5. There is at present no exercise of divine authority that is working toward the subjection of all enemies. Today we are impelled to cry out in prayer with the Psalmist: **"Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee daily. Forget not the voice of Thine enemies: the tumult of those that rise up against Thee increaseth continually"** (Psalm 74: 22, 23).

6. Since Jesus Christ remains at the right hand of God until His enemies are made His footstool, and since He must reign until they are under His feet, the exercise of divine power that overcomes and conquers all enemies cannot begin with His leaving the throne of God to return to the earth.

7. Therefore, Biblical truth demands that there must be a period of divine government over this earth and all men and nations upon it before the second advent, before the parousia, before the millennium.

**END ISSUE NO. SB032**