

I had to leave each of these two and help to found a new institution. The first of these institutions when I left, many people got the idea that the big major difference was the fact that it had moved away from the Biblical teaching of premillennialism. That is to say, they were telling their donors that we have premillennialists like Dr. MacRae on the faculty and yet in their classes they were doing the best they could to lead people away from the teaching of premillennialism.

Now to me premillennialism is not in itself such an important matter. I believe that Jesus Christ is coming back. We don't know how soon, and that He is going to set up His wonderful kingdom of righteousness and happiness on this earth, but God will work out things in the future in accordance with His will, and it is not so tremendously important that we know exactly what He is going to do. But this I do consider important. I believe that careful exegesis of the Word of God, taking the passages as they stand and comparing them teaches premillennialism so clearly that if a man can get the teaching about the premillennial coming of Christ out of the Bible, if he would be consistent the same method would get rid of the resurrection -- the bodily resurrection of Christ and the deity of Christ. I believe that it is a question of exegesis, a question of attitude toward the Scripture, a question whether we try to get our teaching from the Scripture, to see what it teaches and stand on it or whether we take certain preconceived ideas and try to fit everything into these. To me that is far more important than the -- any specific facts or ideas of eschatology. Now I have been glad that this third seminary that I have helped to found has taken a name which expresses the ideal that I had in mind, much better than either of the other two names did. Now a name is not the important thing; the important thing is the reality.