

**CHRIST
VICTORIOUS
OVER ALL**

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Christ Victorious Over All by Joseph S. Johnston

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JOSEPH S. JOHNSTON

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“FIRST-BORN OF ALL CREATION
BEGINNING OF THE CREATION OF GOD
FIRST-BORN FROM THE DEAD
HEAD OVER THE UNIVERSE
HEAD OF THAT CHURCH, WHICH IS HIS BODY
PRIEST — KING OF ISRAEL
SAVIOR OF THE WORLD
KING AND GOD OF THE EONS
TO HIM THE GLORY
IN THE CHURCH IN CHRIST JESUS
IN ALL THE GENERATIONS
OF THE EON
OF THE EONS!
AMEN”

*“And they shall all be taught of God”
“—they shall all know Me, saith the Lord”*

By JOSEPH S. JOHNSTON

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PREFACE

The purpose, plan, and accomplishment of the work that the Creative Word was sent forth to do, are to be found in the Written Word. Certain aspects are taken up in this book, as will readily be seen by the chapter headings, mainly as they have a bearing on eschatology. "All things are out of God"—There was a beginning; "I am the Beginning,—I Jesus." There was a program according to which the knowledge of God was Divinely taught in orderly progression from Alpha to Omega. During the course of its five definite eons all creatures live, and move, and have their being, in the creating, sustaining Living Word.—"All things are through God." The Son of God is to carry on this work in the path of humiliation, the essential glory of His Godhood being veiled until He delivers a perfected Universe to The Father, when the last veil shall be removed, and the one only God is all in all in Fatherhood; for "All things are unto God." (See Eph. 3: 11, the purpose of the eons; Isa. 55: 11, My Word that goeth forth; Rom. 11: 36, for out of Him, and through Him, and unto Him are all things, *ta panta*, the all; Rev. 22: 13, I am the Alpha and the Omega, the First and the Last, the Beginning and the End." Heb. 11: 3, "The eons were planned by the continuous intention of God," but this is a matter to be accepted by *faith* in the *Divine Statement*. Rev. 1: 1, The unveiling; I Cor. 15: 22, delivers up the kingdom.) He is a God of order, of *cosmos* not *chaos*, and in a finished Universe there will be a place for everything and everything will be in its place. *Christ will be Victorious*. God will be satisfied, and the Universe will be blessed and harmonious under the Headship of Christ Jesus, the First-born from the dead.

A spiritual perception of the exact teaching of the Bible on three points will decide for us the true view of the last things; a consistent doctrine of the eons, a doctrine of sin and its penalty, and a perception of the sphere and function of man's free will. A chapter is given to each of these. It is desirable also that every Scripture passage bearing on the subject should be seen to be in the harmony that its Divine inspiration involves. This can be done, if rightly divided, distinguishing things that differ. (See Chapters III and IV.) No doctrine should be considered apart from its vital connection with Christ Jesus, the Divine Head over all things, both in

the old and the new creation. This is recognized in Chapter I. "Take heed how ye hear." "He that hath eyes to see, let him see." The writer claims no authority, and disclaims all responsibility except to his own master, Christ Jesus, our Lord and Savior.

If Scripture teaching on eschatology is worthy of any belief, whatever that teaching may be, it is worth the pains of first-hand Berean search. To profess the truth of God for no other reason or on no other ground than man's say so, is an unworthy attitude. If God, in Christ and the Bible, condescends to teach, we can have no excuse for continued ignorance and error.

Bishop Ewing says: "Unless 'restitution of all things' be held as a matter of faith and not as a speculative dogma, it is practically valueless. With me this final victory is not a matter of speculation at all, but positive faith; and to disbelieve it would be for me to cease altogether either to trust or worship God."

The teaching of endless torment in Hell as the penalty for sin is to be condemned for many reasons:

1. The argument and its conclusion originated in the human reasoning and is within the sphere of law.
2. Scripture citations are from translations that pervert the original language.
3. It ignores the fulness of the work of the Son of God, and its complete success.
4. It denies the finished work of the cross.
5. It is an addition to the Scripture penalty for sin, which is death only.
6. In making justice, unsatisfied at the cross, the ruling element in human destiny, it denies that "grace reigns" through righteousness.
7. It confirms contradictions in the translation of the Bible.
8. As part of the dominant creed it disfellowships a believer of Colossians 1:20 and fosters division.
9. It hides the gospel from the unlearned.
10. It is responsible for the pagan doctrine of the immortality of the soul inherent in man, apart from Christ.
11. It imposes dogmatic human notions of its own upon the relation of Christ Jesus to humanity after death.
12. Under many creeds it demands confession by those who have no positive belief in it, through a supposed loyalty to God's Word.
13. It ascribes victory to man's will in conflict with God's, in

face of the fact that many wills have changed to an experience of salvation, not by man's initiative, but by influences brought to bear upon his soul, the case of Saul of Tarsus being declared a sample.

14. It harms the soul of every believer of the Bible who tries to preach it.

15. It adds no spiritual joy to those who hold it, as all truth should.

16. Its prevalence is due to the natural man's pride and prejudice, and to the ecclesiastic's love of power, and to the submission of a lazy, irresponsible laity to those who seat themselves in the place of carnal clerical authority.

With such an indictment even possibly true, is it not incumbent on every one who publicly teaches on this topic to be sure that he has the one only Biblical position; that he is not using false renderings of the Hebrew and Greek, nor relying on a part of the Scripture only, nor disregarding dispensational landmarks?

The published utterances of men whom Christendom honors are used in this book, it is hoped without detriment to their usefulness apart from these special quotations; which are taken because at hand, and as presumably fairly representative of the various positions therein set forth, and which are tested according to the Bible. These teachings may be regarded as Gamaliel advised: "If this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them." (Acts 5:38.) And Paul says: "For we can do nothing against the truth but for the truth." (II Cor. 13:8.)

CHAPTER I

HE HUMBLLED HIMSELF,

—wherefore also God highly exalted Him,
and gave unto Him the name which is above
every other name; that in the name of

SAVIOR

every knee should bow. (Phil. 2:8.)

He humbled himself. But man has misunderstood this attitude. In creature ignorance, pride and self-importance, He has been maligned, and despised. "Unadorned, without honor, He was not respected,—nor sought or desired. Despised and neglected by men, a man in His sorrows acquainted with grief. (Isa. 53:3.) "Ye have limited the Holy One of Israel." The way of salvation—Christ crucified, the power of God and the wisdom of God—is professed, but its adequacy is denied by resort to other means which seem more practical. "The Lamb,—that bore away the sin of the world,"—this is made void by the common preaching of all Christendom, that, regardless of sin put away, the sinner must be *punished*. But it is said, "Of course, that is all right, everybody believes that, what is the matter with it?" The matter is, that it is a contradiction. For here are the very words that God commands shall be proclaimed on that point, "everybody" to the contrary though they be. "To wit, that God was in Christ reconciling the cosmos unto Himself, not charging their sins to them." Did you ever hear anybody preach this without reservations? "You have limited the Holy One of Israel," and have reduced the Gospel to a minimum, and then wonder that *it* has no power, and you ask God to give *you* some wonderful baptism that will bring the world to—(what?), and you charge upon God the responsibility of your carnal failure. What is this prayer that is heard on any and every occasion that "God would pour out his Spirit," and bring multitudes into a carnal church? The Holy Spirit will endorse the Divinely powerful gospel, though proclaimed by a weak messenger. But men pray that unscriptural ideas may be used to convert souls; that a personal gift of power may do a mighty work; that God will act contrary to His dispensational program;