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Proposition 1. The kingdom of God is a subject of vital importance.

Proposition 2. The establishment of this kingdom, was determined before, and designed and prepared from, the foundation of the world.

Proposition 3. The meanings usually given to this kingdom indicate that the most vague, indefinite notions exist concerning it.

Proposition 4. The literal, grammatical interpretation of the Scriptures must (connected with the figurative, tropical, or rhetorical) be observed in order to obtain a correct understanding of this kingdom.

Proposition 5. The doctrine of the kingdom is based on the inspiration of the Word of God.

Proposition 6. The kingdom of heaven is intimately connected with the supernatural.

Proposition 7. The kingdom being a manifestation of the supernatural, miracles are connected with it.

Proposition 8. The doctrine of the kingdom presupposes that of sin, the apostasy of man.

Proposition 9. The nature of, and the things pertaining to the kingdom, can only be ascertained within the limits of Scripture.

Proposition 10. This kingdom should be studied in the light of the Holy Scriptures, and not merely in that of creeds, confessions, formulas of doctrine, etc.

Proposition 11. The mysteries of the kingdom were given to the apostles.

Proposition 12. There is some mystery yet connected with the things of the kingdom.

Proposition 13. Some things pertaining to the kingdom intentionally revealed somewhat obscurely.

Proposition 14. Some things pertaining to the kingdom not so easily comprehended as many suppose.

Proposition 15. The doctrine of the kingdom can become better understood and appreciated.

Proposition 16. This kingdom cannot be properly comprehended without acknowledging an intimate and internal connection existing between the Old and New Testaments.

Proposition 17. Without study of the prophecies, no adequate idea can be obtained of the kingdom.

Proposition 18. The prophecies relating to the establishment of the Kingdom of God are both conditioned and unconditioned.

Proposition 19. The New Testament begins the announcement of the kingdom in terms expressive of its being previously well known.

Proposition 20. To comprehend the subject of the kingdom, it is necessary to notice the belief and the expectations of the more pious portion of the Jews.

Proposition 21. The Prophecies of the Kingdom, interpreted literally, sustain the expectations and hopes of the pious Jews.

Proposition 22. John the Baptist, Jesus, and the disciples, employed the phrases "Kingdom of heaven," "Kingdom of God," etc., in accordance with the usage of the Jews.

Proposition 23. There must be some substantial reason why the phrases "Kingdom of God," etc., were thus adopted.

Proposition 24. The Kingdom is offered to an elect nation, viz. the Jewish nation.

Proposition 25. The Theocracy was an earnest, introductory, or initiatory form of this Kingdom.

Proposition 26. The Theocracy thus instituted would have been permanently established if the people, in their national capacity, had been faithful in obedience.

Proposition 27. The demand of the nation for an earthly king was a virtual abandonment of this Theocratic Kingdom by the nation.

Proposition 28. God makes the Jewish King subordinate to His own Theocracy.

Proposition 29. This Theocracy or Kingdom is exclusively given to the natural descendants of Abraham, in their corporate capacity.

Proposition 30. The Prophets, however, without specifying the manner of introduction, predict that the Gentiles shall participate in the blessings of this Theocracy or Kingdom.

Proposition 31. This Theocracy or Kingdom was identified with the Davidic Kingdom.

Proposition 32. This Theocratic Kingdom, thus incorporated with the Davidic, is removed when the Davidic Kingdom is overthrown.

Proposition 33. The Prophets, some even before the Captivity, foreseeing the

overthrow of the Kingdom, both foretell its downfall and its final restoration.
 Proposition 34. The Prophets describe this restored Kingdom, its extension, glory, etc. without distinguishing between the First and Second Advents.
 Proposition 35. The Prophets describe but one Kingdom.
 Proposition 36. The Prophets, with one voice, describe this one Kingdom, thus restored in terms expressive of the most glorious additions.
 Proposition 37. The Kingdom, thus predicted and promised, was not in existence when the Forerunner of Jesus appeared.
 Proposition 38. John the Baptist preached that this Kingdom, predicted by the Prophets, was “nigh at hand”
 Proposition 39. John the Baptist was not ignorant of the Kingdom that he preached.
 Proposition 40. The hearers of John believed that he preached to them the Kingdom predicted by the Prophets, and in the sense held by themselves.
 Proposition 41. The Kingdom was not established under John’s ministry.
 Proposition 42. Jesus Christ, in His early ministry, preached that the Kingdom of God was nigh at hand.
 Proposition 43. The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom.
 Proposition 44. The preaching of the Kingdom, being in accordance with that of the predicted Kingdom, raised no controversy between the Jews and Jesus, or between the Jews and His disciples and apostles.
 Proposition 45. The phrases “Kingdom of heaven,” “Kingdom of God,” “Kingdom of Christ,” etc., denote the same Kingdom.
 Proposition 46. The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic Covenants.
 Proposition 47. The Jews had the strongest possible assurance given to them that the Kingdom based on these covenants would be realized.
 Proposition 48. The Kingdom being based on the covenants, the covenants must be carefully examined, and (Prop. 4) the literal language of the same must be maintained.
 Proposition 49. The covenants being in Revelation, the foundation of the Kingdom, must first be received and appreciated.
 Proposition 50. The Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we now live.
 Proposition 51. The relation that the Kingdom sustains to “the covenants of promise” enables us to appreciate the prophecies pertaining to the Kingdom.
 Proposition 52. The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled.
 Proposition 53. The genealogies of our Lord form an important link in the comprehension of this Kingdom.
 Proposition 54. The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation.
 Proposition 55. It was necessary that Jesus and His disciples should at first preach the Kingdom as nigh to the Jewish nation.
 Proposition 56. The Kingdom was not established during the ministry of Christ.

Proposition 57. This Kingdom, was offered to the Jewish nation, but the nation rejected it.

Proposition 58. Jesus, toward the close of His ministry, preached that the Kingdom was not nigh.

Proposition 59. This Kingdom of God, offered to the Jewish nation, lest the purpose of God fail, is to be given to others who are adopted.

Proposition 60. This Kingdom of God is given, not to nations, but to one nation.

Proposition 61. The Kingdom which by promise exclusively belonged to the Jewish nation, the rightful seed of Abraham, was now to be given to an engrafted people.

Proposition 62. This people, to whom the Kingdom is to be given, gathered out of the nations, becomes the elect nation.

Proposition 63. The present elect to whom the Kingdom will be given, is the continuation of the previous election, chiefly in another engrafted people.

Proposition 64. The Kingdom being given to the elect only, any adoption into that elect portion must be revealed by express Divine Revelation.

Proposition 65. Before this Kingdom can be given to this elect people, they must first be gathered out.

Proposition 66. The Kingdom that was nigh at one time (viz. at the First Advent) to the Jewish nation, is now removed to the close of its tribulation, and of "the times of the Gentiles."

Proposition 67. The Kingdom could not therefore have been set up at that time, viz.; at the First Advent.

Proposition 68. This Kingdom is then essentially a Jewish Kingdom.

Proposition 69. The death of Jesus did not remove the notion entertained by the disciples and apostles concerning the Kingdom.

Proposition 70. The apostles, after Christ's ascension, did not preach, either to Jews or Gentiles, that the Kingdom was established.

Proposition 71. The language of the Apostles confirmed the Jews in their Messianic hopes of the Kingdom.

Proposition 72. The doctrine of the Kingdom, as preached by the apostles, was received by the early churches.

Proposition 73. The doctrine of the Kingdom preached by the Apostles and Elders, raised up no controversy with the Jews.

Proposition 74. The belief in the speedy Advent of Christ, entertained both by the Apostles and the churches under them, indicates what Kingdom was believed in and taught by the first Christians.

Proposition 75. The doctrine of the Kingdom, as held by the churches established by the Apostles, was perpetuated.

Proposition 76. The doctrine of the Kingdom was changed under the Gnostic and Alexandrian influence.

Proposition 77. The doctrine of the Kingdom, as held by the early church was finally almost exterminated under the teaching and power of the Papacy.

Proposition 78. The early church doctrine was revived after the Reformation.

Proposition 79. The Kingdom of God, promised by covenant and prophets, is

to be distinguished from the general and universal Sovereignty of God.

Proposition 80. This Kingdom of covenant promise and prediction, is to be distinguished from the Sovereignty which Jesus exercises by virtue of His Divine nature.

Proposition 81. This Kingdom, thus covenanted, belongs to Jesus as “the Son of Man.”

Proposition 82. This Kingdom is a complete restoration in the person of the Second Adam or Man, of the dominion lost by the First Adam or Man.

Proposition 83. This Kingdom is given to the Son of Man by God’ the Father.

Proposition 84. As this Kingdom is specially given to the Son of Man as the result of his obedience, sufferings, and death, it must be something different

Proposition 85. Neither Abraham, nor his engrafted seed have as yet inherited the Kingdom hence the Kingdom must be something different from “piety,” “religion” and “God’s reign in the heart.”

Proposition 86. The object or design of this dispensation is to gather out these elects to whom, as heirs with Abraham and his seed, Christ, this Kingdom is to be given.

Proposition 87. The postponement of the Kingdom is the key to the understanding of the meaning of this dispensation.

Proposition 88. The Church is then a preparatory stage for this Kingdom.

Proposition 89. Christ, in view of this future Kingdom, sustains a peculiar relationship to the Church.

Proposition 90. Members of the Church who are faithful, are promised this Kingdom.

Proposition 91. The Kingdom of God is not the Jewish Church.

Proposition 92. This Kingdom is not what some call “the Gospel Kingdom.”

Proposition 93. The Covenanted Kingdom is not the Christian Church.

Proposition 94. The overlooking of the postponement of this Kingdom is a fundamental mistake, and a fruitful source of error in many systems of Theology.

Proposition 95. If the church is the Kingdom, then the terms “church” and “kingdom,” should be synonymous.

Proposition 96. The differences visible in the Church are evidences that it is not the predicted Kingdom of the Messiah.

Proposition 97. The various forms of Church government indicate that the Church is not the promised Kingdom.

Proposition 98. That the church is not the Kingdom promised to David’s Son was the belief of the early church.

Proposition 99. The opinion that the church is the predicted Kingdom of Christ was of later origin than the first and second centuries.

Proposition 100. The visible church is not the predicted Kingdom of Jesus Christ.

Proposition 101. The invisible Church is not the covenanted Kingdom of Christ.

Proposition 102. Neither the visible nor the invisible church is the covenanted Kingdom.

Proposition 103. This Kingdom is not a Kingdom in the third heaven.

Proposition 104. The Christian Church is not denoted by the predicted King-

dom of the Prophets.

Proposition 105. The Lord's Prayer is indicative of the fact that the Church is not the covenanted Messianic Kingdom.

Proposition 106. Our doctrine of the Kingdom sustained by the temptation of Christ.

Proposition 107. The passages referring to heaven in connection with the saints do not conflict with, but confirm our doctrine of the Kingdom.

Proposition 108. The formula "Kingdom of heaven" connected with the parables confirms our doctrine of the Kingdom.

Proposition 109. An examination of the passages of Scripture supposed to teach the Church-Kingdom theory will confirm our doctrine of the Kingdom.

Proposition 110. The passage most relied on to prove the Church-Kingdom theory utterly disproves it.

Proposition 111. The Kingdom being identified with, the elect Jewish nation, it cannot be established without the restoration of that nation.

Proposition 112. The Kingdom, if established as predicted, demands the national restoration of the Jews in their own land.

Proposition 113. The connection of this Kingdom with Jewish restoration necessitates the realization of their predicted repentance and conversion.

Proposition 114. This Kingdom, being identified with the elect Jewish nation, its establishment at the restoration embraces the supremacy of that nation over the nations of the earth.

Proposition 115. The Kingdom is not established without a period of violence or war.

Proposition 116. This Kingdom, is a visible, external one, here on the earth, taking the place of earthly kingdoms (comp. Props. 122, in, 123, etc.).

Proposition 117. The Kingdom of God re-established will form a divinely appointed and visibly manifested Theocracy.

Proposition 118. This view of the Kingdom is most forcibly sustained by the figure of the Barren Woman.

Proposition 119. The Kingdom of God in the Millennial descriptions is represented as restoring all the forfeited blessings.

Proposition 120. This Kingdom with its Millennial blessings can only be introduced through the power of God in Christ Jesus.

Proposition 121. This Kingdom, of necessity, requires a Pre-Millennial Personal Advent of Jesus Christ.

Proposition 122. As Son of Man, David's Son, Jesus inherits David's throne and Kingdom, and also the land of Palestine.

Proposition 123. The Pre-Millennial Advent and the accompanying Kingdom are united with, the destruction of Antichrist.

Proposition 124. This Kingdom is delayed several thousand years, to raise up a nation or people capable of sustaining it.

Proposition 125. The Kingdom to be inherited by these gathered saints requires their resurrection from among the dead.

Proposition 126. In confirmation of our position, the Old Testament clearly teaches a Pre-Millennial resurrection of the saints.

Proposition 127. In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.
 Proposition 128. The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Millennial resurrection.
 Proposition 129. The Jewish view of a Pre-Mill, resurrection requisite for the introduction of the Messianic Kingdom is fully sustained by the grammatical sense of the New Testament.
 Proposition 130. The Kingdom is preceded by a translation of the living saints.
 Proposition 131. This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.
 Proposition 132. This view of the Kingdom confirmed by the Judgeship of Christ.
 Proposition 133. This view of the Kingdom is confirmed by "the Day of Judgment."
 Proposition 134. Our view of Judgment (and as a consequence that also of the Kingdom) is fully sustained by the passage of Scripture, Matt. 25 31-46.
 Proposition 135. The doctrine of the Kingdom in full accord with the Scriptural doctrine of the judgment of believers,.
 Proposition 136. The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.
 Proposition 137. This doctrine of the Kingdom sustained by the phrase "the world to come."
 Proposition 138. This doctrine of the Kingdom fully corroborated by "the day of the Lord Jesus Christ."
 Proposition 139. The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in "the morning" of "the day of Christ."
 Proposition 140. This doctrine of the Kingdom confirmed by the phraseology of the New Testament respecting "the end of the age."
 Proposition 141. This Kingdom necessarily united with the perpetuity of the earth.
 Proposition 142. The Kingdom being related to the earth (extending over it), and involving the res. of the saints (in order to inherit it), ts sustained by the promise to the saints of their inheriting the earth.
 Proposition 143. The early church doctrine of the Kingdom is supported by "the Rest" or keeping of the Sabbath, mentioned by Paul.
 Proposition 144. This Kingdom embraces "the times of refreshing" and "the times of the restitution of all things mentioned, Acts 3 19-21.
 Proposition 145. This Kingdom includes "the regeneration" of Matt 19 28.
 Proposition 146. This Kingdom is associated with the deliverance of creation.
 Proposition 147. This Kingdom is preceded by a wonderful shaking of the heavens and earth.
 Proposition 148. This Kingdom embraces the new heavens and new earth.
 Proposition 149. This Kingdom is preceded by the conflagration of 2 Pet 3 10-13.
 Proposition 150. The establishment of this Kingdom is not affected by the extent of Peter's conflagration.

Proposition 151. This Kingdom is identified with, “the new heavens and new earth,” of Isa. 65 17 and 66 22, of 2 Pet. 3 13, and of Rev. 21 1.

Proposition 152. This Kingdom is connected with the perpetuation of the human race.

Proposition 153. This view of the Kingdom with its two classes (viz., the translated and dead saints, glorified, forming one class) and mortal men the other) is forcibly represented in the transfiguration.

Proposition 154. This Theocratic Kingdom includes the visible reign of the risen and glorified saints here on the earth.

Proposition 155. This Kingdom exhibits Jesus, not only as the King, but as “the Priest.”

Proposition 156. The doctrine of the Kingdom enforces the future priesthood of the saints.

Proposition 157. This doctrine of the Kingdom enforces the future ministration of angels.

Proposition 158. The doctrine of the Kingdom aids in locating the Millennial period.

Proposition 159. This Theocratic Kingdom of the Lord Jesus, the Christ, will never come to an end.

Proposition 160. This Kingdom is set up in the divided state of the Roman Empire.

Proposition 161. This Kingdom will not be re-established until after Antichrist is overthrown.

Proposition 162. This Kingdom will be preceded by a fearful time of trouble both in the Church and the World.

Proposition 163. This Kingdom will be preceded by the predicted “battle of that great day of God Almighty.”

Proposition 164. This Kingdom ends the Gentile-domination.

Proposition 165. The doctrine of this Kingdom enables us to form a correct estimate of human governments.

Proposition 166. The rudimentary reorganization of this Kingdom will be made at Mt. Sinai.

Proposition 167. The re-establishment of this Kingdom embraces also the reception of a New Revelation of the Divine Will.

Proposition 168. This Kingdom has its place of manifested royalty.

Proposition 169. This Theocratic Kingdom embraces the marriage of Christ to the New Jerusalem.

Proposition 170. This doctrine of the Kingdom fully sustained by the “Father’s House” of John 14 2.

Proposition 171. This Kingdom is connected with the Baptism of the Holy Ghost and of Fire.

Proposition 172. This Kingdom when restored does not require the reintroduction of bloody sacrifice.

Proposition 173. This Kingdom of the Lord Jesus Christ may be near at hand.

Proposition 174. This Kingdom of the Messiah is preceded by signs.

Proposition 175. The doctrine of the Kingdom is greatly obscured and perverted

by the prevailing one of the conversion of the world prior to the Advent of Jesus.

Proposition 176. Our doctrine of the Kingdom embraces the conversion of the world, but in the Scriptural order.

Proposition 177. This doctrine of the Kingdom will not be received, in faith, by the Church as a body.

Proposition 178. This doctrine of the Kingdom, and its essentially related subjects, are so hostile to their faith, that numerous organized religious bodies totally reject them.

Proposition 179. The doctrine of the Kingdom, or essentials of the same, are directly allied by various bodies with doctrines that are objectionable, and hence is made unpalatable to many.

Proposition 180. This doctrine of the Kingdom will not be received, in faith, by the World.

Proposition 181. Our doctrinal position illustrated and enforced by the Parable of the Ten Virgins.

Proposition 182. This Kingdom embraces the “One Hope”

Proposition 183. The doctrine of the Kingdom and its related subjects have a direct practical tendency.

Proposition 184. In this Kingdom will be exhibited a Manifested Unity.

Proposition 185. This doctrine enforces that of Divine Providence.

Proposition 186. This doctrine of the Kingdom sustained by the Analogy of Scripture, the Analogy of Faith, and the Analogy of Tradition.

Proposition 187. This doctrine of the Kingdom gives coherency to the gospels, and indicates the unity of design in each of them.

Proposition 188. This doctrine indicates the unity of the Epistles.

Proposition 189. It is only through this doctrine of the Kingdom that the Apocalypse can or will be understood and consistently interpreted.

Proposition 190. Our views sustained by the addresses to the Seven Churches.

Proposition 191. Our doctrine enforced by the general tenor of the Apocalypse.

Proposition 192. This doctrine of the Kingdom greatly serves to explain Scripture.

Proposition 193. This doctrine of the Kingdom meets, and, consistently removes, the objections brought against Christianity by the Jews.

Proposition 194. This doctrine of the Kingdom materially aids to explain the Worlds History.

Proposition 195. This doctrine of the Kingdom may, analogically give in a clew to the Government of other worlds.

Proposition 196. This doctrine of the Kingdom gives us a more comprehensive view of the work of Christ for redemptive purposes.

Proposition 197. This Kingdom, although visible with a world dominion, is also necessarily spiritual.

Proposition 198. This doctrine of the Kingdom confirms the credibility and inspiration of the Word of God.

Proposition 199. This doctrine of the Kingdom materially aids in deciding the great Christological question of the day.

Proposition 200. While the Kingdom is given to Jesus Christ as the Son of Man,

He becomes thereby the actual representative of God, manifesting God in the Person of One related to humanity.

Proposition 201. If a Kingdom, such as is covenanted to the Son of Man, David's Son, is not set up, then God's efforts at government in and through an earthly rulership proves a failure.

Proposition 202. If the Kingdom of the Son of Man, as covenanted, is not established, then the earth will lack in its history the exhibition of a perfect government.

Proposition 203. The exaltation of the Christ is not lessened or lowered by thus referring the promises of the Kingdom to an outward manifestation in the future.

Proposition 204. Such a view of the Kingdom gives definiteness and a continued exaltation to the human nature of Christ, and indicates the majestic relationship that it sustains throughout the ages to the race of man.

Proposition 205. The doctrine of the Kingdom materially aids us in preaching "the Christ"—the distinctive "Messiah."

Proposition 206. This earth will yet witness the re-establishment of a glorious Theocracy—a Theocracy in its perfected form.

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